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The Missionary Visitor

Voices From India



"IDOLATRY"

THEIR idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them shall be like unto them; yea, everyone that trusteth in them.—Psalm 115: 4-8.



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The Missionary Visitor

Volume XX

JANUARY, 1918

Number 1

EDITORIALS

Farewell to our India workers! Dec. 18 the party left Seattle for that land on the S. S. Sado Maru. New workers in the party are: Brother and Sister Howard L. Alley, Sisters Ella Ebbert, Lillian Grisso and Anetta Mow; and with them returning from furlough is Sister Ida Himmelsbaugh.



The sailing date of the India workers has been clouded with uncertainty from the time of their appointment at Wichita. It was necessary to secure India landing permits from the India Government, through the British ambassador at Washington. Bro. Alley had to secure exemption from military service, and passports must be obtained. Because of these things passage could not be engaged until the landing permits arrived. Now the workers are gone and their coming will be hailed with joy by our India missionaries.



If there was a time more than another when we would like to emphasize the needs of the India field for men it is now. We know the spiritual fiber of our India missionaries, and that they are willing to sacrifice to the limit of life for their cause; we also know something of their physical strength and endurance, and that this is not without its limits—in the case of some of our workers it has been almost reached.



The work in India has expanded, the native membership has been increased, opportunities for reaping the harvest have multiplied, new doors have opened. The logical result of this from every standpoint would mean a need for more men on the field. But we must confess that while the number of single sisters on the missionary staff has increased, the number of men has

hardly held its own. Our workers have invested their richest years in this task and now the doors for service are wide open, too numerous for entrance. It is difficult to say which is the more heart-breaking and health-breaking to the missionary—closed doors or open, when the open ones are too numerous for entrance, and when they know too well what will happen if these are not entered when opportunity affords.



Mindful, therefore, of the serious need for men in the India mission, we ask the church to unite with us in prayer for a good strong force of men to be called for India service and to be ready for Conference approval at Hershey next spring. Let us center our petitions on a definite number—say six men. These six will be found if the church prays with sufficient faith and strength for such an issue. Will you pray for these six men for India, brother?



By mistake in the December Visitor we named the Mingo church, Pennsylvania, as the one supporting Bro. J. F. Graybill on the Sweden mission field. We should have said the Midway church, Bro. A. H. Brubacher, elder. Knob Creek church, Tennessee, has voted to assume the support of Sister Anna Bowman Seese on the China field.



A call for a Jewish Conference under the auspices of the Chicago Hebrew Mission has been issued, the same to take place in Chicago, Jan. 22-25, 1918, inclusive. Information regarding this may be secured by addressing the Chicago Hebrew Mission, 1505 Sawyer Ave., Chicago.

49864

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BRIDGEWATER, VIRGINIA

Listen to this from a brother on the foreign mission field of our church, who writes thus: "The great need of the world at this time has been a burden upon our hearts and a matter of prayer as to what the Lord would have us do in its relief. We are trying to do a small part here to bring light to dying souls; but we also hear the agonizing cries of those in other parts of the world who are starving for bread for the body and a lack of bread for the soul. So my wife and I are asking my brother to send this letter to you with a check for three hundred dollars for relief work among the suffering. We do not wish our names published in connection with this."



In the light of the above letter from a brother whose worldly possessions would hardly be a cipher in the bank account of some of our brethren, what do you think of such a spirit? When we were reading this letter we wondered how many of our church members ate turkeys of greater value on Thanksgiving day than the amount of offering they placed with the Lord.



One of our workers in Sweden writes us that we may be able to understand how scarce fats are in that country, when rats are selling there for 12 öre (3c) each. This will give us an idea in a quiet way of how much the relief money sent to Bro. Graybill, for Swedish poor, has been appreciated. The gaunt specter, Starvation, it seems must have a strong voice in the settlement of this Great War.



Now we bid every reader a Happy New Year and turn over to Bro. I. S. Long and the India missionaries the space of this issue for their contributed articles on India. Bro. Long has written the remainder of the editorials and is responsible for gathering and forwarding the splendid articles on India which appear in the following pages of the paper.



Editorials by I. S. Long

No doubt the following pages tell a gruesome and to the reader a painful story. Still it is hoped that this number will be both interesting and informing. One cannot work effectively against a wrong about

which he is ill informed. One cannot well pray effectively for God's work or workers in opposition to that wrong, unless he prays intelligently. It is hoped that this glimpse of idolatry, loathsome to you **for the time being**, may help you to know our problem a little better, and what we must witness to our sorrow **all the time**.



Yes, this small magazine number on idolatry is but the outward fringe of the discussion. The following pages tell merely of a few incidents we have seen, or a few impressions we have had, as we go in and out among the people. Books and books on Hinduism may be purchased, even in America. For the description and work of the many million gods of the Hindu Pantheon you may guess that many volumes are required.



The educated Hindus know full well that an idol is "nothing in the world," but being in the vast minority, and wanting to retain the favor of the caste and of the old men and women, especially, they not only do not often speak out against idol worship, but quietly go through a form of worship without any faith soever, in which the parents believe very heartily. You will note that Hindus are not free to do as they would, or as we Westerners ordinarily do, once convinced of duty, for they are bound by caste rules which are as unalterable as the "laws of the Medes and Persians."



Caste not only affects men with reference to the gods they worship, but with respect to the business they engage in. Our intelligent native doctor told us the other day of a Brahman who returned from South Africa with a good deal of money. He opened a large boot and shoe store in Bombay, but very soon had to close down at a great loss, for his friends not only did not patronize him but, consistently with their caste rules, worked against him. A Brahman dare not engage in the "low" business of selling leather. At the same time all Brahmans may and do wear shoes, and there is no breaking of caste. The same doctor told us of several Brahmans, in good standing in caste here in Vyara, who have liquor shops in the villages. You see it is

"not what is morally right or wrong," but what caste rules allow.



The gods of the early Aryans, the Vedic gods, were chiefly the powers of nature, as the sky, sun, moon, fire, water, etc., often under the same names. The creation of the 330 million gods and goddesses has come about in the centuries, following the entrance of the Aryans into India. In those days, sacrifices of all sorts of animals, even the cow, and occasionally the human, were very common among all classes. Meat was freely eaten, and an intoxicating juice called "soma" was freely drunk. Usually the high castes in Western India do not eat meat or drink liquor or make any animal sacrifice to the gods. In Eastern India, however, the same high castes do make animal offerings to the gods and eat meat as well. The lower castes everywhere, so far as my knowledge goes, make sacrifices of all sorts to the gods, eat meat and drink all the liquor they can lay hands on.



The most common tutelary deities in India are the "mothers," called matas, who are supposed to preserve from all adverse and demoniacal influences. There is a smallpox goddess, called Sitala Devi, "she who cools," who is worshiped by worshipping the person having smallpox. However, when some offering is made in the hope of inducing the smallpox to leave, it is made before a stone image of some mata.



Whatever tools one uses are at times worshiped. On particular days the farmer prays to his plow, the fisher to his net, the writer adores his pen, the banker his bank account (I fear some people in the West are not far different from the Indian banker), the carpenter his tools, etc., etc.



In the pages following you will notice the prevalence of animal worship. Poisonous serpents and tigers, etc., are worshiped out of fear, of course. Offerings are made to them merely to appease their anger, or to win their favor. The story is told of a woman who had an only son, a sepoy. On leaving home, he left his mother an order for five rupees every month from his pay. The mother found a large cobra in a white

anthill near the house. She at once began to make offerings of milk and eggs to the snake, praying that her son might return safe in due time. One day she clasped both her hands in prayer before the snake hole, which worship frightened the cobra and he bit her on the forehead. In two hours she was dead. I have seen milk and flowers and meal offered over snake holes.



Of all animals the cow is most venerated. We have seen cows penned in a temple, and women making offerings of food, which the cows ate from their hands, and then the women clasped their hands and bowed, touching the feet of the cows in adoration. The following prayer is sometimes offered to the cow: "O mother, be gracious to us, and bless us with a rich harvest. Let our land bring forth increase. We are thy humble servants."



Nandi, the snow-white bull, is said to be the vehicle of Siva, and so is found before all the Siva temples. One of the Hindu poets has written, "Seeing a bull made of stone, men reverently bow down before it; seeing the living, moving animal, they flog it." Besides twisting the tail, they have a "going pole" with a sharp nail in the end, to stick the bull, to get a move on him.



And not only is the stone image of Hanuman, the monkey devotee of Rama, much worshiped, but the living animals have temples built in their honor. They used to worry us very much when we lived at Jalalpor; for, coming in droves, they ate up our garden every year, and by leaping over our houseroof broke many tiles. On our chasing them away they would merely escape to some post or paling on which they would sit facing us and grin at us. It was fun at first, of which in time we much tired.



Men, too, are deified. Once famous Brahmans are now worshiped. The favorite god of Pandharpur is Vitoba, a former Brahman, but now regarded as a form of Krishna. The famous Marathi poet, Tukarama, has now become an object of adoration, we are told.



The stories of the gods and goddesses are almost endless. Suffice it to say that

they are of course characterized as if human, and are in fact described as being disobedient and mischievous and filled with vile passions toward each other. Devoted, intelligent Hindus are expending much effort in spiritualizing some of these debasing forms of worship.



It might be interesting to mention the fact that no religious instruction soever is ever given the worshipers in Hindu temples. Nor do the people worship in a body, sitting for a long time. They come one by one, make their salaams, offerings, etc., and pass out.



Again, it is worthy of note that in all Hindu worship before the gods, an offering is made. If they have nothing else, then money is invariably laid before the image.



Is it folly? Idolatry is sometimes compared to child's play. Children talk to their dolls as if alive. They dress, feed and put them to sleep. The Hindus treat their idols as if living beings. They offer them food, though they cannot eat; have different kinds of music before gods that cannot hear; and wave lights before them as if they can see. In the cold season they are given warm clothes; in the hot season they are fanned; and lest mosquitoes bite them they are made to sleep within curtains at night. In the morning the god is awaked, and at night put to bed, as if a child.



For the past year Bro. W. B. Stover represented our mission in the Gujarati Board of Examiners in Language Study.



The Rev. N. V. Tilak, the most eminent Christian poet in the Marathi language, has recently resigned his connection with his mission in order to become a Christian Sanyasi. He simply ceases to be dependent upon any mission, and becomes free to serve the Lord in any capacity, and anywhere. He feels he is taking this step in response to God's voice. It is hoped that his life may be even more effectual for God's glory in the future than in the past.

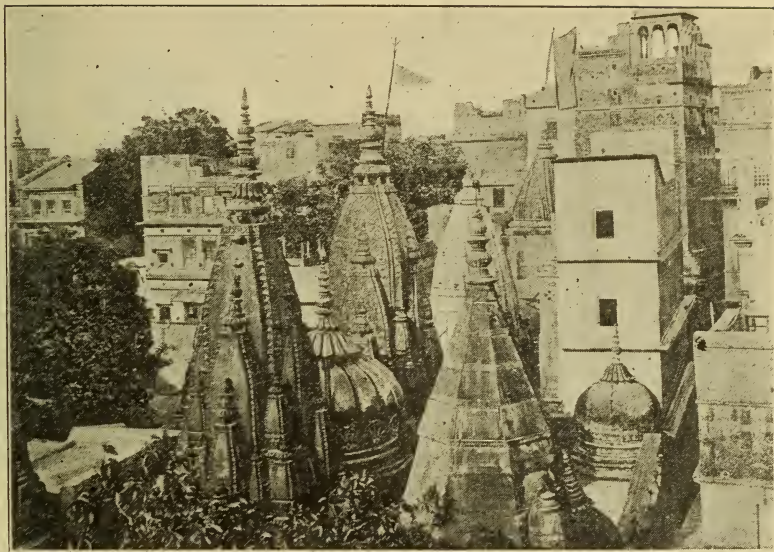
There was no little discussion again in the recent Bombay Council of Missions, over what is known as the "Conscience Clause." Certain Hindus are agitating the question much, and are urging that mission schools and colleges either cease teaching the Christian Scriptures as a part of the curriculum or else that government refuse any more financial help. Boys and girls who attend mission schools are asked to attend the reading of the Scriptures and prayer, daily. While admitting the rightness of the principle of the Conscience Clause desired, missionaries are slow to agree to it, for the reason that they have built up these schools and colleges at great expense, with the express purpose of thereby influencing Young India to love and adore our Christ.



Though India abounds in gods and great names, there is no doubt that Jesus is winning increasing homage year by year. If not outwardly, at all events in their heart of hearts, I believe intelligent Hindus all over the empire revere our Christ more truly than they do any god or incarnation or sage. This we are sometimes told to our face, and often admiring passages concerning Christ are both spoken and printed by educated Hindus. Samples of this are herewith given:

A Gujarati pandit says: "Coming into the world to be nailed to the cross in order to wash away sin was the chief purpose of Christ's mission. In this way Christ has become the King of our hearts."

And another says: "Since Jesus proclaimed His own love, and that we should love the Lord with all our heart, . . . and our neighbor as ourself, how great cleverness is shown by Christians! Since then, what a turning of the world upside down they have made! Seeing this effect of Jesus' words, we are astonished; for they have changed the lives of thousands and millions of men. In respect of religion, the overturning of kingdoms, material improvements, introduction of arts, the showing the proper way to spend one's life, and in works of philanthropy, see what the Christians have done! There is nothing to do but marvel."



Benares. Golden Temples of Bishwanath

WHAT OUR NEIGHBORS WORSHIP

AT AHWA

J. M. Pittenger

OUR neighbors worship gods and goddesses in numbers so many that we have never attempted to count them, nor have they. When asked why they worship them, they never give other than one of these two answers: "It is the custom to do so," or, "Our parents and relatives, all our forefathers did, so we must." In these two sentences, reader, you have the objects and the motive for worshipping them, given.

Chief among their gods are the tiger, snake and mountain gods. These are feared and worshiped by all the inhabitants of this wild mountain tract, the Dangs. Many of the gods are worshiped only in certain localities. Chief of the three gods named above is the tiger god. No village of any size or age is without this god, planted in the ground at some conspicuous place within or not far removed from its precincts.

Here in these jungles snakes are countless in number, and, as everywhere they dwell, are the deadly foe of the poor, ignorant people among whom we live. The god

who creates the snake and guides in its relations to men must, in some way, be appeased in his wrath. If this can be done, the worship rendered to him makes the worshiper secure from the dreaded bite and enmity of the snake.

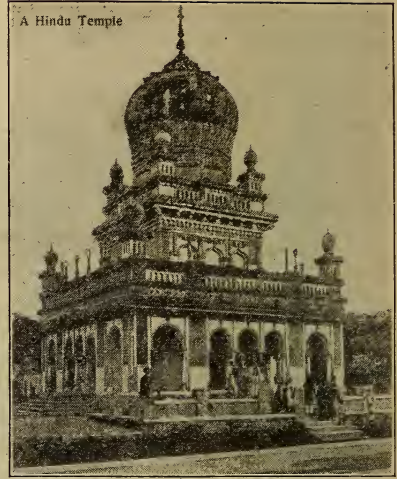
The wrath of the tiger god must, in some manner, be appeased, also, and the devotee, by this, spared the terrible experience of harm or death to himself or some member of his family. The motive of worship of these two gods is clearly that of fear; that is, that the wrath of the god can, by this worship, be lessened or altogether taken away and the devotee be spared whatever evil would have befallen him had this god not been satisfied by the devotions of the one who worships him. This fear of the wrath of the gods secures for them this devotion.

The "mountain" god, which is worshiped regularly once each year after the ingathering of the harvest, does receive a measure of praise and gratitude from his devotees for the fruits of their fields and gardens. The worship of this god is not as universal as that of the tiger and snake gods, for the

reason that the people may have too far to go to reach the mountain, at or near the base of which they wish to render their devotions. Besides, they have their crops harvested, and this god seems not to have been angry with them at any time, so there really is no pressing need to render thanks to him. (Do you know any worshipers like these in the homeland?)

Understand, reader, that each god is an idol carved from wood or stone; or, if the worshipers can afford it—that is, if they are willing to make the needed sacrifice of money—it may be of brass or some one of the baser metals. These three gods and the many others like unto them are the gods which our poor, ignorant neighbors worship. They are veritable gods to them. The form of one or more rudely-carved tigers on a piece of wood or stone makes, for them, a tiger god, and, similarly, is a snake god made. Often, to save time and expense, perhaps, the two gods are combined; that is, images of both the tiger and the snake are made on the same piece of wood or stone. Coming before this piece of wood or stone the devotee renders his devotions and goes away as empty and ignorant as he came. O reader, think how great a change would have to come to your heart before you could allow yourself to bow down before such an object to worship it as a god! Do you wonder that those who worship such go away feeling unsatisfied? Can you, thinking of the utter uselessness and lack of joy in such worship, see more beauty and blessedness in the God Who has loved you and saved you to the uttermost? Thinking of the uselessness of the worship of these hideous idols helps one to see and to understand the beauty and glory of the worship of our Lord and Savior Jesus Christ.

Early one beautiful morning I was riding rapidly along on my way to Garvi, a village where we have had a school for a number of years, when suddenly, at a bend in the road, I came upon a man who was worshiping his tiger god. Our sudden meeting surprised both of us. The earliness of the hour and the loneliness and stillness of the place had their influence in the measure of this surprise. At this place there are a number of the combined tiger and snake



A Hindu Temple

gods. Like the dense jungle of trees, bamboos and undergrowth about them, these gods stand mute and unconscious of all about them. At the foot of one of these this villager had made his offering of ghee (clarified butter), rice, some spices and the blood of a rooster which he had just beheaded. There on the ground before the god all these things had been placed and the blood of the rooster spilled. With them and over them had been poured a bit of the liquor, which is the curse of the entire population of every village of this densely-wooded land.

The man stopped his worship when I appeared on the scene. I asked him to pardon me for the intrusion, and begged him not to stop because of my coming. He replied that he had just finished and would now return home. He then stated that he was from Garvi, and as I was proceeding thither, we went together. As we went on our way I asked him to tell me in detail how he had worshiped and why. He stated that one of his family had fallen very ill and had been lingering thus for several days. The worship had been performed to drive away the spirit that had caused the disease and to satisfy the anger of the god who had sent this spirit. In this statement you have his reason. Then the manner of the worship was very simple. He had simply brought with him from his home the things

named above, placed them one after the other before the god, made an humble bow before him, and the worship was complete. Bulsar, India.



AT DAHANU

Anna M. Eby

"Good morning, Kashi. What do you have in your saucer?" "I have flowers. I am taking them to the god," and Kashi's face beamed with joy and satisfaction that she had found some flowers to offer to the god, for she felt sure that the god would be pleased with the sweet-smelling flowers and she would have his favor. She was not going to the temple to worship, but to her own home. In the corner of a room in her father's house, were I permitted to enter, I would see the god Siva. Into this sacred place—this holy of holies—I shall never be permitted to look. Nor do I care to see their god. I have seen his image in village temples. It is a hideous idol. This god assumes different forms, some of which are the most degrading known in India. His attributes are indicated by symbols emblematic of death, pestilence and destruction. He is generally represented as wearing a garland of serpents and a necklace of skulls. There is usually a snake on his head and sometimes a symbol to show that the sacred river Ganges sprang from him. Sacred animals are often attached to individual gods. The bull is the companion of this god and it is on this animal he is supposed to ride. So an image of the bull is often seen at the entrance into the temple.

Last winter we were camping near a Hindu temple where this god and others are worshiped. Every evening at about the same time that we met in our tent for prayer, preparatory to our evening's work, we would hear the bell ringing at the temple. A few taps of the bell reminded us that some one had come to the temple to worship. Every day we passed this temple as we went to our work in the surrounding villages. The temple is not a large, magnificent structure, but a simple, plain brick building, plastered and whitewashed, though beautifully carved on the inside.

We were permitted to stand on the steps without and look in, but we would not dare desecrate the sacred place by entering. In the outer court, just in front of the door into the inner court, is an image of the bull. I have never seen this image without garlands of flowers or leaves about its neck. On either side of the door is an idol, placed in a niche in the wall. One is the image of the god Maruti. People worship him because of his power and strength. The other is Ganpati's image. This idol is even more hideous than that of Siva. He has the head of an elephant and the body of a human dwarf. In this part of the country images and pictures of Ganpati are seen more than any other god. There is scarcely a Hindu home—high caste or low—schoolhouse, shop or wayside rest-house where this god's image or picture is not seen. He is the god of obstacles and is worshiped at the commencement of an undertaking. He is supposed to rule over the demon host, and has power to control the evil spirits that cause difficulties and hindrances. In the inner court are several gods. Shunker, in the center of the room, is simply a round stone, on top of which is a brass cobra rising with expanded hood. The goddess Parvati is next in prominence. She has the figure



Akkalkote Swami-Guru. He Teaches
His Disciples

of a woman in Indian costume. In this form she is very beautiful and manifests womanly virtue. In other forms this goddess is very different and manifests a cruel, bloodthirsty, evil spirit. To the right of this goddess is the image of Hanuman, the monkey god, who is supposed to have powerful influence in scaring away evil spirits. To the left of Parvati is the image of Siva, her husband, as described above. These images are about a foot in height; some may be larger.

To these images of brass and stone the village people bring their offerings of flowers, fruit, grain, etc. To them they pray for cleansing and for blessings. To these images, the work of men's hands, they bow, they repeat mantras, they chant hymns. On coming into the temple the worshiper rings the bell to rouse the god from his slumbers. He burns incense and waves lights. He slaps his face and thrusts his fingers into his ears to enable himself to concentrate on his worship. Though the image is but stone or metal, he believes that the god lives in it as the soul lives in the body. He breathes his fervent prayer and believes that the god answers with his lips. The idol receives food from the hand of his devotee; he eats, he sleeps, he hears, he answers—so real does idol worship seem to the Hindu. The rude village folk do not enter into elaborate forms of worship, but merely stop before the temple door and make a namaskar (sign of obeisance) to the god. I have often seen men and women, as they were hurrying to their work, stop at the temple to drop their offering of flowers and make their namaskar to the gods. Only a moment was required, and they went to their day's work feeling that they had done their religious duty.

The atmosphere of heathen worship is stifling. There is not a ray of light—no joy, no peace, no hope, no comfort to those who seek it at these shrines.

"Down before their idols falling,
For a little bit of love,
Many souls in vain are crying
For a little bit of love."

Dahanu, India.

AT VYARA

Sadie J. Miller

In this town we have caste people who, like in all places in India, worship their different ways, but being a small town, comparatively, there are few in each of these castes.

Here are the Parsees, fire worshipers. They have a small fire temple in Vyara and also a small busto or tower of silence. Even the educated and intellectual Parsees seem never to lose the feeling of the implicit holiness and sacredness of these places. Still some of them have been known to express their disgust at having to give up their loved ones to the hideous, greedy vultures, and how much more comfort it would be to them if they could lay them to rest as do the Christians. There they might occasionally go to visit the grave and have more pleasure in recalling the last rites given those who lie there.

The orthodox Parsees hang tenaciously to their religion, few of them accepting Christianity. No people become more enraged than do the Parsees, if they learn of any of their people becoming Christians.

There are not more than twenty families of Jains in Vyara. These are the strictest of Hindus, and the sect which strains at insects lest they be guilty of murdering



Shunker, or Siva, Parvati and Ganpati. Ganpati is the Son



**Kabir, Holy Man and Founder of a
Sect Similar in Some Ways to
Christianity**

some of their ancestors. But many of them are as guilty of swallowing a camel as were the Pharisees, for their religion consists, decidedly, in eating and drinking; it is not a religion of the heart.

Mohammedans always pride themselves that they do not worship idols. There are more Mohammedans than any other one class in this town.

The village people about Vyara are mostly aborigines. They are not under the instruction of gurus (Hindu religious teachers), as is the case with most of India's village people. So what they worship is mostly what is prompted by instinct. They have two main idols. One is called Simadiya dev, meaning the god of the borderline or field line; the other is the goddess called Davli-madi. The former is a clay idol made in the form of a horse. He is placed on the border of each farmer's field, and the people believe the spirits of their departed friends and relatives come and ride on these horses, all around the fields, protecting the crops from enemies or any sort of destruction.

The goddess is consulted in times of sickness, distress or misfortune. To her the women also make sacrifices. Goats, chickens and the like are offered to her.

Having no gurus, these simple, ignorant people are more easily reached than the ordinary villager in India. Each village has one or more "bhagats," a sort of religious prophet or fortune teller. In case of misfortune he is consulted, and tells them to which gods and how far they must go to worship or make their offerings.

I recall two years ago, while touring, a family was stricken with disease. The bhagat of the village was called. His verdict was that a certain woman in the village, who had lately moved there, was demon-possessed or a witch, and that she was the cause of this. The neighborhood gathered and beat the woman. I went to see her several days before she died, her death being caused by the beating.

It behooves a village woman to guard her tongue, for once she takes to using bad language or unfairly or unwisely domineering over people, she is labeled as a witch of the village. Some villages have as high as half a dozen witches, but the peculiar part of it is, they being afraid of her never let her know she is a pronounced witch.

I used to have great sympathy and pity for a witch. In a sense I do yet, but in another sense I do not. She knows very well why and how women get labeled; why then not exercise care?

If a crowd of people gather and any woman makes herself prominent, if she be a witch the person who knows it holds up his forefinger, bends it slightly, and there is an immediate scatterment and escapade of all who have gotten the signal. It means "That woman is a witch, beware!" and every man, woman and child takes to his heels.

So they are in constant terror and fear as to what the gods or witches may do, or in other words, they fear the curse. Even the shadow of a witch is dangerous and may be the cause of that child's tenacious fever, or of another's bad cough.

A man wanted to become a Christian, but when it came to the point he remembered he had made a vow before Davli-madi; therefore, until that was fulfilled, he could not become a child of the true God. Could they but know the virtues of the Lord they would not stop to discuss such matters.

A Christian family, who had not yet gotten weaned from depending on idols, had a daughter who took suddenly ill. She seemed to have all symptoms of cholera. The mother came to me for medicine at an early hour of the morning. I used all the emergency remedies I had and she soon was better. Still, why did it come so suddenly? This kept them uneasy and made them suspicious, as all people will get who believe in witches.

They found she had been to the creek the day before, doing some washing, and another woman was there also. At once they jumped at the conclusion that the other woman was a witch, hence the cause of the sudden attack. They at once called the village bhagat, who waved grains of all sorts over her head. A chicken was killed, and Simadiya dev was brought into the house and sacrifice offered, the family getting the benefit of the sacrifice with a feast. Even the members of the family who live away were called home to partake of the feast. Though the Lord had brought relief through the remedies applied, they could not see or feel perfectly safe until they had done all this.

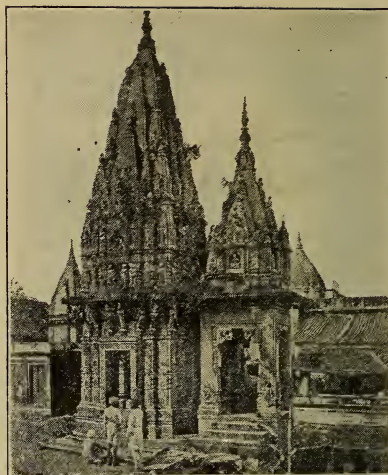
We made it a point to go to them and show them, immediately after this, the folly of such a way, and the necessity of trusting the Lord at such times. Who knows if this lesson has been enough, as an impression, to prevent them from repeating such an ordeal? We hope for better things, as they are taught line upon line and precept upon precept. Such disappointments to missionaries and other faithful Christians are not infrequent. We work and pray on, for the Lord is with us.



AT ANKLESVAR

Kathryn Ziegler

JUST a short distance from our tent, under a tree was a place of worship. The idol was a flat stone on which a horse and rider were carved. One evening we saw a light under the tree. An old man, his daughter and a grandchild had brought a cocoanut, a small vessel with ghee (clarified butter), and in the ghee was a thin wick. The old man broke the cocoanut in front of the idol and sprinkled the water over it. What he said we could



Mirzapore, Temple at Burrier Ghat

not hear. They lit the vessel of ghee and set it before the god. The cocoanut they took home and ate. When we asked them why they did this, they said they had a sick calf. The god was angry with them, so they made this offering to appease the god and he would make the calf well. "What folly!" we thought. And the picture was extremely sad when we learned that the old man had once been with the Christians. We asked him why he had become a Christian, and he replied, "Because others had." A sad picture indeed! An old man, whose years were not many in this world, once covenanted with God to remain faithful till death, now again bowing and sacrificing to idols. Some one may say he was not taught properly. Did I hear you say the missionary neglected to teach him? Yes, he, with thousands of others, has been neglected, not by any one here, but by some one at home. Those on the field have more than they can do, and often feel burdened because so much has to be left undone.

Thus many who have been Christians are lost to the church because some in the homeland have quenched the Spirit's call to come and help turn millions from the vile idol worship to worship the pure, true God.

May the Father hear our prayers and move upon the hearts of the people to heed the call to save the millions who are dying without Christ.

Anklesvar, India.

AT VALI

By Icchabhai Nersi

(Translated by R. B. Jerome)

IN our neighborhood are non-Aryans. Among them are several castes, but most of them Bhils. There are several divisions of Bhil caste, such as Kathalia, Dungaria, Kanamia, Dubla, Tadia, etc. Each has a separate language and a different dress, yet they can intermarry.

Ignorance among Bhils is more common among women than men because men associate with other castes, and see how they do good and religious deeds. But among their women there is no mingling of castes, and so they are in great darkness. May God have mercy on such people!

The Bhil caste is very ignorant, but concerning their gods, goddesses and their modes of worship, I give a little description. Truly speaking, the Bhils are non-Aryans, but they profess to be Aryans or Hindus, and so they believe in the gods of Hindus; besides these they have their own gods; viz., Meladi, Verai, Chudel, Jhanpdi, Nano-Narsingo, Gopchuan, Khatri, Bhut, etc. As the people of Old Testament times

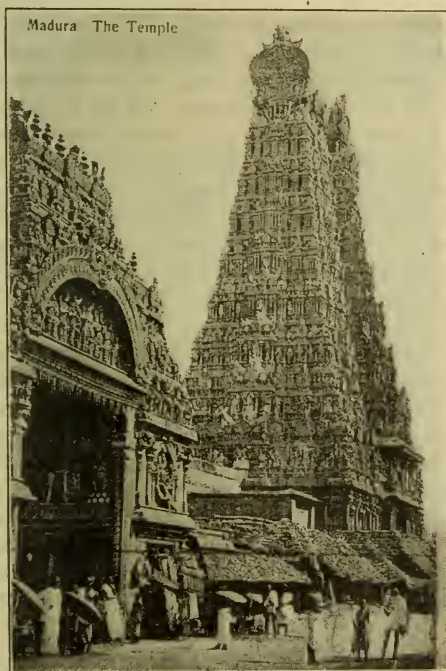
used to make gods under a green tree, on hill, in valley and wherever they pleased, so do these people.

If a family live alone in a field, they make their own god at a suitable place, usually under a tree, and put such things there that one can know a god is there. They make a god by collecting a few stones and putting them under a tree at some dangerous place along the road. This is the god of danger. If they get a place where water remains in the summer, there making a heap of stones they call it a god of water. In this way you can see at many places gods for help among these hill tribes. Oh! who taught them about this? Really we are obliged to say that they are living in the age of Conscience, an actual period in Hindu history.

The priests of these people are called Palka, Bhuva or Badva. They keep holy certain days of the year. During these holy days some priests, in order to show that they are not of this world, and to make themselves holy, eat no food prepared by others, use no liquor or tobacco, do not associate with their wives, keep fasting, sleep on the ground, and observe many other rules.

In the house of the goddess people sow oats, wheat and other grains in a bed of earth and manure near the goddess. This they call Jamara. This Jamara is kept for a week in this house. To them this is the week of Narton, or Nauratra week. The priest of that goddess remains near the seed bed to water and to beat drum, by which Jamara grows and becomes large. One whose Jamara grows largest, that goddess is believed as truer than others. They grow about a foot and a half in a week. Each night during this week women coming to the house of the goddess dance and sing praises to the goddess and priest. Inside the house at the same time old and young men—even children—dance, sing and make much reverence to their gods. Also the priest, shaking violently his head, shows much reverence to the goddess. On the eighth day, taking the seed bed outside they sink it in a pond, which closes the observance of the festival of Narton.

Besides these they keep other festivals of the Hindus also; viz., Holi, Devali, and



Madura, The Temple

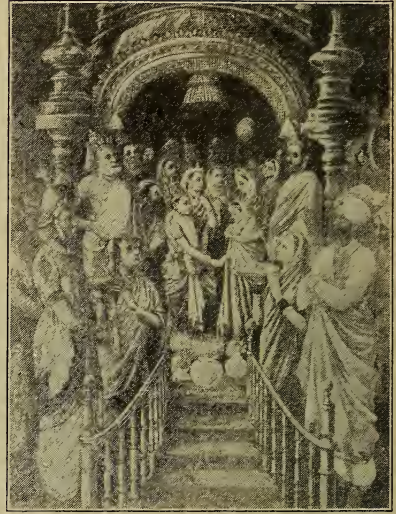
Dashera. The Hindus observe these festivals, knowing the real intent of them, but such is not the fact among the Bhils. They simply eat, drink and dance without knowing the real meaning.

In the beginning of each year they perform a ceremony with the understanding that no evil will be done to them by the destroying angel during the year. All families of a village buy a lamb, sharing equally the cost. They take the lamb outside the village, erect two posts at green trees (sign of a gate), and these two posts are fastened with a rope or new grass, to which are tied the ears and tail of the lamb, and the flesh is eaten. They also make garlands of leaves for their home. When the lamb is slain they sprinkle blood on the garlands between the green posts and also on garlands of their homes, which are tied on their door-posts. They understand in this way that if they give a lamb to the destroying angel no misfortune will occur. Seeing them perform such ceremonies brings to my mind the day when the children of Israel performed the ceremony that protected them from the destroying angel on the night that he slew the firstborn of Egypt. How such ceremonies came among these people is a wonderful thing.

AT VADA

Josephine Powell

WHAT I have seen of our neighbors at worship has led me to think that there are almost as many different kinds and ways of worship as there are castes and sects in India. The haughty Brahmin goes to the temple with his money and grain to appease the wrath of his gods. He enters the temple, after having rung a bell to wake up the god; then bowing to the idol he puts his offering of money and grain before it, goes out, walks round and round the temple, each time stopping at the window to call to the god; this done he goes again and bows to the idol and his worship is finished. This often is done in a very formal, irreverent way, but he considers his duty finished, for he has kept the custom of his fathers; and, after all, this is about all they know of why they worship. If asked why they do this or that they invariably say, "It is our



Rama's Marriage

Picture represents the ceremony of Rama's marriage with Sita. Rama—incarnation of Vishnu.

custom. Our fathers did this way, therefore we do it."

When the mahar, or low-caste man, goes to his temple he usually takes a chicken or a cocoanut; if a chicken, he takes it in the temple and cuts its head off, sprinkling the blood on the god. The head is buried in the temple, and the chicken he takes home for a feast for his family. If he has taken a cocoanut he breaks it inside the temple, sprinkles the milk on the god, takes the cocoanut home and eats it.

Sacrificing a buffalo each year is another form of worship. This is done to keep away all kinds of disease, such as cholera, smallpox, etc. The day the animal is to be sacrificed some of the people start out early, taking the buffalo with them. They stop at each temple in and around the village, where they go through a formal worship. This is kept up until evening, each temple and shrine being visited. By this time the animal is very much exhausted, but with beating and beating it, they go on to where it is to be sacrificed. They then drug the animal with intoxicants, and take it to one of the temples, where it is slain in the most cruel way with an axe. The man who is to kill it is purposely made so drunk that he hardly knows what he is doing; consequently, he hacks the animal here

and there, making him furious, and finally cuts off his head. The head is then buried in front of the temple, while the remainder is given to the low-caste to eat. Hundreds of people from all castes witness this scene, and seem to enjoy it like the bull-fight in other countries.

As to the impressions this kind of worship has upon the Christian heart, they are hard to be described; but suffice it to say that a feeling of utter helplessness comes and makes one realize more and more the need of divine help in trying to lead these people to the Light. It impresses one of the fact, as stated in the Scriptures, that all idolatry is vain and empty, and all idol worshipers are blind, foolish, and ignorant, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Vada, Thana District, India.



OUR NEIGHBORS' IDOLS

Eliza B. Miller

WE are surrounded by a multitude of idolatrous people, the Hindus, who are the idol worshipers of India. Four out of every five in the population are Hindus. The population is 315,000,000; so the population devoted to the worship of

men-made gods is about 250,000,000. The number of gods and goddesses worshiped is said to be 330,000,000; there is more than one to every Hindu. These gods represent almost everything imaginable and many things you never imagined—men, animals, birds, reptiles, trees, plants, stones, **money**, and what not? Brahma is the Creator; Vishnu is the preserver; and Siva is the destroyer. Hanuman is the monkey god; Ganesh is the elephant-headed god; Mahadev is the bull; Parvati, the goddess, is his wife; Ram is the hero who overcame Ravana in Ceylon, and Sita is his wife, the goddess. The banyan, the pipal trees and the tulsi plant are worshiped. The peacock, the cobra, and the cow are sacred (?) and must be worshiped. One wonders sometimes whether the people themselves know what should and what should not be worshiped.

Some one has said, "Hindus are willing worshipers; but they are not particular at all what they worship. They reason about this way: 'God is everywhere present. Worshiping the thing, therefore, I worship God in the thing.' He worships, then, as a result, anything and everything: the sun, moon, stars, the sea, rivers, wells, trees, bushes, sticks, iron, brass, copper, clay, wood and if there be any other thing, that too. And you will say, 'How utterly foolish!'" Yes, it does seem foolish; but they believe this way. That is their ground for worshiping this way. Rooted and grounded in their belief? Yes, more deeply perhaps than you are in your Christian belief. Devoted to their idols? You would think so if you saw them streaming to the shrines and temples day after day, and at times of special pilgrimage to certain shrines.

These gods are set up in the homes, temples and open places under trees and on the hills. Idolatry is no secret; but a public announcement of its popularity through its many shrines and temples and private altars. The color placed on the forehead of almost every worshiper also proclaims the popularity of idolatry. It is said that the color on the forehead (what some people like to call the caste mark, but should be called the god-mark) indicates the god worshiped. Sometimes one is inclined to think



Krishna, Raha, His Wife. Most Popular Incarnation of Vishnu, Second of Hindu Triad

that the more paint on the forehead the more devotion is proclaimed on the part of the devotee.

"There is an officiating priest at every temple. He washes the idol every morning by pouring water over it, puts red pigment (paint) composed of sandal wood and oil on its forehead, ornaments it with flowers, and strews flowers round about it. He sweeps the temple, then cleans it by smearing with cow dung every seven or eight days; and every night lights a lamp, or several lamps, before the image." The god must have something by which to see (?). He must also have something to eat (?), and a bell to wake (?) him when the worshipers arrive. This refers to public worship.

"In all respectable houses there is an apartment called the gods' house—a chapel, say—in which the images are kept, ranged for the most part in rows. Almost always there is a special family idol, a tutelary god or goddess, which has been worshiped in the house perhaps for generations. A priest comes in the morning, enters the chapel, takes down the deities, bathes them in a pail of water, takes them out one by one and dries them well, sets them up again in their places, anoints them with red pigment, and offers certain prayers. Or the homage may be rendered by the eldest son of the family, if his theological knowledge enables him to do it properly. The male

members of the family then pray separately to the idols. The women and children generally place a few flowers on or near the deities and set some fruit before them." In some households no food is taken without some having been first offered to the deities.

This homage and worship before the gods goes on day after day. It is a pathetic spectacle to the worshiper of the true God. He turns away from it all, grieved in spirit and with a prayer that this devotion, so sincere, may be turned to the One Who can hear and see and bless.

Could the offerings, the prayers and the sacrifices made to the 330,000,000 gods and goddesses in India be turned to the God of heaven what a mighty cloud of praise and adoration would ascend to the heavenly throne! To turn this worship to strange gods, to turn the worshipers to the true and living God, to represent the true and the living God and Jesus Christ His Son, the only Savior of the world, we have given our lives. The task is a stupendous one and can be accomplished only by the power of the Holy Spirit in our lives and in the lives of those whom we would teach, and in the message which we present. For the salvation of this people we wait, we pray, we work, we spend our lives.

Bulsar, India.

PYR WORSHIP

Jennie Mohler

A PYR is a Mohammedan saint. There is a tomb of one of these saints near Bulsar, where hundreds of people worship each year, each expecting to be healed by having cast out the evil spirit which causes his disease.

Years ago a man who had been sick for some time claimed he had received a revelation, in which he was told to go and worship at this tomb and that he should be cured. He came; and after remaining and worshiping here for some time he regained his health. He returned home and told others of how he was healed, and they told others until it became widely known. Now Hindus, Parsees, and Mohammedans come in great numbers to worship here, all min-

gling, those of different castes living side by side.

The tomb is near a large pond (called a tank) of stagnant water, where all the people bathe, wash their clothes and drink, all of which one may see at the same time within a few feet of one another. One wonders if this looks as it did at the Pool of Siloam. If the man healed by Jesus looked anything like some of these poor creatures no wonder that the loving heart of Jesus was moved to compassion so that He healed him.

These poor people, who are from the more ignorant classes, come here with their whole family and all they possess. There are buildings here where they can live, each

family having a room, as long as they wish to stay. Here they stay and spend as much time as they desire in worshipping.

The main tomb and place of worship is inside a building about twenty-four feet square. About this tomb there is a railing of brass about two feet high. Outside of this there is another railing about five feet high. Just outside of this the people worship, standing, kneeling, sitting or lying, occasionally kissing the base of the railing. It seems the priest is the only one allowed to go inside this railing.

Outside, on the west of the building, there is another tomb, where they bring their offerings of flowers and worship, last of all stooping over and kissing it. Then on the south there is another tomb, and on the east four, side by side. They worship at each one of these, leave their offering of flowers and kiss the floor. One woman stood and rubbed her nose on one of these for some time, meanwhile murmuring something, then kissed the spot.

By the side of the four tombs one Hindu woman was dhooling for the half hour that we were there and probably much longer.

She was sitting on the ground with one foot extended, swaying her body, from the hips, back and forth, then from side to side as far as the body could bend, almost striking her head on the ground in front. Her hair had come loose and was flying about, making her look hideous. All this time she was repeating something over and over in a loud voice. This was her way of praying to the spirit of this dead man to have cast out the evil spirit which caused her disease, so she could be healed. She does not know that it is healing of the soul that she needs. How can she know when no one has told her and there is no one to tell her?

There were also others who were worshipping in the same way. Some of them looked as though they scarcely had the strength to sit up. Others were worshipping in a quiet way.

When asked whether they did not become dizzy and their heads ache when they did this they said no, it clears their heads. Would it clear our heads to spend so much energy in worshipping our God?

Bulsar, India.

GANPATI

J. I. Kaylor

ONE of the principal gods that the people of Vada worship is the god of wisdom, Ganpati (pronounced gun-putty). The festival to this god comes about September or October. This god is of the form of a man's body, with the head of an elephant. At this festival they either make the idol at their own house or bring from the bazar, where they are made for sale at a price anywhere from a half cent to \$50, according to size and finish. It is made of clay, painted and decorated. They have a big time when they bring it home. The high caste set it in a palanquin, have drums beaten and other music, a big show and parade. If a European, new in the country, would see and hear the parade, he would think that some highly-honored man or woman was being borne about, but on looking closely would find only a clay idol. He would wonder at the great honor that these people give to a mere lump of clay. After reaching the house a Brahman con-

secrates it with charms and ceremonies, saying that it is now alive, or the spirit of the god now dwells in it. They keep it at their house for from one to twenty-one days, during which time they have all kinds of merry-making and festivities, the dancing girl also being present. They place a mirror near the idol, and decorate it with all kinds of perfumes and flowers and blades of grass. The Brahmans take money for its worship. They do not claim that this god is divine among the great gods, yet they give it more concern and attention than the other gods. If some new work is to be done or commenced, it will not be successful unless this god is first worshiped. It is the god of wisdom, therefore a child on starting to school learns to write its name and "I fall at thy feet," the very first thing. They use the name much in marriage ceremonies, also. They say that this god likes intoxicants very much, so they satisfy him with many drugs. His

favorite animal on which to ride is the rat, so the figure of a rat is placed before him.

There are several stories as to the origin of this Ganpati. There was one god, Siva, and his wife, Parvati. He was so addicted to intoxicants that he lived away from home much of the time and cared little for his home. One day, as his wife was at home alone, before taking her bath, she covered her whole body with a fragrant substance; then, with the scum that came off, she made a child, and placing a stick in his hand stood him in her door and told him to allow no one to come in while she was bathing. Siva was just then seized with a desire to go home, and came while she was bathing. When he came to the door the guard told him that there was no permission to go in. The child did not know that it was his father, who became very angry and fell onto the child and beheaded him. This of course made the mother feel very bad, and she said to the husband, "As a rule you are not at home and as a pastime I made this child, and now you have come and killed him, what shall I do?" Then to pacify her he brought the head of a demon which he had just beheaded, and put it onto the body of the child. So in this way they say Ganpati got his man's body and elephant's head.

Another story they tell of him. When he was born the 330 million gods came to see him. One of them that was coming to Siva's house looked down to the ground continually. The Brahm god asked him why he did not look up; he answered, "I fear that if I should look upon Ganpati his head will fall off." After being persuaded by the other gods he did begin to look up, and his sight did fall upon Ganpati and his head fell off at once. Now that the mother should not feel so bad this god brought an elephant's head and stuck it upon him.

In the Hindu scriptures another story is written about Ganpati. One day Ganpati was sitting on his favorite beast, the rat, going to the mountain of Siva. He reached the foot of the mountain safely, but there he fell into the company of a large crowd of other gods, all riding their favorite animals in great parade. Because of the crowd Ganpati's rat fell down. The moon,



Ganpati

looking down from above, began to laugh. This made Ganpati very mad and he cursed the moon, so that no one should ever see its face again. Therefore the moon covered its face and everything was dark. All became afraid at such a calamity and the 330 million gods began to implore him to reverse the curse. Then he said, "Once a year only no one should see your face." So even today the Hindus are very careful on a certain night that they do not see the face of the moon, and if they need to go out they carry their umbrellas over them very carefully. This we have seen here many times. If they do accidentally see the moon on this fateful night they think that some one will blame them for theft or some other crime.

Now, back to the disposition of the idol that they have put in their houses. On the big day of the festival each family or group of families in the various castes will carry this decorated idol to some sea, lake, river, or well, with great ceremony and parade. Then some one goes into the water, takes the god, dives down and deposits it there. Then it is all finished and they go home. They bury it in the water, because they are afraid of its getting broken if they leave it in their houses. If broken they fear some great calamity.

O foolish and ignorant people! There is only one true and great God of the universe, and He calls you to turn from idols and serve Him alone. "Thou shalt have no other gods before Me," He says. Idolatry has been the means of the downfall of many peoples and nations. God calls all idolaters foolish, blind, and ignorant. They are confounded, and at last they shall all be cast into the lake of fire that shall burn forever and ever, which is the second death. There is no salvation and forgiveness of

sins with any other than the one true God and His Son Jesus Christ. Because people love darkness rather than light, have no love for the true God and do not worship Him as such, they have left Him and made unto themselves images of all kinds and designs: "O turn ye, O turn ye, for why will ye die? Come unto Me and I will give you rest," is the invitation of Him That loveth every one.

Vada, Thana District, India.

OFFENDED GODS NEAR JALALPOR

J. D. Emmert

WHAT is said in this article applies specially to several aboriginal tribes among whom we are working. No attempt is made to mention all their gods or to describe all their religious ceremonies. A few examples may serve to illustrate their manner of worship and its object. The ceremonies described relate to times of sickness and death and to business interests.

Every village and almost every separate cluster of houses has its own shrines, but some of them are more popular and more widely patronized than others. One such is in honor of the god Samra, and is near the town of Chikhli. Samra is also the name of a kind of tree, and the shrines of this god are always placed under a tree of this kind. The god in this particular shrine is represented by a rough, uncarved stone. A very interesting story is told as to how the present shrine came to be built.

One time a Hindu farmer came by during the rainy season, and for some reason sat down on the little earthenware shrine, which, like a large, inverted crock, covered the god. This so angered the god, it is said, that he caused the offender to stick fast. Soon a large crowd assembled to see the wonder. The priest, whom we shall call "the bhagat," also came. He consulted the god and learned that it demanded some vow from the offender before he would be released. The victim of the god's anger vowed to replace the defiled earthenware shrine by a much larger one built of

brick and mortar. He was released, and true to his vow, he erected the one which now covers the little god. Another rather popular shrine is dedicated to a goddess who is supposed to have sixty-four spirits.

The people are afraid of their gods, for they are supposed to bring speedy punishment to those who neglect or offend them. Any sort of trouble or disaster is supposed to be the expression of the wrath of some offended god. But at once a difficulty arises, for they are puzzled to know which of many may be offended. However, they have a way of finding out to their satisfaction. Suppose a man falls sick: they at once set about to find out which offended god brought on the sickness. In the evening a small quantity of rice or other grain and a coin are tied up in the corner of the sick man's clothing and allowed to remain there during the night. The next morning the bhagat is called. He takes the grain and coin from the man's clothing and places them in his own left hand. As he mentions the name of each god and goddess in turn he presses the back of his right thumb on the coin and grain. When the name of the offended god or goddess is mentioned the coin and a few grains are supposed to adhere to the thumb. The bhagat then declares what offering must be made to appease the anger of this god. The offering varies with circumstances. Sometimes a white or black cock is demanded; sometimes it is a black or white goat that the god wants. The offering

must always be a male. When the sick man promises to offer the required sacrifice he is free from the anger that rested on him. In case he recovers, he makes the offering at some convenient time, which may be days, or months, or even years later. Sometimes it is neglected entirely until another sickness comes to him or a member of his family, when conscience or the bhagat reminds him of the unfulfilled promise as the cause of the renewed anger of the god. The fear of this renewed anger spurs them on to carry out their vows. The bhagat always gets a freewill offering for his services. This varies from eight to thirty-two or even sixty-four cents. Sometimes it is only a drink of liquor.

The manner of making the offering is something like this: The cock or goat is taken to the shrine indicated by the bhagat. Its head is cut off and blood is sprinkled on the god; the head is placed before the shrine. A cocoanut is broken and a piece of the kernel and a money offering are placed before the shrine. The worshiper bows before the god, but spoken prayer, as we know it, is not common. The edible portions of the victim are roasted and eaten by the man who is fulfilling his vow, and by his friends, also the bhagat who serves at that particular shrine. All the worshipers indulge very freely in liquor during such feasts, and the bhagat is as adept with the bowl as the others.

One of the worshipers at these two shrines says that during the eight dry months of the year worshipers come there every Sunday and Tuesday. Sometimes four hundred are present at one time. At such occasions as many as twenty goats and forty or fifty cocks are sacrificed. It is easily seen that during the course of a year the total expense incurred by the worshipers at these two shrines alone for victims, cocoanuts, freewill offerings and liquor runs up into thousands of rupees.

What they do when death enters the home is pathetic indeed. Death defiles all the mourners, and being defiled they may not approach their gods. After ten days have passed the friends assemble to honor the dead. A rude wooden or stone image is set up to represent the departed one. This image is clothed at the time it is set

up, and once a year all the images of dead friends are reclothed and worshiped. Of course the clothes are of the crudest sort and are made without a stitch of sewing. Heavy liquor drinking is always a prominent feature of such occasions. The women present wail and mourn. They honor the memory of the dead more to keep the departed spirits from coming back and tormenting them than as a mark of love and respect.

There is a goddess whose shrines may be found in every hamlet where these people dwell. She is supposed to preside over the growing crops, and they are careful to do her much honor during the period of growth. They worship her on nine different days during the season. On each of eight days a cock is offered to her and on the ninth a goat. As at other times, the victim is eaten by the worshipers, and liquor drinking is an important part of the affair. The object of the ceremony is to cause the goddess to protect their crops from rats, grasshoppers, ants and other pests.

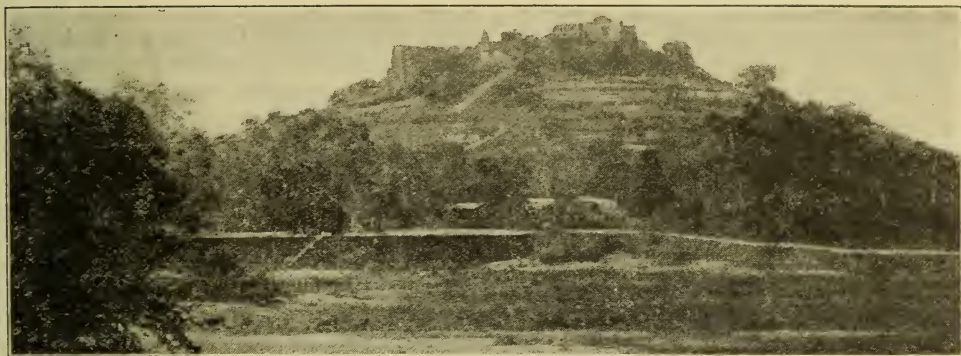
It is easily seen how those who turn to Christianity at once get into difficulties socially. It is hard for them to break loose entirely from their former social life, yet to continue it subjects them to severe temptations to drink and to engage in idolatry. Some are resisting manfully, and your prayers for them are solicited.

Jalalpor, India.



WHEN BIBLES WERE REQUIRED

Under an old act of Parliament in 1579, every Scotch householder with \$2,500 to his credit had to provide, says The Northwestern Christian Advocate, under penalty of \$50, "a Bible and Psalme buke in vulgare language in their housiss for the better instruction of thame selfis and their fameljes in the knowledge of God." The condition of the times gave added value to such a regulation. Books were few and the Bible was a treat. Being compelled to buy it may have been a financial hardship; but having it and next to no other book at all made opportunity for good intellectual and spiritual delight.



Parvati Temple

A VISIT TO PARVATI TEMPLE

Goldie E. Swartz

HAVE you ever been to Parvati Temple?" asked our pandit (language teacher), a high-caste Brahman, one morning during Marathi conversation.

"No, we have not visited there yet, but for some time have been thinking of going," was the answer.

"Then may I go with you?" was the quick, eager response.

"We shall be glad to have you accompany us," was the reply, anticipating the value of a guide whom we know, who is a worshiper at such shrines and familiar with the various gods of the Hindus.

The day was set for Saturday afternoon. At 3:30 the tongas were waiting at the door to convey us there. Brother and Sister Lichty, who were with us here at the Missionary Rest Home for a few days' rest, Brother and Sister Garner and myself composed the party. The two-mile drive through the country to this place was beautiful. Arriving at the foot of the hill we found our pandit waiting for us. His home being near there, that became the convenient meeting place. There we left our carriages and proceeded to climb the many stone steps leading to the temple, which is located on the top of Parvati Hill, the hill receiving its name from one of the chief gods there.

Entering the door of the high-walled enclosure our eyes fell first on a stone statue, the sacred bull of India, and just beyond on the temple of Parvati. Within it is a most

repulsive looking object, the image of this goddess, the goddess of death. "She is represented as a black woman with four arms. In one hand she has a weapon, in another the giant she has slain; with the two others she is encouraging her worshipers. For earrings she has two dead bodies; she wears a necklace of skulls. Her only clothing is a girdle made of dead men's hands, and her fiery tongue protrudes from her mouth. Her eyes are red as those of a drunkard, and her breasts are smeared with blood. She stands with one foot on the thigh and the other on the breast of her husband, Siva." In the Hindu sacred books this legend about Parvati's death is recorded: Parvati's father had made a great feast, to which he invited all the notable personages except Siva, one of his sons-in-law. At this indignity shown her husband Parvati was so chagrined that she refused to attend herself. "During the feasting there was a great fire burning in the courtyard, into which Parvati threw herself, whereupon her husband appeared upon the scene, and thrusting his spear into her burning body, flew through space with it, and, as he went, parts of the body fell to the earth, and each place which received a portion of the body became sacred." At a certain place in Assam, in the center of a small lake, her eye is said to have fallen, and it became a bright burning light. Investigation has shown a light burning on the water, sure enough, but it

is that of a little lamp fixed just at the water's surface. After dark its oil is replenished by the priest, who tells his devotees that it is Parvati's eye. Without question they believe this to be true.

So sacred is this temple that we were not permitted to go even within a distance of eight or ten feet of the door. Inside sat some worshipers praying and trying to win favor of the goddess with music. Outside of the temple, yet on the same stone platform, at each corner, in separate enclosures, are other smaller idols, some of the incarnations of Parvati, horrible images, yet representing characteristics such as light, beauty and wisdom. Her incarnations, like those of other gods, vary greatly in form and appearance to suit the varied tastes of the people in their imaginations and emotions. So here they appear differently from those at some of the other shrines.

Near by is another image, that of Ganapati, the son of Siva and Parvati, who wears the head of an elephant on his human body. Many tales are circulated in explanation of this. One is this: While Parvati was taking a bath one day she set the child at the door to watch that no one might come in. Siva and Parvati did not get on well together, and so Siva absented himself from home for long periods of time. On this day returning, intoxicated as usual, after a long absence, Ganpati at the door, not remembering his father, hindered him from entering. Siva, not recognizing the child as his son, was angered at such seeming impudence, and in his rage cut off the child's head. Later, realizing what he had done, he went out to get another head, for he being a god could easily repair the wrong. The first creature he saw was an elephant, from which he quickly severed the head, and taking it back, placed it on the headless body of his son. So from that time forth Ganpati is always to be recognized by his elephant head. However grim and offensive, he is a god, sacred and adored. In every religious ceremony the god of prosperity is the first to be worshiped.

From this court we are guided to the temple of Siva. The god Siva is believed to be one of the three chief incarnations of God, who came in the form of man. Of

the ten principal incarnations of this deity, in his fourth form he appears as a demon rather than a god. He wears a garland of serpents, a string of skulls for a necklace, and in every respect forms as ghastly, repulsive and malignant a character as the Oriental mind can depict.

In the Hindu pantheon is a triad of chief deities known as Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. Of these gods Siva seems to be the most universally revered, undoubtedly due to the fact that in some of his incarnations he becomes such an object of terror to his devotees as to create fear, and fear added to the already superstitious mind produces great motive power.

The third temple on the hill is that of Kartikswami. Owing to women being in the party we were not taken closer to this place than the court gate. Kartikswami it is said will never look at a woman nor allow one to come near him. He told his mother that women were too troublesome and so would never marry. Such an aversion has he for womankind that he pronounced this curse: "Any woman who comes to see me shall become a widow." A worse fate cannot befall a Hindu woman, and naturally enough none visit him.

The Hindu worship in and about Poona is centered at this large ancient shrine. We learned from the accompanying priest and our pandit that the place was built more than three centuries ago, and is managed by a committee of seven, appointed from time to time. The upkeep of the place is provided by the government from the revenue of certain villages, which amounts to an income of five thousand rupees annually. The line of priest has increased to such a number that they now take turns, year about.

Deeper than those from what we were told, were the impressions made from what our eyes beheld. Coming and going were high-caste Brahmans, well-dressed, learned, intelligent-looking, as well as haggard-looking, ignorant, downtrodden, low-caste Hindus, all for the same purpose, to pay obeisance to the creature, knowing not the Creator. There on a most imposing hilltop, from which one can view the landscape in all directions and behold a most beautiful

handiwork of God, the people go and worship most hideous, obscene, sensual, suggestive, and repugnant images, endeavoring to get to the Creator through the man-made creature. There they subject themselves to most horrible practices in their search of God and deliverance from sin.

To witness the people at idol-worship is to view an appalling, revolting, yet pitiful spectacle. One is struck first with horror, then with aversion, and lastly, seeing their faith in these lifeless images, which are without avail and disappointing, the gloom

of sin only intensified, one's spirit goes out in mercy and compassion.

Oh, that the Glad Tidings might be hastened to them of the wonderful Savior, Christ, Who fully saves and fully satisfies the longing of the human heart, and in Whom is no disappointment! Holy Father, speed the day when Thy children will have made known to these millions in darkness, Thyself the True, Living, Eternal, Spiritual, Power-giving God, and Thy Son Christ, the Loving, Compassionate Redeemer of the souls of India!

No. 2 Phayre Road, Poona, India.

ANKLESVAR

S. Olive Widdowson

ONE beautiful, calm evening we went out to Andada, a village two miles distant from Anklesvar. As we neared the village we heard strange sounds, women singing weird songs, men yelling at regular intervals and the dull thud of a drum.

As the teacher's house was in another part of the village we sent our cart there and went in the direction of the sound.

On a road leading into the village they had kindled a fire. Two men were seated opposite each other with the fire between them, "dhooning." They were taking turns, rapidly swinging the head down into the flames and up again, and at regular intervals uttering such yells as you would

expect to hear in an insane asylum. The dull thud of the drum seemed to keep time for them and the women singing. At one side some men were standing, holding a young buffalo. One man had a rusty sword. Presently they passed around some parched corn, which they said if eaten would keep the eater from taking cholera. They were trying to appease the evil cholera spirit and keep the dread disease from their village.

These ceremonies ended, they started in a procession, taking the buffalo to the next village, where, after offering it before a large idol, they would have a feast. May they soon be undeceived and worship the One Who can help them.



ANOTHER VIEW

Wilbur B. Stover

IT was the day of the coronation, Dec. 12, 1911, in India. Suggestions semi-official had been received that all schools should have a holiday, and a celebration of some kind, so the municipal schools of the town of Anklesvar fell into line with the suggestion.

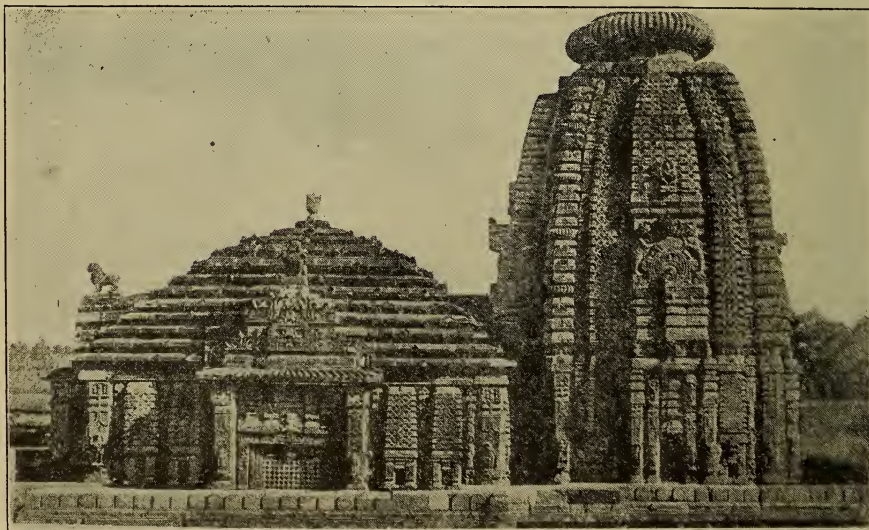
There was an assembly of children in the town hall, and the building was crowded. Many of the parents and city fathers were present. A large picture of King George stood on the table in front, and a wreath of flowers was tastefully entwined about it. The children sang songs and made their bows to the picture in the frame, singing the praises of the emperor and king. Others walked past the picture, bowing as they passed. It was part of the program. It was the plan of the songs.

There sat by me an old friend, a Hindu who had lived in Bombay, but who was now living in retirement at Anklesvar. He has since passed away. He put his hand on my knee and whispered, "That is what idolatry means to us. That, and nothing more." I made no reply. There was no idolatry in the songs and speeches of the children, and the old gentleman would

have me believe that this is the same thing that happens every day when Hindus go to the temples and bow before the idols. I think perhaps he, being an enlightened and advanced old man, may have had no more in idolatry than the children have in their songs when they bow before the picture of the king, but to the masses of the people I am quite sure that idolatry means more.

The thought which the dear old gentleman wished to convey to me was doubtless this, that the purpose of doing this apparent honor to the picture was to do honor to the king; that the picture really was nothing except for what it stood, and when any bowed to the picture at all, he thought not of the picture but of the king. This may perhaps be the thought of the advanced classes who think, and who continue their idolatry, but it is certainly not the thought of those who have not learned to think, and who blindly follow in the footsteps of their ancestors. Their thought of it is that the idol is the god, therefore a thing to be worshiped.

Anklesvar, India.



Temple at Bhubaneswar, India

THE SUKAL THIRT JATRA

D. J. Lichty

SUKAL THIRT is the name given to a small village situated on the north bank of the Nahrubudda River, halfway between Anklesvar and Vali, and is quite accessible from either of these mission stations.

Among the Hindu people there is a legend to the effect that many years ago a certain king was in search of a remedy to cure him of the dreadful disease of leprosy. He was told that it would be necessary for him to take a long journey in quest of a place where the black flag he should carry with him would turn white. Here he was to bathe and be healed. At the village of Sukal Thirt the flag turned white and he became as free of leprosy as legend can make a man who bathes in a sacred stream.

The annual pilgrimage in memory of this incident is one of the largest in Western India. It is held in November at the time of full moon. The multitudes come from far and near. Doubtless it is of greatest merit to walk, but on these occasions the railway is taxed to its greatest capacity while thousands of families come in the native ox-cart.

Merchants from the near-by towns reap a rich harvest in the sale of food grains, cloth, and metal wares. There is also ample opportunity for satisfying your religious needs as well as for your amusement. The former consists in bathing in the river, doing homage to the holy men and of consulting the guru (teacher), the vaid (doctor), or the fortune-teller, while the merry-go-rounds, Ferris wheels and the jugglers contribute to your amusement. I should not forget to mention the companies of Christian preachers and booksellers as well as the social reform orators who, I fear, do not draw as much attention as the many other attractions.

Altogether it is a crowd of many colors, of many faiths and of numerous quests. They seek, they know not what, and truly are "sheep without a shepherd." May Christ look upon them with pity as He used to do on the multitudes round about Galilee.

GOING TO PANDHARPUR

H. P. Garner

FOR the past weeks groups of travelers, carrying "V" and "W"-shaped flags and accompanied by the crude Indian music, have been coming into Poona from all directions. They may be seen on many of the streets and vacant lots, and one is made to ask, "What does it all mean?" Finally the day came, June 15, according to the Christian calendar, and these travelers, thousands of them, gathered in an open field at the edge of the city early in the morning. The preliminary ceremonies were completed about 8 o'clock and then the long journey of one hundred and fifty miles to Pandharpur was begun. The trip required about two weeks.

Pandharpur is considered a very holy place, and every year thousands of Hindu people journey thither. Here are many temples and thousands of gods. Besides, there is a special god for each caste. However, the lower classes are not allowed to go in to worship. Aside from the multitude of images which are worshiped and sacrificed to, the near-by river is considered very sacred, and many hundreds of rupees' worth of fruit and cocoanuts are cast into the river as a sacrifice. Then, just below the village, may be seen numbers of people who make a business of fishing this fruit and these cocoanuts out of the river to sell them again.

Another sight that may be seen is men and women offering money to the god of the river. The coins are tied up in their clothing and then, after wading into the stream, they untie it and drop the coins into the water. We have been told that there are divers standing by the side of these donors, and as soon as the coins are dropped they dive and get them. If you question them about these things they say, "We have made the offering and it does not make any difference what becomes of it."

At the closing of this great religious gathering the middle classes make a feast for the Brahmans. They have been taught that in this way they feed their forefathers and do them great honor.

Poona, India.



Courtesy of Men and Missions

A Native Pastor in India and His Congregation

This pastor reported to his bishop that his work for the hottest month of the year included preaching three times a day and walking five hundred miles

THE GLORY OF THE WORSHIP OF CHRIST

I. S. Long

ACCORDING to the Hindus' thought there are several ways of obtaining salvation, namely, by works, by knowledge, and by devotion or faith. For all practical purposes, however, with them it is clearly a case of **works**. Like the people in the time of our Lord, they are forever wondering, "What must we do, that we may work the works of God?" And whether they have done sufficient works, too, always remains an unanswered question. Indeed, it is disheartening to them—a hopeless question.

Many a time has the writer asked intelligent Hindus what their hope is for life after death, and have never received a hopeful answer. They always say, "We cannot be sure of salvation, and know of only one or two who will probably be saved." But "salvation" in their thought is liberation from rebirth in the world rather than that of happiness in a world to come. They believe identity is lost in the other world, even as river water is swallowed up in the oceans.

Then, the rare saint, after innumerable births and deaths, ceases being born and is swallowed up in the Universal Essence. And it is finished. The multitudes and multitudes, on the other hand, die and expect to be born again with perhaps a worse fate, die, as Paul wrote, "without hope," while those left behind weep literally as "those who have no hope."

Over against this, is not the Gospel an Evangel of Good News, indeed? The Hindu searches God, to know Him, in vain. You and I know Him and love Him and joyously worship Him, for Jesus has shown Him to be altogether lovable and worthy of our heartfelt devotion and praise. To the Mohammedan He is an autocratic King, Whose word is law. To the Hindu, He is rather "everything that is," It, rather than a personal, living God.

In our thought God has dealt with sin thoroughly and condemned it, even to "laying the iniquities of us all" on Jesus. This is the measure of His love for His enemies. When, on the cross, He cried, "It is finished," He meant that salvation

from the guilt of sin, even forgiveness of sins, is free for all who receive Him by faith as their Savior. This forgiveness breaks the chain of the past, and tears down every barrier between us and God, and we join the early Christians in feeling a wondrous sense of deliverance. "We know we have passed from death unto life."

Christ not only died for our sins, but He arose for our justification. We recognize ourselves, too, as having been crucified with Christ, and as having risen to "walk in newness of life." Hence, we are also delivered from bondage to sin and the world. "Sin shall not have dominion over" us. We may walk and talk and act like "children of God"; for being sons, "God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father."

As for hope, "the blessed hope," we have no lack. "It is not yet made manifest what we shall be. We know . . . we shall be like Him; for we shall see Him as He is." We begin here and now to enjoy by faith the eternal realm of life and truth and love, having foretastes of "glory."

Of this new life in Jesus, prayer is the breath, and our worship and "fellowship is with the Father and with Jesus Christ, His Son," of Whose presence He would have us conscious all the day long.

The more we read of His words and works of mercy, the more we are drawn to Him, in devotion and worship. The more we commune with Him, the more we love His fellowship. Oh, long ago we began to hate sin; but with our increasing worship of Jesus, we increasingly loathe the evil and the evil one; and there is nothing we more long for than always to overcome the sin that "doth so easily beset us," and to rise to His perfection of purity and holiness of life. On the other hand, if the Hindus cannot "explain away" the sinful acts of their gods, I am sure the worship of the gods can only debase. The worshipers are already better than the gods, in morality.

Then, having come to love God "with all our hearts," we easily follow on and love "our neighbor as ourselves," and go to the "ends of the earth" to bring about his sal-

vation. Truly, "the love of Christ constraineth us." And on this side, too, to this day, whether in Armenia or China, they ring true to Him as they go to the stake, dying as they sing:

"Nor tongue can speak, nor heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name;
O Savior of mankind!"

Intelligent India, too, knows that we missionaries bring something far better than they already have, but prejudice for things "Western" blinds their eyes and shuts their ears so often. A missionary was strolling about on the lower Himalayas. On approaching a Hindu temple, a priest came out to greet him; and seeing he was a missionary said, "I hear through pilgrims from all parts of India of the wonderful things you missionaries are doing and of the wonderful story you can tell. Do tell me the story," etc.

The missionary writes, "We sat down under a tree, and I took my time to tell him at length the story of Christ's sacrificial love and forgiving spirit. When I reached the place where they were nailing Jesus to the cross, and told the old priest that even while He was being nailed to the cross He prayed for His enemies, 'Father, forgive them,' 'Father, forgive them,' the old priest sprang from my side, stood in front of me in the path just below me, excitedly moving backward and forward, shaking at me his clenched fists, while tears were rolling down his cheeks, and cried: 'Get out of India! Get out of India! Get out of India!' 'Why? Why? What have I done?' He, trembling with excitement, answered, 'Do not tell the people of India that matchless story of love and forgiveness; for we have nothing like it in Hinduism or Mohammedanism. If you do tell my warm-hearted countrymen that story, they will forsake us, our temples and sacrifices and services, and leave us priests all alone, while they follow Jesus.'"

This is but a remarkable instance showing what might result all over the dark East, if only we could get the ear of India and China to listen. Second, it is an honest confession of the unparalleled good news we have to tell. Truly, "Never man spake like this Man," and never did another religious leader die for his enemies, in order to bring them to God.



Baptismal Scene, Umalla, India, April 1, 1917. Q. A. Holsopple, Administrator

Now, if the old priest could know that Jesus not only died, but that He arose, went to God's right hand, from where He so empowered His disciples as to transform cowardly, ignorant men into heroes, who did marvels in His name; if he could know that all the best in modern civilization emanates from Him; ah, if that old priest could know what Jesus means to you and me, every day that we live, the above story would be complete.

Well may Renan cry, "Whatever the surprises of history, Jesus will never be surpassed." Ever the same, "unto the end of the age," with us, fulfilling our every need, we adore and praise. "The children sing, 'What a Friend we have in Jesus!' Youth sings, 'The Son of God goes forth to war!' The mature sing, 'How firm a foundation, ye saints of the Lord!' The aged sing:

"While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide."

Instead of hideous idols that are not God, oh, why should all men not worship your God and my God, through Jesus Christ, our Savior?

A RAINY TRIP

S. Ira Arnold

ICCHABHAI is a good fellow and anxious to be in the Lord's work. He had reported some applicants for baptism in a village twelve miles away. He started on foot and I followed on the horse. It was a nice morning, but before long the rainclouds gathered. Several hard showers caught us on the jungle trail, and we could see still more rain in the near-by hills. The jungle streams ran in torrents, causing us some delay. About noon we reached the master's house in Vasna, the last hour of the way being through a downpour of rain against which our umbrellas were little protection.

After the pleasure of baptizing four men in a swollen, muddy stream, and eating a simple meal, I started for a station on the railroad seven miles distant. This time I had two runners, one before and one after. The men were to test the high waters for

me and bring the horse back for Ichhabhai, who was resting at Vasna after his twelve-mile run through the rain. But we did not run fast enough. When a quarter of a mile from the station the train started and I was left to spend the night in the mission house at Jhagadia, a small native hut in the Bhil part of the village.

Next morning I went early to the station. While waiting for the train I walked down the track east from the station. I had often seen from the train a bare place beneath some trees and a pile of broken crockery near by. From the trees hung a number of crude, horselike animals, about four inches high, apparently made of cloth and filled with cotton.

This morning two women sat at one side and two men sat on the bare place beneath the tree. They were stripping the fibers from several coconuts. Then they cracked the nuts and sprinkled the juice over the stones before them, making signs of reverence as they did so. Some of the meat was placed on the stones, and then the rest of the meat and sugar, which they had brought, was distributed. They offered it first to me, but I refused the meat that had been offered to idols. The women ate, and the signalman, who had come to throw the switch for the coming train, accepted their offer. I asked what it was. "The small-pox god" they answered. They had small-pox in their home and were doing this for the sake of the afflicted. "Now," thought I, "have I been exposed to smallpox while standing here?" But no harm came of it to me, and I suppose no good came of it to them other than perhaps a little mental satisfaction.

Vali, India.



"The growth of unbelief among men is the outstanding fact in the religious life of South America," says Edward Alsworth Ross.



"I do not believe that of the one million people in Buenos Aires there are two hundred men on any given Sunday at service," says Robert E. Speer.



Temple of Kartikswami, Poona. This is the God Who Hates All Womankind

INDIA NOTES

Effie V. Long

BY request, Drs. Cottrell have sent us a report of their work, which is very interesting. "In the three months that the new dispensary has been open—that is, July, August, September—we have had 4,336 patients for treatment at the dispensary. Non-Christians are also coming to the hospital, and staying in the new hospital line for treatment. At present there are three non-Christian families in the hospital. We are getting a much larger proportion of very poor people than we used to. Many cannot afford to pay more than two or three cents a week for treatment. This morning three shepherds walked from Dharampur (twenty miles), and one was so sick he could scarcely stand. They had eight cents altogether, and wanted twelve days' medicine each. They needed the medicine, and needless to say they got it. Both men and women patients receive some religious instruction each morning before we begin giving out medicines. We have given more than 200 plague inoculations this year."

The Conference of missionaries of all the missions working in the Gujarati language area convened Sept. 26 at Mehmedabad. About thirty-three missionaries were present. Two papers were read, which were well received. One was by Bro. Blough, on "The Devotional Life." It was well-gotten up and made a good impression on the audience.

"Home Rule" is being agitated in India, in many quarters, by some of the leading men, and also by Mrs. Annie Besant, the English lady who has become a theosophist, and is parading the beauties of the Hindu religion. She was imprisoned for her part in it, but has since been released. The Indian Christians, as a class, are criticised for not joining in this political agitation, and keeping themselves aloof from the national life. In an able article in the Witness, Dr. Joseph Ghose, an Indian Christian of wide experience and broad education, gives the reasons why they hold aloof. He says the Christians have fared much

better under English rule than under the native kings in parts of India, and that India is not ready yet for a long time. She does not have "home rule" in her homes; the wife will also have to be educated. Then there must be a spirit of unity and democracy over the whole nation, to prepare her in any way for home rule.

At a called meeting of the Field Committee, it was decided that Bro. Blough's go to Ahwa and take up the work Bro. Pittenger's had to leave because of his health. The latter will remain at Bulsar for the present, and Sister Pittenger will take up Sister Blough's work. Bro. Pittenger is slowly improving. We know this move means sacrifice to both families, as they must leave their own homes, just taking along what articles are really necessary; and then, too, the work is in a different language from what they are accustomed to. But we trust all will be well and that the work will prosper in their hands.

Dr. Nickey and Sister B. Mary Royer have gone to Poona to study the language for several months, preparatory to their final language examination in the fall.

Last month we reported concerning the loss of some missionaries en route to India. Since then, a family of Alliance missionaries, Dinham by name, have reached Bombay. They were on the same boat as the Duckworths and Miss Robinson. Twenty miles out from Cape Town their boat seems to have struck a mine, and all put to the life boats. In lowering the one it was disabled, and later capsized. A number of them got into the boat again, but it was not seaworthy, and so all were plunged into the water. The Duckworths had their six children with them. The father came up with a child in each arm. Evidently the onlookers could do nothing, and so the whole crew of that life boat perished. Too sad! The Dinham's were in another boat, and reached shore. Later they took passage for Bombay, but in some way they

had another wreck, and so reached Bombay with only the clothing they wore—all their baggage having gone, lost somewhere. Surely these are perilous times!



The Girls' School at Vyara is gradually increasing in numbers. It is to be hoped that after monsoon the increase will be more rapid. A petition has been sent in, asking for a small government grant. If this is given there is hope of getting the Girls' School on a better footing. The yearly examination is near at hand, and every effort to keep the girls in school, every day, is being put forth. Until they reach the third or fourth standard they seldom have a competitive interest. Establishing a good girls' school among the backward classes is a difficult task.



The same is true with work among the women of these classes. In fact, the women, being illiterate, are even harder to reach. They have the experience of being mothers, but usually have not the sense nor judgment of a child. So they must be dealt with, after all, as you deal with children. They have attained a high ideal, indeed, when once they take enough interest in a daily Bible class to attend because of the spiritual uplift it gives to them, or because of the Bible knowledge acquired.



On account of plague, which has scattered town people right and left, the women of Vyara cannot be gotten together for any regular work with them. With heavy monsoon, disease all about in the villages, and the fact that saloons are so plentiful, it is enough to disband most any sort of work, be it among the men or women of India.



They say when you don't know what else to talk about you talk about the weather. Well, it is often a matter of conversation nowadays. Vyara's average rainfall is from fifty to sixty inches, with a maximum of seventy inches. Now we have had more than eighty inches, and still it rains! The rice crop at many places has turned golden and is falling into the water, as it cannot be reaped. The cry now is that there will be a "green" famine—crops ruined because of too much rain.

Be it known unto all that the week or "weeks" of February special evangelistic effort, is Feb. 13-27. Two weeks are given this year, the first especially for work in cities and large towns and the second week for country and village work. But our mission most probably will be busy all through both weeks, and there is some preparation being made, now, at all of our stations, as opportunity affords, and we hope for a blessed time. Please get your calendars or almanacs, as you read this, and mark down the date. Then when you come to it, you will be reminded afresh to pray, pray, pray for the special work in India at that time, and I'm sure the Lord will pour out His blessing.



A CALL

I lay me still

For I, as clay, in God's great hand did lie,
That pierced hand; and as His gentle touch

Did press me round, my heart was filled
with glad,

Deep joy. I long had prayed to know His
will

Concerning me, and that vast harvest-field
The world; and now it seemed that in my heart

The Master whispered, "Go!" Oh, wondrous love!

That God should deign to use e'en worthless me.

Though I but clay, least precious of all things,

Yet still I am His clay; my weakness He
Knows well, much more than I; He knoweth best

How He may use, and why He calleth me;
To Him I lowly bow.

And so I lie

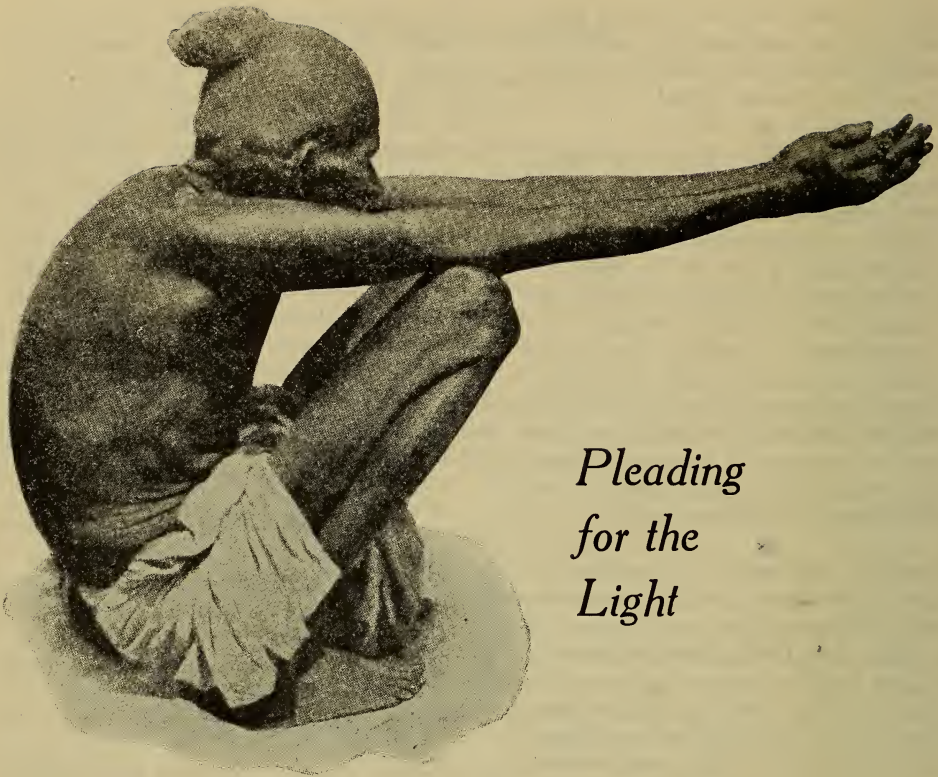
Submissive in His hands, while He doth knead

And press me as He wills; knead, blessed Lord!

And make me what Thou wilt, so that I be
A vessel for Thy use, and may bear forth
The living waters pure to thirsty souls,
In distant lands or near, just where Thou wilt,

And when, and how, so Thou be glorified.

—E. Spring.



*Pleading
for the
Light*

EXTRACTS FROM SOME LETTERS

Nora E. Berkebile

This, from the first one I opened that day:

"Boston, Mass.

"Dear Aunt Nora and Uncle Steven: I was just thinking how you would love to be sitting here with me on the rocks, watching the old Atlantic lash her waters against the coast. I am very sure you would be always wishing the tide would wash you over to the other side—to India—and I should not be very successful in keeping you with me."

Glad as we should be were we permitted to visit with such a dear niece as she, I am quite sure we would not have staid there long if wishes were waves and would have carried us on to dear old India—particularly so when we opened the next letter and read:

"Vada, India, Aug. 16, 1917.

"Dear Nora: My heart is so full tonight that I must express it to you in some way.

Today our dear Pudhia was received into the fold, and I know you will rejoice with us, for you had the privilege of helping sow good seed in his young and tender heart."

There was much more from Josie about the work at Vada and the people we loved so well; of the opposition Pudhia had and how he was turned out of caste and how his grandmother scolded, etc.

Remember Pudhia! How could I forget the dear little dirty black boy, who had no parents, who lived with a grandmother—the most inveterate scold I ever saw or heard—who was starved and abused and blamed for all the petty thieving in the neighborhood (perhaps he was guilty sometimes), and who had such big, dark eyes that used to look up so steadily at one, as if just pleading for some one to trust him? Could you remember such a child, especially when he had gone down almost into the Dark Valley and the Lord heard your pray-

ers and helped you to help bring him back to health? Ah, indeed, there was rejoicing on this side the water, too, and more than ever we longed to be there.

Then the next letter was from Sister Rosa, who sat down to her desk to write us about the rest going to the river to baptize Pudhia. She said:

"I thought you would be so glad to hear it that I decided to write while they are on their way to the river. You know where we baptize and you can get the picture as they go."

She went on to tell of their great hopes for the work now, since there have been converts from several castes. The old dhobi (washerman) and his wife, Mabarat-tas, by caste—a proud, arrogant caste—have come and seem so happy. What a cheerful, hopeful, happy letter it was!—and our hearts just sang for joy and we thanked the Lord for it all.

How we did appreciate it to have a busy missionary sit down and write at just that time because she knew it would give us joy!

We could just see that little company going down over the rice field paths, along past bamboo clumps, down past the few huts of a tiny village hedged in by prickly pear, and then down to the riverside. There we watched with tears of joy coursing down our cheeks, as Pudhia, now a young man grown, vowed to be faithful unto death. Ah, how near he had died with dysentery; ah, how he was beaten and abused; how thoroughly was he taught caste rules, that even when hungry he would never think of touching a morsel of our food! And now we see him there in the water, and Bro. Kaylor is immersing him, and he has thrown off sin and idolatry, and his soul is made pure and white and belongs to the dear Savior, Who is now so dear to our little boy of Agra Vada. Yes, he will have opposition, but we can help him by our prayers.

Sister Ross told us how they wanted us to unite with them in prayer for fifty souls to be saved this year, and we said to ourselves, "Yes, gladly will we pray for them." Then we thought of many by name and we are praying, praying, praying.

Ah, what a comfort is united, definite

prayer! We long to be there. Sometimes we feel we must go. We long for India until it hurts, but like birds in a cage, however much we may beat against the bars the bars remain as firm as ever and we are prisoners still. We can not lay down infirmities of the flesh at will, so only in spirit can we cross the intervening space and be over there.

Often in dreams we are at Wilbur and Mary's again, or at J. M. and Anna's, or with John and Florence in their jungle home, or at Isaac's or Dan's, or Jesse's, visiting with Eliza or some of the others. Again we will be at Vada among our native people or over in the old Parsi house at Dahanu, near the Ebeys. Then we awake, and for a long time the longing to be back again is more intense.

There is one thing that makes us so thankful, and it is that the Lord allowed us to live there long enough to love India and her people so. Then we thank Him for the souls He is saving and the souls we know are going to be saved this coming touring season.

The Stover family used to sing the song of "Homeland," and tonight I seem to hear it as Wilbur and Mary and the children sang it that day in our native house at Vada, and I am homesick for the India homeland just now.

We are glad we can do something to make the people around us love India better, but while these things cheer us in our exile, we can not help but say with Sister Quinter, who once wrote, "I'm so glad to be back again in India, for it is so much better—oh, so much better!—to be here doing the work than to be at home talking about it." We would so much prefer being there doing what we could than to be here talking about it.

This is the latter part of October, and we have been praying, according to Rosa's request. We meant to get a letter off, to tell her how we appreciated her letter to us. The telephone rings. I answer it. Some one says, "Oh—Nora!" and can not speak more because of sobs. I ask, "What is it?"

Again comes the tear-choked voice, which says, "Rosa—is—dead. A—cablegram—came." She can say no more—it is Bro. Kaylor's mother. I run to the barn to tell

Steven. "Poor John! Poor Vada!" we say, and we weep with those who weep. We get ready to go to John's old home. But what can we do? Weeks of waiting for particulars is so hard. How they wanted to comfort their boy, but could not reach him! It is just prayer that they can offer for him. How much easier it would have been if they could have been near him, but of course that was impossible.

They loved Rosa so, and the weekly letters were such joy to them. They were shared with us, and we would rejoice together as we read them. Now we must sorrow together.

But we shall not forget Rosa's last request to us: "Pray for those souls at Vada." That is all we can do for her now. We wonder why she was called when needed so much. When we went to Vada some of the strict Hindus said, "The Saheb will

not stay there. The god near his house will kill them." Bro. Berkebile's health failed and he was furloughed home. Bro. Brubaker went there and soon died. Now Sister Rosa has passed away. Shall the heathen threat drive us from that needy field? Might it not be that Satan is trying our faith, to see if he can not drive the Christians out of Vada? Shall we let him make us close the work there? He knows there are thousands of souls there who will be saved for the Lord if we faint not. Surely some one will be sent to help fill Rosa's place among those people. Surely the work will not have to be closed again just as the harvest is being ready to gather.

No, we shall pray for volunteers to help fill the depleted ranks. We will pray for those souls there and some one will go, and by the help of the Lord, the heathen god shall not have the victory.

THE LITTLE MISSIONARY PYARI

Effie V. Long

It was night. On the Indian hillside the large church was thronged with people, and the lights shone out into the darkness, beckoning others to come in and hear the Words of Life.

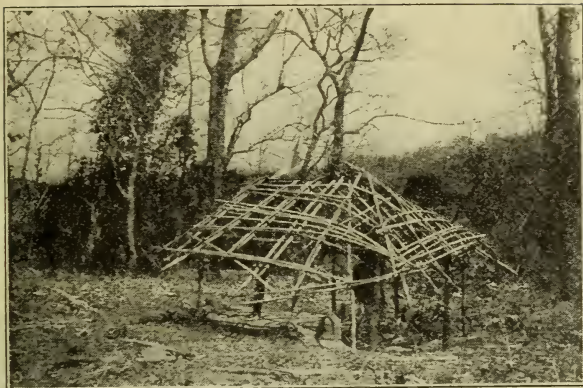
Outside, near the door, stood a little Indian girl. Her home was near, and she was attracted by the music and the lights. Listen! What was that man saying to the people who were listening so intently? He was telling the story of Jesus, so reverently, so simply, that even a little child could understand.

Pyari, listening without, was overcome with emotion. "Did Jesus die for me? Did He love me all this time and I did not know it? Oh, I have never prayed to Him as the padre says we should. I fear He is angry with me." So saying, Pyari slipped back through the darkness to her home, eagerly waiting for the next night to come. So she kept it up for several nights, learning more and more of Jesus, till her little heart could bear it no longer. So she told her father

and mother all about it and asked them to let her go and worship Jesus with the folks in the big church. "Why dost thou want to turn from our way?" they said. "The religion of our fathers is the only way, so do not let us hear thee mention the name of Jesus again."

So little Pyari was locked in at night, and she would weep as she heard them singing in the big church, and she would sing over and over again all the words she could remember. She would kneel down and pray—this lonely little girl—"O Jesus, come into my heart and make me good." And He did come. Does He not hear the prayer of a little child? Her life was so filled with love and sweetness that all could see it. She would talk to her father and mother about Jesus whenever she could, and she kept praying to Jesus to come into their hearts.

The meetings continued, for one of those great revivals was on, in which so many turned to the Lord.



Idol With Shelter, Just Outside the Government Bungalow Compound at Pumpri, Dangs

One night a tall figure was standing without the church, listening. It was the father. His little girl's talk (nay, her secret prayers, we believe) made him want to know more of this Way. He told his wife what he had heard and seen and said he intended to free Pyari from her prison that very night. The mother reluctantly consented. Next night Pyari went to church, and came home with glowing eyes and heart. Her parents did not stop her when she began telling them the Story she had heard. Next night she made bold to ask them to come with her, and to her great surprise, they came. Oh, how Pyari prayed! And when she opened her eyes, she saw them kneeling with tears flowing. She knew Jesus had won them for Himself.

Night after night this family attended church. And what a wonderful testimony little Pyari would give! She was such a shy little girl by nature, but the love of Jesus so filled her heart that she could not help but tell others about it. Being so timid she would pull her sardi clear over her face when talking in church, but her words were clear and distinct.

"Because of the testimony of this one little girl, a hundred people were brought to Jesus." So said the missionary who told me this story. And the story is true. Surely, "A little child shall lead them."

A DINNER COOKED BY IDOLS

Effie V. Long

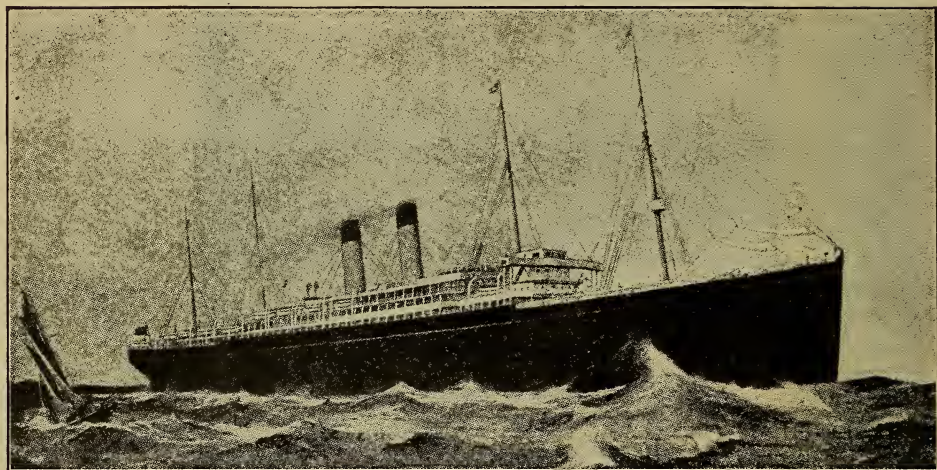
Children, did you ever hear of idols cooking a dinner? Well, now, listen, and I will tell you about it. I ate such a dinner once and it was quite good—perhaps relished more than others, because in cooking the food the idols were destroyed.

Some years ago we were tenting in a village not far from where we lived. Among that class of people, when any one dies, the family, fearing lest his spirit return and give them much trouble, put up a piece of wood near the house, or at some distance, and there they make offerings and worship, to appease this spirit.

The pieces of wood are from one to three feet long, driven into the ground, often painted red, and have several glass bangles tied to the neck, a rude face being usually carved upon them. Sometimes a rude little wooden wagon stands beside this "bhoot," or evil spirit, as it has come to be called.

Well, this village had a mission school, and somehow the "bhoots" had not been cared for properly; some had rotted off and some had fallen over. Firewood was scarce, so our Christian men brought in several of these "bhoots" that no one else dared touch, lest his "heart be torn out of him." We kindled a fire with them and cooked our dinner, and it was good.

ANSWERING THE CALL



Outward Bound

BIOGRAPHY OF ELLA EBBERT

Samuel S. Ebbert

ON the prairies of south central Kansas lived William and Elizabeth Ebbert, of German descent. God blessed their home with seven daughters and one son. Ella was born to them Oct. 27, 1885. She is the fourth daughter. Here she lived on the farm with her parents, attending the country school. She improved the opportunity of attending school every day, thoroughly determined in what she did. With credit she completed the grade schools in the spring of 1902. The fall of the following year marked the beginning of her experiences in McPherson College. She completed the normal training course in 1908, this being followed by three years of teaching in rural schools. She again entered McPherson College in 1911, and took her B. A. degree in 1914. The school term of 1915-16 was spent in Bethany Bible School.

Ella made her own way very largely.



This was done by teaching, having taught six years altogether. The last year was spent in the high school of Fruita, Colo., as instructor in English.

The six years of interspersed school work indicate her absolute purpose and willingness, no matter what the difficulty, to make the best of the possibilities which she held sacred and responsible to God.

The first interest in the mission program was due to the mission literature that came into the home. Another help came from living in her uncle's home one summer. He was a faithful minister and promoter of missions. She at one time said, when asked what she was going to become in life, that she was going to be a missionary to India. This was about the time the Stovers went to India.

During her first year in McPherson College, she was a student in Mrs. F. H. Crumpacker's mission study class, where her early inclination was developed and strengthened, causing her to feel the call for foreign service.

It was in the winter of 1903, through the influence of the preaching of F. H. Crumpacker, that she accepted Christ. At once

she became active in service, teaching mission and Bible study classes, and was also a member of the Y. W. C. A. Cabinet most of her college life.

In Sunday-school work she was greatly interested. Often teaching in her home church, two years were spent in District

Sunday-school secretary work, which was very creditable, pleasant and effective.

The Mission Board called her to the India field. She was approved by the Wichita Conference. With her it is a privilege to serve in India, where the Lord has directed her.

LILLIAN GRISSE

Lila C. Brubaker



ON a farm near Laketon, Ind., lived Eli and Lydia Ohmart Grisso. Into this country home there came, Feb. 16, 1889, a blue-eyed baby girl whom they called Lillian. Here, with a devoted brother, seven years her senior, she grew to womanhood.

At the age of eleven years she accepted Jesus as her Savior. A few years later she began definite work for Him as a teacher in the Sunday-school.

Reading and school work were much enjoyed, and a deep interest was taken in both. In 1905 she graduated from the Laketon High School. The two years following were spent in teaching. During the winter of 1908-09 she spent one term in Manchester College, where she took Normal and Bible work. A third year was then spent in teaching. The next winter Sister Grisso remained at home to care for her mother, over whom the death angel hovered. In January the patient and beloved mother fell asleep.

The responsibilities of the home were now upon Lillian, and preparation for the work that was dear to her seemed impossible. But God was leading, and in a few weeks He completely changed circumstances and opened up the way for her to work out His plans. She and her father moved from the farm to North Manchester, just opposite the college campus, and she entered Manchester College that fall and the following spring graduated from the one-year Bible course. She continued in school,

and in 1915 graduated from the college department. While in college she was connected with the work of the Y. W. C. A., and was also active in the Volunteer Band, of which she became a member in 1911.

In June, 1915, she entered the Illinois Training School for Nurses in Chicago. Here she spent eight months in hard work. Although not permitted to finish the course, the training received will be valuable as she endeavors to relieve the physical pain of a few of India's heathen. This, accompanied with the love of Jesus, may open hearts to the teaching of Him Whom our sister has learned to know and love.

After a few weeks of rest at home she returned to Chicago, where she entered Bethany Bible School to get a greater knowledge of the Word and how to use it. Here five terms were spent in hard study and practical mission work. Quoting from Sister Grisso's own words: "At Bethany His service became sweeter to me, and though hard lessons were to be learned there I thank Him for them all now and only wish I had learned them better."

The practical training she received there in giving to others the truths she had learned was indeed helpful. Many opportunities came to her as she helped in the Chinese Sunday-school and taught in the Douglas Park Mission.

In one more year she could have graduated from the seminary course of Bethany, but the call of the unsaved across the waters was so loud that she gladly put this call of God before her desire to finish her course. In November, 1917, she offered her service to the Board to be used wherever God should direct.

Though planning definitely on foreign work through all of her preparation, there

were times when it did not seem that it would be possible to carry out these plans, yet God always led the way out in time. To Him belong the honor and praise. "Commit thy way unto Jehovah; trust also in Him and He will bring it to pass" (Psa. 37: 5), has been verified again and again in our sister's pathway.

With a heart full of love for those who need her help she enters into her life's

work, feeling the need of the constant strength and guidance of the Holy Spirit as she attempts to do what He asks of her. May she have the prayers of those of us who have the privilege of counting her among our friends and all others who are interested in the cause of Christ, that she may bring joy and life through her devotion in daily humble service, to those in far-away India who have never heard the sweet story of Jesus.

ANETTA CORDULA MOW

Anna Beahm



WHEN God saw that Abraham withheld nothing from Him, not even his only son, but laid him on the altar, God provided the sacrifice to be burnt. Abraham named the place **Jehovah-jireh**, meaning Jehovah will provide. A life planned by God, yielded to God,

and open for the service of God may be called **Jehovah-jireh**.

Anetta Cordula Mow was born Oct. 22, 1889, in Cory, Ind. Her parents, Eld. Aaron I. Mow and Mary Lunettie Baxter Mow, provided a strong Christian home for Anetta, her younger brother and sister.

While Anetta was yet small her parents moved with the family to Arkansas, where they lived for a few years, and then back to Argos, Ind., where they lived until she was twelve. Before leaving Argos, at the age of twelve, Anetta was received into the church by baptism.

In the spring of 1903 the family moved to Weiser, Idaho. Anetta graduated from the Weiser High School in 1909, and the following autumn with her brother she entered the University of Idaho, where both graduated in 1913, receiving the A. B. degree. Shortly before their entering the university, Bro. Mow accompanied his son and daughter to the university, and near the school-grounds they built a small, four-room house in which Anetta and her brother

lived and kept house during their university days. In her heart Anetta had from childhood longed to be a missionary, but not until at the university did she declare her purpose.

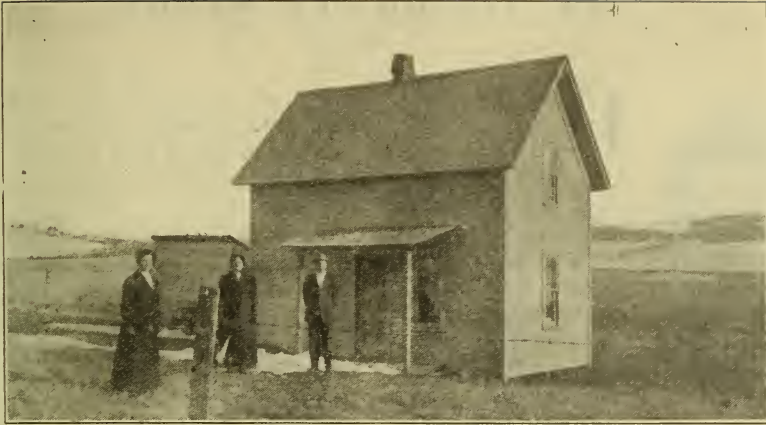
Following her graduation Anetta taught public school one year.

The next year Bro. Mow with his family motored from Idaho to Chicago, where Anetta entered Bethany Bible School, while her brother left for further work in Oxford, and her parents and sister went on to Florida for the winter.

Anetta's three years in Bethany meant more than any other years of her life in real preparation for service in the spiritual conquest of the world for Christ. Here she learned new and sometimes very hard lessons in faith and prayer. It required a new faith, when at one time even weeks went by when there was not a cent in her purse and she had no immediate opportunity to earn money.

Besides her school work and outside work, done in order to help defray expenses, much of Anetta's time was spent in the practical mission work of the school. For a long time she was one of the strongest helpers in the Chinese Mission. With several others she helped in working out a course of lessons to be used in teaching the Chinese who came to the mission. She also helped in the work in a home for fallen girls and in the Douglas Extension Sunday-school.

During her last year in school so much of her time was given in service that she could not fully meet her expenses. Her



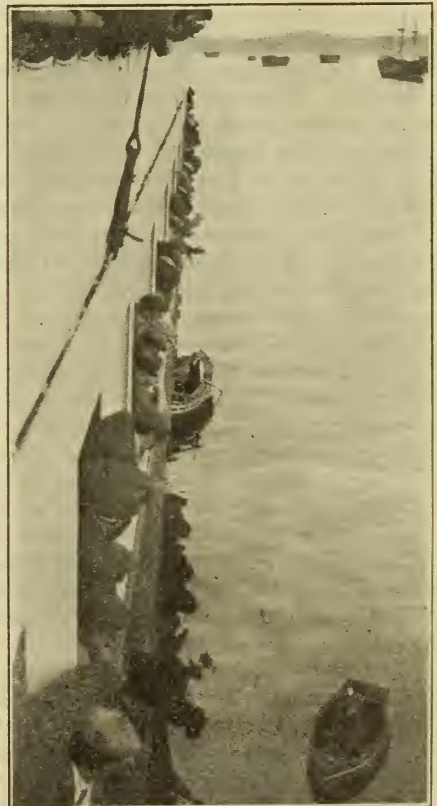
Sister Mow's Home While in School, Moscow, Idaho

home church, hearing of her service and struggles in preparation, took up an offering of \$87.25, which they sent to her. Her letter thanking them for the gift was read at the missionary meeting held during the Sunday-school convention of Idaho and Western Montana. The people were touched, and another offering was taken, amounting to \$50. The following day the Christian Workers voted unanimously to support her on the field. By permission of Sister Mow the following paragraph is quoted from the letter sent to her after the convention: "I am enclosing a check for your present needs. Had we known of your need we would have been glad to have helped you long ago. That is in the past; in the future you just write to us when you need money, and I will see to it. You will not have to beg, either. We are doing too little for the Master, anyway. In conclusion I would assure you that the prayers of the entire District will unite as one mighty prayer to the Father in your behalf. Pray for us." Surely **Jehovah-jireh** is true.

Anetta's Christian character, as it unfolds under the touch of the Master Workman, is well exemplified by the message she brought on the day she received her B. D. degree, June 6, 1917, showing forth "the true balance of mind and heart."

In the summer of 1916 Anetta was approved by the General Mission Board, and at the Wichita Conference of 1917 was approved by the Brotherhood as a missionary

to India. As she goes forth to service our prayers go with her, and also the loving protection of a Father Who always provides—**Jehovah-jireh**.



Looking Downward From a Ship to the Water

HATTIE MILLER ALLEY

E. E. Blough



HATTIE MILLER ALLEY, daughter of Eld. Isaac A. Miller and Mary Wenger Miller, came to gladden the home of her parents June 6, 1888, in Augusta County, Va. She is the oldest of a family of seven children, two boys and five girls. One

boy has gone to the great beyond. Hattie was reared in a model Brethren home. Her parents are staunch, faithful members of the church. Her grandparents on both sides also were faithful members of the Brethren Church. In her father's home she learned the spirit of sacrifice. Her parents sacrificed much for the church and their children, that they might have the advantages of a Christian education and church fellowship. Their children could have attended public school, but they were willing to give up some luxuries so they might send their children to Hebron Seminary. Hattie's four sisters are in school there now.

When Hattie was eleven years of age her parents moved to Prince William County, Va. Her father has been actively engaged in mission work of the Eastern District of Virginia. He is a farmer and dairyman, yet he spends much time looking after the Master's flock. He rides many miles through cold and heat to carry God's message to the spiritually starving, usually bearing all expenses. So we can readily see that Sister Alley was raised in a home where God's kingdom was esteemed first and foremost. Under the influence of such godly parents she learned while very young to love the church and her work of saving the lost.

In 1900 Bro. H. A. Stahl, of Pennsylvania, held a meeting in her home congregation. During these meetings, at the age of twelve, she gave her heart to the Savior. And now she has given Him her whole life to be used as He wills. From a child her chief delight was to attend all church services.

When she was not at church something seemed to be wrong. She was always ready to assist in every way possible. When she had duties to perform she could be depended upon.

She attended Hebron Seminary from 1909 to 1912, and Bridgewater College from 1912 to 1914. There she graduated in 1914 in the English Pedagogical Course. At Bridgewater she was a member of the Mission Band, and was an active member in all Christian work. She took work at Harrisonburg Normal two sessions and spent one year at Mt. Union College, Alliance, Ohio. She is well prepared to take up the work on the foreign field with its many-sided lines of effort. She is naturally of a bright, sunny disposition, able to accommodate herself to all classes of people and all kinds of living.

She has worked in the home mission fields of East Virginia. Some of the returned missionaries have said that they



Master Lawrence Arnold Alley, Age 1 Year

think this field as difficult to work as the foreign field. If that be the case, she has some idea of what it means to work among India's teeming millions.

Hattie showed great aptitude for nursing. She waited on the sick quite a bit. Her parents thought some of giving her a nurse's course. Her experiences have been many and varied. She has been teacher, both Sunday and day school, housekeeper, domestic science teacher, seamstress, etc. She was raised on a farm and that means a great variety of knowledge which will be useful in her life's work.

Because of these many influences and great variety of knowledge we predict for her a large degree of usefulness in her chosen field of labor. Her home District is very sorry to lose her, as it needs trained faithful workers so much. At Bridgewater she first felt the call of the foreign field. Dec. 19, 1915, she was united in marriage with Bro. Howard Alley, a graduate of Bridgewater. A little son, Lawrence Arnold, came to brighten their home Dec. 11, 1916.

We predict for these consecrated young people a great degree of usefulness.

HOWARD LEE ALLEY

John S. Flory



HOWARD LEE ALLEY is a product of the farm and school. He came to bless the home of Levi Christian Alley and Susan Alice (McNett) Alley on June 30, 1888. They lived on a farm in Augusta County, Va., some seven miles from

Staunton. Here Howard grew up. His experiences, during these years, were neither remarkable nor unusual. Here he ran the gauntlet of such afflictions as boys are heir to, the measles, chickenpox, whooping cough, and whatever else comes to extract joy from a boy's life. He attended the district school—a little one-story frame building, without paint inside or out—and there laid the foundation of his education.

Howard was taken to Sunday-school and church by his father and mother when he was a small child. They attended at the old Barren Ridge church. Thus he early acquired the church-going habit. He took an interest in the Sunday-school, which led to an active participation in the discussions, and his interest in church work, generally, brought him prominently before the membership of his congregation. He united with the church at the age of fourteen, and

was elected to the ministry, by the Barren Ridge congregation, at the age of eighteen. This was Feb. 2, 1907.

This action of the church brought a radical change in his life. If he was to serve in the ministry he felt the need of preparation for his high calling. So he decided, like many another young man has done, to go to school. He came to Bridgewater with the idea of spending one session. If his store in cash was not great, he had faith and courage and pluck, and he believed that a way would be found to finish a year's work. The way was found. He got into the spirit of the work and the school, and when his year was past he felt that he needed another. So he worked and managed to get back the next year. This was repeated the third time. By this time he had finished his preparatory work, and was beginning on the college course. But he was behind in his finances. So active had he been in the four years in his ministerial labors, that, when the District Mission Board needed a man to take charge of the work started at Buena Vista, Va., he was chosen for the position. He began at the close of the school session in June, 1911, and continued until September of the following year. His efforts were highly successful. During the fifteen months of his pastorate about forty were added to the church. The Sunday-school was built up, and the church, in general, prospered.

As he was unmarried and of economical habits he was able to lay up something from his meager salary. So the next year he entered school again, continuing the college course. Howard was never afraid of work. To keep things going he sold books in the summer time, labored on the farm, and spent one vacation in the service of the District Mission Board. His evangelistic efforts were successful and souls were saved in each meeting. By these means he kept himself in school. He had gotten a vision of a life work of service for the church.

In college Howard was a faithful student. He took part in the various student enterprises, did his work well and enjoyed the esteem of his teachers and fellow-students. His example of thrift, economy and perseverance was a wholesome influence. He finished his college course, receiving the B. A. degree, in June, 1915.

A pastorate again awaited him. He was called to take charge of the church in Canton, Ohio. He served this charge about a year, in the meantime continuing his educational work. During his stay at Canton he studied at both the Phillips Bible Institute and at Mount Union College. On the basis of the work done in these institutions, in addition to advanced work he had done in Bridgewater College, beyond the requirements for the B. A. degree, his Alma Mater awarded him, in June, 1916, the Master of Arts degree.

In the summer of 1916 he left Canton, after a year of successful work. He had received a call from the District Mission Board of Eastern Maryland to locate at Frederick. In July of that year he entered upon the work there. His efforts were again crowned with success. Twenty-one were added to the church during the year of his pastorate, and he was unanimously requested by the congregation to remain with them. But the larger opportunity of the foreign mission field had its appeal. With his companion and their little son, Lawrence Arnold Alley (born Dec. 1, 1916), he was approved by the Wichita Conference for the work in India. They will begin this work as soon as the way opens for them to enter the field. Meanwhile they remain in charge at Frederick.

Bro. Alley was married Dec. 19, 1915, to Sister Hattie Z. Miller, of Nokesville, Va. She also had been a student at Bridgewater and graduated in the pedagogical course the year before. The good wishes of many friends go with them to their new field of labor.

Bridgewater, Va.



"FAINT YET PURSUING"

I want to let go. But I will not let go.

I am sick, it is true, and discouraged and blue;

Worn out through and through. But I will not let go.

I want to let go. But I will not let go.

I am poor and perplexed, disturbed and vexed;

Care not what comes next. But I will not let go.

I want to let go. But I will not let go,

Though joys are all flown. Life hath left me alone.

For bread there's a stone. But I will not let go.

I want to let go. But I will not let go.

There is work to be done, a race to be run,

A crown to be won; and I will not let go.

I want to let go. But I will not let go.

There are battles to fight by day and by night,

For God and the right, and I will not let go.

I want to let go. But I will not let go.

I never will yield. What! lie down on the field

And surrender the shield? No, I will not let go.

I want to let go. But I will not let go.

Be this ever my song: "Against legions of wrong,

O God, make me strong, that I may not let go."
—Selected.

RETURNING HOME



Along with the party of new missionaries departing for India, Sister Himmelsbaugh embarked for her second term of service. Sister Himmelsbaugh first went to the field in the fall of 1908. During this service she

gained the love of her India people by her kindly ministrations as a nurse and in many cases as a doctor. Not only did she win their love, but they in turn won hers.

She returned to America in 1915 and was granted a year's extension of her furlough in order to complete her nurses' course. In October, November and December, 1915, she toured the churches of Western Pennsylvania. She was in school in Juniata during January and February, 1916. In April of that year she entered McPherson Hospital, McPherson, Kans. There she was immediately made assistant superintendent, in which capacity she worked during her entire time at the hospital. She completed the course in December, 1917, passing the State Board examination with a splendid grade. She was offered the superintendency of a hospital in Kansas City, but refused, that she might return to India. During her furlough she made more than 350 addresses. But with all the above activity she says, "The happiest day of my life is Dec. 18, 1917, the date I sail from Seattle for 'home'!"

OUR FAREWELL MESSAGE TO THE HOME CHURCH

The supreme need of every human life is salvation. The need of the individual soul is the need of millions of men, women and children the world over. The large majority of lives in need of Christ and His saving Gospel are in the foreign field. This great need is God's means of calling me to that field. I am going to India because my Master needs me there more than He needs me any other place. I am going because I have been saved to serve.

Christ gave Himself for you and your loved ones. Can you really love Him and give less than yourself for Him and His loved ones?
Ella Ebbert.

How well I remember the day when the

definite desire to become a foreign missionary came to me. As I stood at my mother's side, looking at the pictures of the Orphanage Children of India, which Grandma Ebey showed us, I thought that some day I would go to a foreign land.

That was a child's desire, but the Master's call to service, the imploring needs of the fields and the sense of personal responsibility have fixed that desire into my life-purpose.

I go to India with joy, praying that my life shall be of use in the Father's kingdom.

I go to the India harvest field, depending on you to burnish my tools with your prayers.
Anetta C. Mow.

Bro. Adam Ebey's departure for India marks the first missionary impression that I can recall. Later there came a desire that I, too, might serve God in India. As I sought God's will for my life He called me to the field by His quiet leading through outward circumstances and by deepening the convictions within my heart.

The prayer, "Thy kingdom come," leads me to answer the call, for it is only as His children go that the kingdom can come in the hearts of India's people. I go gladly, counting it a privilege to thus have a part in giving the joyous message of the kingdom to some who have never heard it.

"It takes the blood of the church to

make Christ's blood effective." Will you not give some of yours in intercession that we who go out from you to India may be so faithful in giving our blood that His may be made effective in the lives of some of India's people?

Lillian Grisso.

Since God is answering the prayers of the church in behalf of the heathen by sending us forth with the Gospel Message, we shall expect the continuous intercession of the church to make our work most effective.

Howard L. and Hattie Z. Alley.

FREELY WE GIVE OUR GOLD

In their young childhood we offered our children to the heavenly Father for His service. Their first declarations were for the ministry, and their hearts were with the Church of the Brethren. We were altogether happy and made it our life work to help in their preparation. They eagerly, faithfully pursued this one aim; and now that the Board and the church have recognized them we are well pleased and gladly say, "Thy will be done." They are now where their road enters the great harvest field, and we pray that their labors may be glory to God.

A. I. Mow,
Mrs. Nettie Mow.

now in heathen darkness. May the Lord protect and care for her.

Mr. and Mrs. Wm. Ebbert.

It is with sadness, entirely overcome with joy, that I can give one son and daughter to go to the foreign mission field. Since Hannah of old could give her son to the Lord before birth, why should we deny Him ours when they are grown? Our best wishes and prayers will follow them. I would much rather my boy would heed the call of God than to obey men.

Levi C. Alley.

Our daughter, Hattie Z. Miller Alley, has always been a diligent student. She obeyed the first call to service at the age of eleven, and in obeying this call to greater service we commit her to God's keeping, trusting Him to give her health and ability to do His will.

I. A. and M. M. Miller,

Parents of Sister Hattie Z. Alley.

I thought at first that I could not consent for my daughter to go as a missionary to India. Then as I thought it over and took it to the Lord in prayer I was made willing to surrender to God's will. Now it affords me pleasure to know that it is her privilege to take the Gospel to some of the unfortunate souls that have never heard it.

Eli Grisso.

Freely do we surrender our daughter Ella to the Lord in this good and noble work. May she be a blessing to many who are

(Note.—Since Brother and Sister Miller wrote the above message, freely giving their daughter, Sister Miller has heard the summons to service with her Master, and has entered into rest.—Editor.)

THE WEEKLY PRAYER HOUR

Collected by Anna Beahm

PING TING HSIEN—Jan. 6-12. (Sent by Anna V. Blough.)

Objects of Praise.—In the six and one-half years that the work has been carried on here it has opened very fast. There are now 130 members in the church, fifty-four being baptized this year. The opportunity is as great as we can handle.

Requests for Prayer.—For the Christians in daily life and in their homes. Often one or two members of a family are Christians. Pray that they may be true lights in the home and bring the rest to Christ. There are many things the Chinese Christians have to meet. They need to come out from untruthfulness, from gambling, from immorality, from the use of wine and opium, from greed for money, from heathen customs.

Concerning Ancestral Worship.—There is scarcely anything throughout the world that is rooted as deeply as this worship of ancestors. For one man to take down his ancestral tablets may stir the wrath of the whole clan. They need courage and strength. Pray for the brethren who have a struggle in this.

The Tee Family or Clan.—Once they were a fine family, producing several officials. Their courts occupy all of one section of the city. But opium is ruining them, body and soul, till little is now left of their once good name. But the light is beginning to shine even there. One broke off opium and was baptized last fall. He is our best language teacher. Another has just broken off. Pray that these may have strength to help the rest.

Feng Hsien Sheng.—He is a principal of the Government High School in the city here. He has been very friendly with Bro. Crumpacker. He is studying the Bible and believes it is true. Pray that he may accept Christ as his Savior and be a power among the high school students.

ANKLESVAR, INDIA—Jan. 13-19. (All for India prepared by Adam Ebey.)

Praise for the work that Bro. McCann, now gone home, was able to do in this district.

Praise for the Christians who have been faithful under bitter persecutions.

Praise for the many villages that have been reached.

Pray that the missionaries may be kept through all the trying things that come to them—the heat, the fever season, the persecution of the church.

Pray that the native helpers—catechists, Bible women, and teachers—may go to their work daily in the power of the Spirit.

Pray that the Bhils, who have heard of Christ, may have courage to come out boldly for Him.

Pray especially for the unconverted wives of our Christian men. There are so many of them.

DAHANU, INDIA—Jan. 20-26.

Praise for the blessings that have attended the work thus far—the receptive minds of the people; the open homes; the desire for schools.

Praise that the medical work is now on a better basis than ever before.

Praise for the many Scripture portions that have been distributed.

Pray that the receptive minds may be filled with God's message, to the conversion of some of these people.

Pray that the medical work may prove a still greater blessing of healing, reaching not only the body but the soul.

Pray for the many schools, for both teachers and pupils.

Pray for the Sunday-schools, that the weekly messages may be treasured up and prove to be real living seed.

Pray that the Scripture portions may be read and prove to be real light-bearers to the hearts of the readers.

AHWA, INDIA—Jan. 27-Feb. 2.

Praise that, in spite of the inability of the missionaries to do full work, the work has continued to go on.

Praise for those who have accepted Christ.

Praise for the mission of Brother and Sister Blough to Ahwa, and for their willingness to care for the work, that Bro. Pittenger may have a chance to recuperate.

Pray that the missionaries may be given strength and physical endurance, that the work may be no more hindered.

Pray that the adverse conditions may but prove blessings in the end.

Pray for the babes in Christ.

Pray for a deepening of the spiritual life of the workers, so that they may partake more of the nature of Christ, and be willing to follow their leaders.

Let some such hungry-hearted child
To your sad hearts be pressed.

And ye who long for happiness
Yet know not what to do,
Who find that all this lovely life
Means misery to you,
Clasp in your arms some helpless babe.
And clasp your Savior too!

—Retta Longstreet-Long.

Porto Rico.

VYARA, INDIA—Feb. 3-9.

Praise for the many Christians, new and old, who are willing to learn and ready to be led.

Praise for the self-sacrificing spirit of the missionaries in charge.

Praise for the victories gained and to be gained through faith.

Praise for the women who have accepted Christ.

Pray for the health and strength of the missionaries and workers. (The climate is malarious.)

Pray for an infilling of the leaders and the church.

Pray for growth in numbers and in grace. We need more Christians, but we need better men and women more.

Pray that the work may be kept from injury in spite of the attempts of evil-minded and malicious persons to overthrow it.



"HE THAT TAKES A LITTLE CHILD TAKES ME"

We took a tiny, feeble child
But in the Master's name,
And with the baby to our home
The Lord in person came,
And everything done for the child
Seemed done for Him the same.

Strange that in working for the babe
We won our long-lost health;
Strange, that the money that it cost
Seemed to increase our wealth;
Strange, that the purest peace and joy
Came to us as by stealth.

Oh, ye who have your children lost,
And ye, who ne'er possessed
Those tiny forms of innocence
So valued, so caressed,

FINANCIAL NOTES

(Continued from Page 48)

Pennsylvania—\$65.65.	
Western District.	
I'll Try Class, Ligonier,	\$ 65
Individuals.	
Gertrude A. Flory, \$10; Hettie Seese, \$2,	12 00
Middle District, Congregation.	
Carson Valley,	3 00
Sunday-school.	
Snake Spring,	10 00
Individual.	
E. B. Hoover,	5 00
Eastern District, Individuals.	
Mr. and Mrs. H. M. Landis,	10 00
Southern District.	
Always Willing Class, Waynesboro, ..	25 00
Michigan—\$55.52.	
Congregation.	
Thornapple,	52 52
Individual.	
Amanda Wertenberger,	3 00
Texas—\$27.00.	
Individuals.	
E. A. Frantz, \$25; F. G. Gross, \$2, ..	27 00
North Dakota—\$25.00.	
Individual.	
Geo. K. Miller,	25 00
Oklahoma—\$23.90.	
Individuals.	
Frank D. Howell, \$20.40; A sister, \$3.50,	23 90
Virginia—\$14.00.	
Northern District, Individuals.	
S. H. Hausenfluck and wife,	10 00
Southern District, Congregation.	
Mt. Jackson,	4 00
West Virginia—\$10.50.	
First District, Individual.	
Martha Dandridge,	10 50
New York—\$10.00.	
Congregation.	
Brooklyn,	10 00
Wisconsin—\$10.00.	
Individual.	
J. M. Fruit,	10 00
Missouri—\$5.50.	
Middle District, Individuals.	
Wm. M. Cox and wife, \$2; A sister, \$2; J. M. Hook and wife, \$1; Joe Holland, 50 cents,	5 50
Minnesota—\$5.00.	
Individuals.	
Mr. and Mrs. L. D. Replogle,	5 00
Idaho—\$5.00.	
Individual.	
Silas Johnson,	5 00
Washington—\$3.00.	
Individual.	
Ethel Mudge,	3 00
Total for the month,	\$ 1,230 25
Previously received,	3,713 15
Plus Sweitzer Donation from World-Wide,	5 00
For the year so far,	\$ 4,948 40

FINANCIAL REPORT

CORRECTION

In the Report in the September Visitor the Conference Offering was counted the second time, hence the change of totals in this report.

During the month of November the General Mission Board sent out 104,236 pages of tracts.

The following donations were received by the Board to its funds during November:

WORLD-WIDE

Pennsylvania—\$140.16.

Western District, Congregation.

Penn Run-Manor,\$ 10 35

Individuals.

Annie M. Garber, \$1; Thos. Harden and family, \$1, 2 00

Middle District, Congregation.

Leamersville, 30 00

Individuals.

Miriam M. Claar, \$10; C. J. Rose, \$10; Susan Rouzer, \$5; Mrs. Geo. White, \$3; A sister, 50 cents, 28 50

Eastern District, Sunday-school.

Ridgely, 7 00

Individuals.

Anna S. Hudack, \$5; Kate Merkey, Little Swatara, \$2, 7 00

Southern District, Congregations.

Lower Cumberland — Mechanicsburg, \$44.42; Buffalo, \$1.70, 46 12

Sunday-school.

Chambersburg, 7 10

Individual.

Mary Cockley, 2 00

China—\$100.00.

A brother and sister, 100 00

Indiana—\$89.00.

Northern District, Individuals.

Mrs. Jos. Weaver, \$1; A sister, \$10, ... 11 00

Middle District, Individuals.

I. C. Ulrey, \$25; Eld. Otho Winger (marriage notice), 50 cents, 25 50

Southern District, Individuals.

Austin Himes, \$50; Mollie Peffley, \$1.50; Floyd A. McGuire, \$1, 52 50

California—\$80.20.

Northern District, Individuals.

A sister, Reedley, \$15; Individuals, \$32.65, 47 65

Southern District, Individuals.

Sallie Hatfield and daughter, \$25; Irvin A. Nettrouer, \$5; Nelson Kagerise, \$2.55, 32 55

Kansas—\$71.55.

Northwestern District, Congregation.

Belleville, 12 00

Northeastern District, Congregation.

Overbrook, 7 34

Individuals.

Emma Hass, \$5; Roy H. Mohler, \$2.95; R. A. Yoder (marriage notice), 50 cents, 8 45

Southwestern District, Individuals.

S. E. Hylton, \$13.56; Regina Harnish, \$10; Mrs. Catherine Martin, \$2.60; Emory Martin, \$2.60; Katie Yost, \$1, 29 76

Southeastern District, Sunday-school.

Verdigris, 11 00

Individuals.

Susan Crumpacker, Paint Creek, \$2; Rebecca Crumpacker, Paint Creek, \$1, 3 00

Illinois—\$71.40.

Northern District.

Mt. Morris College Miss. Society, 50 00

Individuals.

John Weber, \$3; Dan'l Barrick, \$1; P. M. Umphlet, \$1; Dessa Shiffler, \$1; Elizabeth Gnagy, \$1; Harvey Miller, \$1; A sister, \$7, 15 00

Southern District, Individuals.

Mrs. J. G. Wolfe, \$5; Mary Hester, \$1; J. M. Cox, 40 cents, 6 40

Ohio—\$49.32.

Northwestern District, Congregations.

Lick Creek, \$2; Silver Creek, \$1, 3 00

Individuals.

Fern Kaser, \$2.60; C. S. Lehman (marriage notice), 50 cents; David Byerly (marriage notice), 50 cents,\$ 3 60

Northeastern District, Congregations.

Black River, \$4.67; Chippewa, \$4.25, 8 92

Individuals.

Maria Zellner, \$1; C. A. Wright (marriage notice), 50 cents, 1 50

Southern District, Congregation.

Harris Creek, 7 20

Sunday-school.

Donnels Creek, 14 10

Individuals.

Jane Miller, Covington, \$5; Ira and Grace Landis, \$3; Florence and Lillie Lyday, \$2; Katie Beath, \$1, 11 00

Idaho—\$48.24.

Congregations.

Winchester, \$19.10; Nampa, \$9.94, ... 29 04

Individual.

Hallie M. Parriott, 19 20

Canada—\$47.00.

Western District, Congregation.

Battle Creek, 42 00

Individual.

Mrs. W. H. Stutsman, 5 00

Nebraska—\$33.63.

Congregations.

Octavia, \$18.30; Enders, \$11.83, 30 13

Individual.

David Harvey, 3 50

Maryland—\$33.61.

Middle District, Sunday-school.

West Brownsville, 22 37

Eastern District, Individuals.

N. J. Miller (marriage notice), 50 cents; J. M. Henry, Washington, D. C. (marriage notice), 50 cents; Jasper C. Garner, 24 cents, 1 24

Iowa—\$33.50.

Northern District, Individuals.

Susanna Burd, \$10; Eld. A. P. Blough (marriage notices), \$1, 11 00

Middle District, Individuals.

S. and Agnes Schlotman, \$5; Leander Smith (marriage notices), \$1, 6 00

Southern District, Individuals.

Leon Gentry, \$10; Nora Bolton, \$2; Emanuel Henry, \$3.50; Ada I. Correll, English River, \$1, 16 50

Virginia—\$28.50.

First District, Individuals.

Nannie Sutphin, \$3; Martha Riner, W. Va., \$1, 4 00

Second District, Individuals.

A. C. Rieley, \$10; G. B. Flory (marriage notice), 50 cents, 10 50

Northern District, Individual.

J. P. Strole and wife, 7 00

Southern District, Individual.

Sarah J. Hylton, 2 00

Eastern District, Individual.

D. T. Bailiff, 5 00

Louisiana—\$27.00.

Individuals.

M. G. and Flora Myers, \$26; J. E. Lewis, \$1, 27 00

North Dakota—\$23.30.

Congregations.

Bethany, \$11.20; Egeland, \$6, 17 20

Individual.

N. Hill, 6 10

Oregon—\$11.40.

Individual.

A. L. Buck, 11 40

Michigan—\$10.50.

Individuals.

Mrs. J. S. Meyerhoeffer, \$7.50; Mrs. Alex. Burrell, Chippewa Lake, \$1; Mary Eby, \$1; John M. Smith (marriage notice), 50 cents; C. L. Wilkins (marriage notice), 50 cents, 10 50

Texas—\$10.00.

Individual.

A. J. Burris, 10 00

West Virginia—\$10.00.	
First District, Individual.	
B. F. Wratchford,	\$ 10 00
Missouri—\$9.50.	
Northern District, Individuals.	
Emma Schildknecht,	2 00
Middle District, Individuals.	
L. P. and R. Donaldson, \$7; Jas. M. Mohler (marriage notice), 50 cents,	7 50
Minnesota—\$6.50.	
Individuals.	
Mr. and Mrs. L. D. Replogle, \$5; Mrs. P. A. Richert, \$1; A. J. Nickey (marriage notice), 50 cents,	6 50
Oklahoma—\$6.00.	
A sister,	6 00
Florida—\$5.25.	
Individuals.	
Isaac and Blanche Cripe, \$3; Cara V. Cripe, \$1.00; Grace Cripe, 25 cents; David Cripe, 25 cents; Alice Cripe, 25 cents; Ethel Cripe, 25 cents; Amsey Cripe, 25 cents,	5 25
Colorado—\$5.00.	
Northeastern District, Individuals.	
Individuals,	5 00
Washington—\$4.20.	
Congregation.	
Stiverson,	4 20
Tennessee—\$1.00.	
Individual.	
Mrs. M. M. Fine,	1 00
Montana—\$0.40.	
Individual.	
O. W. Gish,	40
Unknown—\$0.30.	
Total for the month,	\$ 956 96
Previously received,	48,839 35
Less Sweitzer donation to Armenia, ...	5 00
For the year so far,	\$49,791 31

INDIA MISSION

Kansas—\$66.59.	
Northeastern District, Congregations.	
Topeka, \$30.10; Sabetha, \$16.01; Washington, \$13.19; Richland Center, \$7.29, ..	66 59
Pennsylvania—\$15.00.	
Eastern District, Congregation.	
Harrisburg,	15 00
Florida—\$3.00.	
A sister in Christ,	3 00
Indiana—\$2.50.	
Southern District, Individual.	
F. A. McGuire,	2 50
Oregon—\$2.00.	
Individuals.	
A. E. Troyer and wife,	2 00
Total for the month,	\$ 89 09
Previously received,	1,662 44
For the year so far,	\$ 1,751 53

INDIA ORPHANAGE

Pennsylvania—\$39.23.	
Western District.	
Class No. 2, Locust Grove, Johnstown, \$	12 64
Middle District, Individual.	
Ryntha Shelly,	26 50
Illinois—\$33.78.	
Northern District, Sunday-school.	
Waddams Grove,	13 78
Southern District, Aid Society.	
Cerro Gordo,	20 00
Colorado—\$25.00.	
Northeastern District.	
In memory of Frank Dick,	25 00
Virginia—\$25.00.	
Northern District, Aid Society.	
Linnville Creek,	25 00
Kansas—\$11.89.	
Southwestern District, Sunday-school.	
Monitor Elementary,	11 89
Indiana—\$10.00.	
Middle District, Sunday-school.	
Manchester Primary,	10 00

Michigan—\$8.00.	
Sunday-school.	
Sunfield,	\$ 8 00
Ohio—\$5.00.	
Southern District.	
West Dayton Cradle Roll and Primary,	5 00
West Virginia—\$3.75.	
First District, Congregation.	
Wolford, Red Creek,	3 75
Total for the month,	\$ 161 65
Previously received,	1,617 24
For the year so far,	\$ 1,778 89

INDIA BOARDING SCHOOL

Virginia—\$50.00.	
Northern District, Aid Society.	
West Mill Creek,	25 00
Willing Workers, Mill Creek,	25 00
Texas—\$32.00.	
Sunday-school.	
Manvel,	32 00
Ohio—\$25.00.	
Northeastern District, Sunday-school.	
Olivet, Jonathan Creek,	25 00
Oregon—\$15.00.	
Individual.	
A. L. Buck,	15 00
Kansas—\$6.25.	
Southeastern District.	
Loyal Workers, Parsons,	6 25
Indiana—\$6.25.	
Southern District, Sunday-school.	
Rossville,	6 25
Total for the month,	\$ 134 50
Previously received,	919 80
For the year so far,	\$ 1,054 30

INDIA HOSPITAL

Idaho—\$60.98.	
Congregation.	
Clearwater,	\$ 60 98
Pennsylvania—\$5.00.	
Middle District, Christian Workers.	
Leamersville,	4 00
Southern District, Individual.	
Annie Cockley,	1 00
Total for the month,	\$ 65 98
Previously received,	1,106 66
For the year so far,	\$ 1,172 64

QUINTER HOSPITAL EQUIPMENT

Missouri—\$25.00.	
Northern District, Aid Society.	
Bethany,	\$ 25 00
Virginia—\$8.00.	
Northern District, Aid Society.	
Unity,	8 00
Ohio—\$1.00.	
Southern District, Individual.	
Sara Bigler,	1 00
Total for the month,	\$ 34 00
Previously received,	65 00
For the year so far,	\$ 99 00

QUINTER MEMORIAL HOSPITAL

Ohio—\$224.25.	
Northwestern District, Aid Societies.	
Pleasant View, \$100; Bellefontaine, \$10,	\$ 110 00
Northeastern District, Sunday-school.	
Freeburg,	39 25
Aid Societies.	
East Chippewa, \$50; East Nimishillen, \$25,	75 00
Kansas—\$80.00.	
Northwestern District, Aid Society.	
North Solomon,	50 00
Southwestern District, Aid Society.	
East Wichita,	5 00
Ophelian Girls, McPherson,	25 00

Pennsylvania—\$80.00.

Western District, Aid Societies.	
Gleaners Aid,—Berlin,	\$ 5 00
Middle District, Aid Society.	
Fairview,	25 00
Eastern District, Aid Societies.	
Chiques, \$25; Tulpehocken, \$25,	50 00

Illinois—\$75.00.

Northern District.	
Loyal Workers, Polo,	25 00
Southern District, Aid Society.	
Viriden,	50 00
New Mexico—\$50.00.	
Aid Society.	
Miami,	50 00

Idaho—\$50.00.

Aid Society.	
Nezperce,	50 00

Colorado—\$41.00.

Southeastern District, Aid Society.	
Rocky Ford,	41 00

Iowa—\$25.00.

Northern District, Aid Society.	
Grundy County,	25 00

Virginia—\$25.00.

Second District, Aid Society.	
Elk Run,	25 00

Indiana—\$20.00.

Northern District, Sunday-school.	
Syracuse,	5 00

Middle District, Aid Societies.

Plunge Creek Chapel, \$10; Wabash, \$5,	15 00
---	-------

Oregon—\$5.00.

Aid Society.	
Bandon,	5 00

California—\$2.50.

Northern District, Aid Society.	
Golden Gate,	2 50

Total for the month,	\$ 677 75
Previously received,	5,003 41

For the year so far,	\$ 5,681 16
----------------------------	-------------

INDIA WIDOWS' HOME**Pennsylvania—\$1.00.**

Southern District, Individual.	
Annie Cockley,	\$ 1 00

Total for the month,	\$ 1 00
Previously received,	91 25

For the year so far,	\$ 92 25
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CHINA MISSION**Indiana—\$274.56.**

Northern District, Congregations.	
Walnut, \$16.07; Blissville, \$8.50; Salem, \$7.66,	\$ 32 23

Middle District, Sunday-school.

Pipe Creek,	50 00
-------------------	-------

Southern District, Congregations.

Nettle Creek, \$50.50; Ladoga, \$38.34; Arcadia, \$18.37; Mississinewa, \$17.75; Four Mile, \$15.50; Buck Creek, \$13.71; Kilbuck, \$10; Beech Grove, \$7.33; Middletown, \$9.88; New Bethel, \$5.90; Summitville, \$3.25; Howard, \$1.80,	192 33
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Texas—\$5.00.

Individual.	
F. G. Gross,	5 00

Idaho—\$1.89.

Congregation.	
Nampa,	1 89

Mississippi—\$20.00.

A brother,	20 00
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Total for the month,	\$ 301 45
Previously received,	1,659 94

For the year so far,	\$ 1,961 39
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CHINA ORPHANAGE**Colorado—\$26.04.**

Southeastern District.	
Bible Class, Wiley,	\$ 26 04

Michigan—\$11.00.

Aid Society.	
Woodland,	11 00

Idaho—\$7.00.

Christian Workers.	
Clearwater,	\$ 7 00

Total for the month,	\$ 44 04
Previously received,	479 12

For the year so far,	523 16
----------------------------	--------

CHINA HOSPITAL**Maryland—\$5.00.**

Eastern District, Christian Workers.	
Fulton Avenue,	\$ 5 00

Pennsylvania—\$4.00.

Middle District, Christian Workers.	
Leamersville,	4 00

Total for the month,	\$ 9 00
Previously received,	668 33

For the year so far,	\$ 677 33
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HIEL HAMILTON HOSPITAL, CHINA**Indiana—\$246.00.**

Middle District, Individuals.	
Fannie Myer, \$10; Martha Welty, \$5; Mary Jane Stinehouse, \$1; Nellie Bechtelheimer, \$5; E. H. Brubaker, \$2; Etta Myer, \$6; Vesta Myer, \$7.50; Mary Overholser, \$3; David Eikenberry, \$5; Mary I. Smith, \$4; David Bower, \$10; Elizabeth Eikenberry, \$3; Emma Eikenberry, \$2; Sam A. Musleman, \$10; Sarah E. Myer, \$5; Mary Replogle, \$2; Flora Brim, \$5; I. L. and Ida Cunningham, \$25; E. O. Metzger, \$10; Irvin Brim, \$5; Chas. A. Tritle and wife, \$20; W. H. Eikenberry, \$15; W. H. Metzger, \$15; Elmer C. Metzger, \$7.50; Francis Metzger, \$1; Wm. Eckerle, \$25; I. M. Wheeler, \$5; Chas. E. Stouse, \$2; S. C. Shigley and wife, \$10; A. W. Eikenberry and wife, \$20,	\$ 246 00

Total for the month,	\$ 246 00
Previously received,	664 03

For the year so far,	\$ 910 03
----------------------------	-----------

CHINA GIRLS' SCHOOL**Indiana—\$15.80.**

Southern District, Congregation.	
Anderson,	\$ 15 80

North Dakota—\$2.65.

Congregation.	
Bethany,	2 65

Total for the month,	\$ 18 45
Previously received,	194 46

For the year so far,	\$ 212 91
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SWEDISH MISSION**Indiana—\$24.85.**

Northern District, Congregation.	
Blue River,	\$ 16 13

Middle District, Sunday-school.	
Pipe Creek,	8 72

South Dakota—\$5.00.

Individual.	
Maria Taylor,	5 00

Total for the month,	\$ 29 85
Previously received,	4 50

For the year so far,	\$ 34 35
----------------------------	----------

SOUTHERN NATIVE WHITE MISSION**Indiana—\$16.50.**

Northern District, Congregation.	
Pleasant Hill,	\$ 16 50

Total for the month,	\$ 16 50
Previously received,	72 50

For the year so far,	\$ 89 00
----------------------------	----------

ITALIAN MISSION, BROOKLYN

Missouri—\$50.00.	
Northern District, Individual.	
Bruce Williams,	\$ 50 00
Total for the month,	\$ 50 00
Previously received,	142 00
For the year so far,	\$ 192 00

SUNDAY-SCHOOL EXTENSION

Wisconsin—\$2.00.	
Sunday-school.	
Willard,	\$ 2 00
Total for the month,	\$ 2 00
For the year so far,	2 00

BRETHREN SERVICE COMMITTEE

Nebraska—\$85.48.	
Congregations.	
South Beatrice, \$80.67; Enders, \$4.81, ..	\$ 85 48
Ohio—\$30.25.	
Northeastern District, Congregation.	
Maple Grove,	30 25
Illinois—\$15.00.	
Northern District, Individual.	
Albert Myers,	15 00
Total for the month,	\$ 130 73
Previously received,	14 00
For the year so far,	\$ 144 73

WOUNDED FRENCH SOLDIERS

Pennsylvania—\$3.00.	
Southern District, Individuals.	
Annie Cockley, \$1; Mary Cockley, \$2, ..	\$ 3 00
Total for the month,	\$ 3 00
Previously received,	36 23
For the year so far,	\$ 39 23

SWEDISH RELIEF

Pennsylvania—\$38.86.	
Middle District, Individual.	
Mrs. S. P. Brumbaugh,	\$ 1 00
Eastern District, Individual.	
A Sister, Conewago,	5 00
Southern District, Sunday-school.	
Pleasant Hill, Codorus,	12 86
Individuals.	
D. D. Rinehart, \$10; C. S. Rinehart, \$5; K. M. Rinehart, \$5,	20 00
Maryland—\$35.00.	
Middle District, Congregation.	
Pleasant View,	25 00
Eastern District, Individual.	
E. C. Bixler,	10 00
Nebraska—\$30.08.	
Individual.	
Dan'l Frantz,	32 08
Indiana—\$25.00.	
Northern District, Christian Workers.	
Bethany,	25 00
Wisconsin—\$10.00.	
Individual.	
J. M. Fruit,	10 00
Kansas—\$10.00.	
Southeastern District, Individual.	
A. B. Lichtenwalter,	10 00
Montana—\$6.00.	
Individual.	
Mrs. Geo. E. Wright,	6 00
Ohio—\$5.00.	
Northeastern District, Individual.	
Martha Morse,	5 00
Texas—\$3.00.	
Individual.	
F. G. Gross,	3 00
Total for the month,	\$ 162 94
Previously received,	290 48
For the year so far,	\$ 462 42

BELGIAN RELIEF

Pennsylvania—\$36.00.	
Middle District, Sunday-school.	
Snake Spring,	\$ 10 00
Individual.	
Mrs. Geo. White,	1 00
Southern District.	
Always Willing Class, Waynesboro, ..	25 00
Iowa—\$52.75.	
Southern District, Congregation.	
Salem,	52 75
Total for the month,	\$ 88 75
Previously received,	1,215 67
For the year so far,	\$ 1,304 42

ARMENIAN AND SYRIAN RELIEF

Ohio—\$197.15.	
Northwestern District, Sunday-schools.	
Pleasant View, \$44.79; Baker, \$40; Sand Ridge, \$5.05,	\$ 89 84
Individuals.	
Claude G. Vore and family, \$10.70; Lydia Fried, Lick Creek, \$5; N. I. Cool, \$5,	20 70
Northeastern District, Sunday-school.	
Mt. Zion,	24 11
Southern District, Congregation.	
New Carlisle,	51 50
Individuals.	
Pearl Ruble, \$6; An individual, \$5, ..	11 00
Maryland—\$167.00.	
Middle District, Congregation.	
Pleasant View,	152 00
Eastern District, Congregation.	
Thurmont, Monocacy,	5 00
Individual.	
Mrs. E. C. Bixler,	10 00
Iowa—\$159.75.	
Northern District, Individual.	
Mrs. Conrad Messer,	25 00
Middle District, Individuals.	
J. B. Spurgeon, \$50; Mrs. J. B. Spurgeon and Son, \$10; S. and Agnes Schlotman, \$10; L. A. Walker, \$10,	80 00
Southern District, Congregation.	
Salem,	52 75
Individual.	
Gwendle Williams,	2 00
Indiana—\$114.80.	
Northern District, Congregation.	
Walnut,	33 85
Individuals.	
Burton Metzler, \$13; Mrs. Albert Gump, \$2; Sarah Gump, \$5; A sister, South Bend, \$5; A brother and sister, \$20; A sister, \$10,	55 00
Middle District, Individuals.	
Lloyd Clowser, \$22; Lottie Hummel, \$1; A brother, \$3,	26 00
China—\$100.00.	
Individuals.	
A brother and sister,	100 00
California—\$83.48.	
Northern District, Individuals.	
Geo. and Ella Gerdes, \$10; A brother, \$25,	35 00
Southern District, Congregation.	
Pasadena,	42 48
Individuals.	
E. P. Pike, \$5; Blanche Arbegast, \$1, ..	6 00
Kansas—\$82.00.	
Northeastern District, Individuals.	
E. W. and Wm. H. Funderburgh,	50 00
Southwestern District, Congregation.	
East Wichita,	22 00
Southeastern District, Individual.	
Lee Harader,	10 00
Illinois—\$66.00.	
Northern District, Congregation.	
Silver Creek,	55 00
Individuals.	
Ervin and Hattie Weaver, \$5; A sister, Elgin, \$5; A brother, Franklin Grove, \$1,	11 00

(Continued on Page 44)

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Flory, Edna R.

Flory, Nora

Flory, Byron M.

Heisey, Walter J.

Heisey, Sue R.

Pollock, Myrtle

Schaeffer, Mary

Seese, Anna

Seese, Norman R.

On Furlough.

Cripe, Winnie

Walkerton, Ind.

Metzger, Minerva

Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Billimora, India.

Pittenger, J. M.

Pittenger, Florence B.

Anklesvar, Broach Dist., India.

Stover, W. B.

Stover, Mary E.

Widdowson, Olive

Ziegler, Kathryn

Bulsar, Surat Dist., India.

Alley, Howard L.

Alley, Hattie Z.

Blough, J. M.

Blough, Anna Z.

Cottrell, Dr. A. R.

Cottrell, Dr. Laura M

Ebbert, Ella

Grisso, Lillian

Mohler, Jennie

Miller, Eliza B.

Mow, Anetta

Ross, A. W.

Ross, Flora N.

Dahanu, Thana Dist., India.

Eby, Anna M.

Lichty, Daniel L.

Lichty, Nora A.

Garner, H. P.

Garner, Kathryn B.

Nickey, Dr. Barbara M.

Royer, B. Mary

Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.

Emmert, Gertrude R.

Hoffert, A. T.

Vada, Thana Dist., India.

Kaylor, John I.

Kaylor, Rosa

Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira

Arnold, Elizabeth

Vyara, via Surat, India.

Long, I. S.

Long, Ffife V.

Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.

Ebey, Alice K., North Manchester, Ind.

Himmelsbaugh, Ida, 200 6th Ave., Altoona, Pa.

Holsopple, Q. A., Elgin, Illinois

Holsopple, Kathren R., Elgin, Ill.

Shumaker, Ida C., Meyersdale, Pa.

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contain 52 envelopes, an explanatory
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penses and for benevolences. These Duplex envelopes are always printed in
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ing. We can supply these envelopes, numbered and dated, in either white or
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Offering Pledge Card No. 2 (for the Single Envelope System) comes at the
same price.

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237	DEC 23 1917	DEC 23 1917	237
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*Upon the first day of the week (Sundays) let every one of you (individually) lay by him in money as God hath prospered him (1 Cor. 16:2) Please make your offering every week.		WORLD WIDE	
This Side for Ourselves Page 24 The Sower Press, Elgin, Ill.		This Side for Others	



THE MISSIONARY VISITOR



Hearken, Ye Peoples

HAST thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to him that hath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Isa. 41:28-31

The Missionary Visitor

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CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

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The Missionary Visitor

Volume XX

FEBRUARY, 1918

Number 2

EDITORIAL

"Whosoever shall be great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."



"Every armed man of you will pass over Jordan before the Lord, until He hath driven out His enemies from before Him, but if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."



"The church that forgets self in its passion for others will in that forgetfulness find itself." Greatness is found through the medium of ministration; priority is established through the way of service; success is achieved through whole-hearted coöperation; self is discovered through self-denial and self-forgetfulness.



The children of Israel were on the way to Canaan. The heathen peoples east of Jordan were defeated by the Israelitish host. Certain of the tribes desired to establish themselves at once in the land. The land of Canaan, whither they were proceeding, had not yet been occupied. But the pasture land just possessed satisfied them.



Moses fully understood the situation. If they desired this land they might have it; but not at present. Their brethren had helped to conquer it, and this was no time to settle down, leaving the larger tasks for others to complete. The punishment, always meted out to greed and selfishness, would surely overtake them if they refused to do their full share.



There is a lesson in this bit of experience of the tribes of Reuben and Gad that

Christians can well consider. Through the sacrifice of those who have gone before them, or through the needs of others, they have become prosperous, and with prosperity they have found contentment. The first laws of sacrifice they know nothing about in their own experience. Nor do they care to know. The "regions beyond" are outside their horizon, and what responsibility have they?



"How long is it," asked an old Mohamadan woman in India, "since Jesus died for sinful people? Look at me. I am old, I have prayed, I have given alms, I have gone to the holy shrines, I am become as dust from fasting, and all this is useless. Where have you been all this time?" How, dear brother, you who are satisfied, disinterested in other folks, can you answer this unsaved child of God with hosts of her kind, when you are confronted by her in the judgment?



"You have been many moons in this land" said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?" Heathen peoples hunger; they long for the water that will quench their eternal thirst; they also think. What must be their inevitable conclusion when they hear of the good news and find out that the Church of the Brethren, each individual member, has known of the unquenchable fountain for his lifetime? What answer have we?



"How is it," asked a Peruvian of the snowy Andes, "that during all the years of my life I never before heard that Jesus Christ spoke those precious words?" What is the answer to his question? "How shall

they hear without a preacher, and how shall they preach except they be sent?" The answer to the Peruvian's question in part is to be made by our young people who can go, and in part by those among us who have the means to send them.



"Why," cried a Moor to a Bible-seller in the white streets of Casablanca, North Africa, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus Whom it proclaims? Why have you hoarded it to yourself? Shame on you!" In the mind of this old Moor—and his thoughts were correct—not only are Christians guilty in failing to tell the story, but likewise we are guilty in withholding the Word of God itself.



We are going to present a question to our readers in the same way that it came before the General Mission Board last month—a question that you may be able to help answer with your prayers, money and lives. It is a question of workers and concerns our mission field in India. The following is the letter, with names, of course, omitted: "Let me say another thing while on this subject, for it faces us in rather a serious way. We are not discouraged, nor are we hunting the black side, but several facts face us. We are due to go on furlough next spring. You know that wife has been a sufferer for years. She is better, but it is a question if she can pass medical examination and come back. Bro. ——— comes next. He has not been well for three years, and not carrying full work. But we could have hardly gotten on without him. Now suppose he is kept home by ill health. Bro. ——— will come next. He is running on low gear, and as he had a hard time getting through the other time, we naturally have our fears about how it will be the next time. About that same time Bro. ———s are due on furlough. Sister ——— is not strong. We hope she may be strong then and come back, but if not? What to do about it? Get all the old workers to come back that reasonably can be sent back. Get all the new men out as soon as possible, so that they get through the training camp as soon as possible to take up some of these burdens that some of us must lay down."

No words that we can add will make the foregoing appeal any stronger. We know that hundreds of our young people with honest hearts are hastening preparation to be of service for the Lord; and we know their resolute purpose. But they are not all in position to answer this call. It is immediate, it is imperative. The need can be supplied only by several strong young men. They should go out this coming fall, and their applications for appointment should be in the hands of the Board for the April meeting. Dear brother, dear sister, pray with us that this supreme need may be met, and then with honest heart do your share towards helping God to answer your prayer, be it with your possessions or your consecrated life.



The hearts of our people are always open to the cries of distress and actual hunger. Likely never in the same length of time has there been such a generous response to any cause set before our people as that which is being given to our call for funds for the stricken peoples of Armenia and Syria. Thousands of dollars have come into our hands for disbursement to their needy people.



It was a cause for much joy when our Conference at Goshen on January 9 placed itself on record unanimously in favor of assisting in the relief and reconstruction work in war-stricken lands. We are not a people who believe in destruction. Our program is constructive, as the program of Jesus was to bind up the wounds, comfort the broken-hearted and bring peace to the world. Unanimously to pledge ourselves to such a task as was outlined at Goshen is therefore a full commitment to our time-honored policy. We shall be bringing full credit to our position when we have supported the Goshen policy with money and helpers for the reconstructive program.



It is well said that the conflict of Russia at this time is fourfold: "A battle against the Central Empires of Europe, a political revolution of democracy against autocracy, a social upheaval of the masses emerging from under the aristocracy, and a religious struggle to establish full liberty of belief and worship." It seems incredible that the



Fellow volunteer, have you ever allowed that demon to get hold of you? One day you felt that there was no mistake about it, but that God called you to the foreign field; but how about it this winter, when you are among those who oppose you? You felt very sure that God answered prayer when you met often with others in the intercessory prayer band, but how about it now when you are away from those of like faith, and when you meet many discouragements? You were sure once that God was directing your way very definitely, so that nothing but that which was for your good could befall you; but how about it now? **What God says once is true forever.** If you have ceased to believe it, it is because you have let the things of the world take your attention away from Him. Many noble men, even those as great as John, have been led to doubt; but they soon looked for Jesus and were shown the error of their way.



The Way We Observe Sunday in China

The Great Work Started

Nettie M. Senger

A FEW trips had been made to some villages, but no one has had time to follow up this work, which God has, through the mission, given to me—to go to the villages around Liao Chou. This fall the start was made and I ventured out away from the other missionaries, to live among the Chinese for some days at a time. The prayers of God's children gave the power and wisdom needed, so a report of this kind can be made, and we feel the first visit, too, could be marked with bits of success.

After our six weeks' vacation at our mountain camp, where I rested and climbed mountains and put all study away, I returned home, ready to work. I had a craving desire to get out and do something for these sisters of mine in the villages. So, after one day at home, I set forth on a donkey, with a Chinese helper and the donkey driver on a three hours' trip east of Liao. We crossed mountains, forded rivers high and swift, and wended our way through plains till we came to Chien Lung, the place where I had two friends. The whole village was out to greet us as we entered. Mrs. Li, with the rest of the village women, escorted me to her home and all the rest came in, too. My Chinese helper was

along to prepare my food and to do other things that a missionary must have done but has no time to do, as the crowds are ever ready for something. Soon a dinner of millet and beans, with some other dainties that they do not generally have, was ready, and I ate it from a bowl with chopsticks in the presence of a roomful of women and children. And it was thoroughly enjoyed.

After dinner I had a little rest, for donkey riding, although one does enjoy it, is a bit tiresome. Then the remainder of the day was spent calling in homes and selling Gospels; and my great work of making friends with the village women of China was begun. Words are too empty to express the real deep joy that was mine. I gave pictures, told the story of Jesus, sang songs and talked about the everyday affairs that they best understood, and thus the time passed all too fast. One is made to feel so unworthy when one sees how they do treat us as people of note. At one place the soldiers on guard saluted me with the martial salute as I entered the city and as I left. We should be friends when they look up to us as they do.

In the evening all the people gathered on the threshing floor at the edge of the

village for the evening chats, and the women had their work along. I sat on the roller that had been used in threshing the grain. Here I helped the women as we chatted, and it seemed to draw us closer together. After awhile a call came for us to sing, so we sang the evening away, telling them about the songs as we sang, till it was too dark to see the book, for I have not committed many Chinese songs yet; however, I know more now than I did then, for this was in August. I was escorted to my sleeping room, which was a storeroom in an upstairs, with plenty of dirt and dust, but kind hearts and hands had swept away a place for my camp cot, and with a little lamp, such as is used in Palestine, with its tiny light, I had light enough to read a little from my Chinese Testament, and retired. I have planned to have my own devotional reading all in Chinese when I am out on trips like this, and so take my little Testament and a devotional book along. I

need to learn, as well as the people there. A most restful night was spent, and the next morn the people were ready for more singing and stories about Jesus. It must be repeated so often, for they get so little each time, but it is all so enjoyable.

While yet in Peking, in conversation with an older worker in this kind of effort I told her I was very enthusiastic to get some work done in the villages, and supposed if I had as much enthusiasm in twenty-five years from now it would tell better than now how much I wanted to do among the women. She laughed and said she would be surprised if I did not have much more. I'm depending on faithful ones at home to pray so I may.

On leaving I gave an egg plant and some Chinese noodles for our expenses. Of course I had paid food money besides. This was better to them than money. I left with a hearty invitation to return soon.

Liao Chou, Shansi.

Dealing with a Native Christian Worker

R. C. Flory

MR. SUNG, my heart is very sorrowful."

"What can it be that makes your heart sorrowful?"

"To know that you have not a warm heart in your work, Mr. Sung. We cannot trust you to do your work as you know you are expected to do it. In taking care of the reading-room you are often a half hour, and sometimes an hour, late in opening up the room; at other times you close the room before the time of closing, and on several afternoons you did not open at all. All this troubles me a great deal, for I had prayed and hoped that you would make good and do your work very well."

"It makes my heart very unpeaceful, Pastor Fay, to hear you speak this way. I think you need not feel so troubled, for I have tried to be faithful. I think you must be misinformed, for I have opened the room every day, and only once or twice was I a few minutes late, and that was when a friend was calling and I could not leave him at once for fear of hurting his feelings."

"Mr. Sung, I myself have gone down

there a number of times an hour or more after opening time. I tried the door and it was locked. Several times I went around to your room to see what you were doing, that you were not caring for the reading-room; and looking in at your window what did I see? I saw you sleeping. Is that the way to look after the reading-room?"

"A-hem-m! Yes, I have a weakness there which will you please pardon me? I know I sleep over a little sometimes. Then sometimes there is no one about or coming into the reading-room, and so I thought it not necessary to stay there and keep it open till five o'clock."

"It pains me very much, Mr. Sung, to have to speak with you again about your neglecting your work. You know I have talked with you twice before this about these things, and still you go on in the same careless way. How long do you think you could remain in the employ of a store or other business institution if you thus neglected to be prompt and showed so little interest in your work?"

"Ah, ha, I guess they wouldn't keep me in their employ long."

"Mr. Sung, do you think preaching the doctrine and selling Gospels to these people who know not our Savior is less important than selling goods to people to satisfy the wants of their bodies? Is not saving souls of more importance than making money? By the way, Mr. Sung, last week when I was not here, and you did not need to help us with language study, did you also open the room in the morning at nine and keep open till twelve?"

"Yes, yes! Pastor Fay, I opened every morning at nine."

"And you were not late about opening once?"

"No, no! Pastor Fay, not one time."

"And you didn't close before twelve?"

"No, indeed."

"But, Mr. Sung, how can you speak thus? I know of a certainty that you several times were late in opening, and also that you closed before time. Do you think that, just because I was not here myself, I do not know for certain?"

"Somebody has certainly been telling bad tales."

"Don't blame any one else, Mr. Sung. Some one has been watching you by my request. I was anxious to know how you would do in my absence. Mr. Sung, this work is very important, and it requires some one who is honest and prompt and earnest in the work to take care of that reading-room. You profess to be a Christian, and you preach to these heathen Christ's doctrine of love, truthfulness, honesty, etc. Now, if you do not exemplify and live that which you preach, you play the hypocrite. Your actions speak louder than your words. Even if you do not realize the importance of this work as to saving souls, you should still give six hours of your time as a matter of agreement. You agreed to give us six hours per day for the amount we pay you per month. Moreover, Mr. Sung, even if this is not a very important business, how could you expect us to give you a greater trust when you are not faithful in that which is little? It amounts to this: we expect to go on vacation this summer. I had prayed that you would prove yourself faithful to this work before we left, so that we could leave and have peaceful hearts, knowing that you were doing your work well. But if we can

not trust you when we are here, how can we trust you to care for the work when we are away? I fear we will have to leave you off during our absence, and if by the time we return you show that you are willing to consider the work worthy of your prompt and faithful service, we will try you again."

"O pastor, please don't do that. I know I am a poor, weak creature. Pray God for me that I may be strong. Try me again and I'll truly be faithful. Pray now with me that I may have strength."

"Mr. Sung, you have thus spoken before, and I have also prayed for you, and still you have not made good. How can I now go away and trust you to do the right thing in this work?"

"But, pastor, will you not forgive me?"

"Certainly, I very willingly and gladly forgive all that you acknowledge and ask forgiveness for; but how can you expect to be forgiven of sins which you will not acknowledge? If we confess our sins He is faithful and righteous to forgive us our sins. But what about covering up our sins? The Scripture says, 'He that covereth his sins shall not prosper.'"

"Pastor, you speak the truth. I have been a miserable sinner. It makes my heart very unpeaceful that I have thus caused you so much sorrow. But now I truly repent; I will not do this any more. Pray God to make me strong."

"Yes, Mr. Sung, I have prayed and will still pray. But remember, that repentance is not in word only. True repentance is a change of heart. It is a turning about and going in another direction opposite from our former course. We have dealt with you in love and patience, Mr. Sung, and prayed for you and talked with you to help you, and still you disappoint us. We know not what else we can do than to leave you off for the summer while we are away. We cannot expect to escape suffering for our wrongdoings. God forgives us of our sins, but still in our bodies we suffer the consequences of our sins. Paul is a good example. No one ever more thoroughly repented than he. His sins were forgiven, but still he bore their marks and sufferings in his body to the grave. Let us bow and pray together about this matter, Mr. Sung. You lead and we will pray God that He

may lead us and by His Spirit show us what to do." (Both kneel and earnest prayers for wisdom, strength, guidance and forgiveness are offered to the Heavenly Father.)

"Mr. Sung, God has heard our prayers, and the Holy Spirit seems to open a way to me in this matter. It may seem hard to you. You may not think I am dealing with a heart of love. Brethren often accuse us of not having God's love in our hearts when we require them to suffer the penalty of their mistakes. But remember what Paul says in Heb. 12, 'For whom the Lord loveth He chasteneth.' You love your children, do you not?"

"Certainly I do."

"When they do wrong you chastise them. What for? Because you hate them? No! Because you love them and want them to grow into true, noble men. Paul also says, 'All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.' So in this matter, Mr. Sung, I feel that you must suffer some chastisement for your own good. Here is a plan by which we will try you again: for the next three months we will pay you ten dollars per month, two dollars less per month than you have been receiving. Formerly when I talked to you about this, you remember I told you we could not pay you twelve dollars unless you were prompt and did your work well. Now you may choose either of these two courses, to be excused for the summer, or to receive two dollars less per month."

"Ai, ya; this indeed is hard to bear; but I thank Pastor Fay very much that you will thus again try me. But can you not try me again before you say you will take off two dollars per month?"

"No, Mr. Sung, I have no other plan. It has been very hard for me to have to talk to you thus. I have talked with the others of the mission about this matter, and they could think of no other plan than to leave you off during my absence, for they can not be watching you up all the time. No one wants to watch you. Nothing would please us more than to know that you are at your post of duty when there is no one about. The Spirit prompts me to give you

this one more chance to make good. Are you willing to accept this plan?"

"Yes-s, pastor; thank you very much. The money is nothing (?). It pleases me to know you will give me another chance. I assure you I will not give you more sorrow in this matter. Please pray that I may be strong. I hope you will not need to scold me any more about this fault of mine."

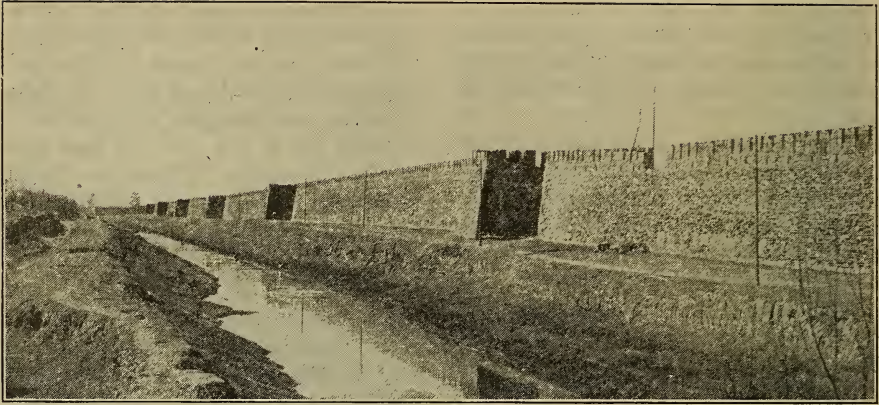
"Mr. Sung, we will not again admonish you of this matter. If you are not prompt about opening the reading-room and diligent in the work we will have to dismiss you from this business. On the other hand, if you show us that you can be trusted in our absence, and do your work satisfactorily, on our return in the fall we hope we can again allow you twelve dollars per month from that time on. Mr. Sung, you will not be able to fight this battle out alone and have victory. You must trust in the power of Jesus to succeed. You must pray much with your Lord in secret, and you must daily study your Bible. You have a fine opportunity in that room to teach your fellow brethren about the true God and His Son, Jesus Christ. Don't be ashamed of the Gospel, 'for it is the power of God unto salvation to every one that believeth.' If you try to cover up your mistakes to save your face before men you will lose your soul before God for all eternity. Your soul is more valuable than your face. Souls all about us are going down to eternal death every day. We have the Gospel that will save them. What will we answer before our God on the judgment day if we don't do all we can to save them?"

"Thank you, pastor; I must be going. Will meet you again."

"We will meet again. May God bless you in this work."



There are 700 ordained foreign missionaries and 566 ordained Latin American workers in all of the South American territory. In northern Brazil there are seven states, ranging in size from a territory equal to New Jersey to four times the size of Texas, and not an evangelical worker in the whole area! This constitutes a challenge to churches of America that surely can not long be ignored.



A Section of the Peking City Wall, China

En Route to China

Nora Phillips Flory

WITH preparations for our journey, our last days in the homeland were unusually busy ones. They were filled with joy at the thought of so soon being able to reach our chosen field of labor, yet they were mingled with thoughts of sadness, as one by one the days rolled on and time drew near for final good-byes. At last we bade friends and loved ones farewell and turned our faces toward Seattle.

We enjoyed our trip across the continent, especially our short stay at Chicago and Elgin. On Friday evening, prior to our date for sailing on Monday (Sept. 10), most of our party had arrived in the city. Our good brethren of the Seattle church had arranged for an all-day missionary meeting on Sunday. At this meeting we were favored with a sermon, both morning and evening, by members of our party. In the afternoon we had a rather informal meeting, conducted by Bro. F. H. Crumpacker, in which each of our missionary party spoke in brief of his or her joy in being counted worthy to be ambassadors for our Blessed Master in China. That was a meeting long to be remembered by each of us.

Monday was the day set for our sailing. We had looked forward to that day with a great deal of anticipation, and our joy was made full that morning, when, after difficult experiences on the part of some to secure passports, our whole party was permitted to sail together. Our boat moved

out from the docks about two o'clock in the afternoon. It was then we began to realize we were on our way to China.

The first few days of our voyage the wind was rather high. Our boat rocked back and forth, making the most of us feel a little seasick, while later on we had some days when the sea was calm and beautiful. We were on the water just eighteen days, when we reached our first landing place at Yokohama, Japan, and were really glad to place our feet on land again. We were due to lie over here only a few days, and then move on to Kobe, where we were to get our next boat for Tientsin, China. Having learned that a great typhoon was on the Pacific and moving our way, we decided to go by rail to Kobe, in order to be in time for our next boat, but we had not gone very far until our train was at a standstill, the rain was pouring and the wind blowing. We could go no further because of a great landslide on the track ahead of us, so our train pulled back into Yokohama, and here we remained one week.

It was the worst typhoon they had experienced on the coast of Japan for a number of years. The coast cities were damaged considerably and many lives were lost. We felt very thankful to our Heavenly Father for His protecting care over us all the way, and especially at that time.

In spite of the fact that we were eager to be on our way to China, we enjoyed our

stay in Yokohama. We visited some places of interest and tried to spend our time profitably. Perhaps it would be of interest to you to know a little about the educational and mission work carried on in this foreign port. We visited two schools, the first a mission school, conducted by the Dutch Reform people. They have 250 girls in attendance. As teachers they have one married couple and three single ladies from America, and fourteen Japanese. These are all Christian except one. Each class devotes one hour to Bible study daily. They also attend religious services each Sabbath. Surely they are sowing the good seed among the Japs.

We next visited a government school, which has in attendance over 2,000 Japanese boys and girls. Each class has an average attendance of sixty pupils. It was very interesting to see them at work. We were forcibly struck with the cleanliness of their class rooms. They have forty teachers, teach two years of high school work, and also music, art and sewing. They are noted for making pretty things, such as embroidery, etc. We were told that the girls are required to make their own graduating dresses when they finish their courses. I was wondering how many of our American girls could do as well. There are thirty government schools in Yokohama.

Our next stop was at Kobe, Japan. We arrived there on Sunday morning, just in time to attend religious services at an English Union church. We enjoyed these services very much. They did us a great deal of good.

Our boat left Kobe the following morning for Tientsin, China. We were on the water just seven days this time, and were scarcely out of sight of land at any time. This was the most beautiful part of our voyage. As we passed through the mountain peaks on both sides of us, the scenery was grand and the sunsets the most beautiful we were ever permitted to witness. We stopped at several towns along the way and went ashore for a short while. This made the latter part of our journey seem shorter.

On Sunday evening, Oct. 14, we landed safely on China's soil. Bro. Oberholtzer met us. We were glad to see him. He accompanied us to our new home in Peking. We assure you that after a long voyage we are all very happy to be here, and feel very thankful to our Heavenly Father for giving us such a pleasant voyage and bringing us safely to our destination. We are now engaged in the language study, and earnestly crave an interest in your prayers in our behalf in this work.

Peking, China, Oct. 25.

NEWS FROM CHINA

OCTOBER

Emma Horning

OCTOBER 14 our ten new missionaries and Bro. Crumpackers arrived in Tientsin. You can imagine how thankful we were for their safe arrival after the long delay. Bro. Oberholtzer went to the coast to meet them. He took the new people to Peking at once and helped them get settled in their nice rented home. They are all keeping house together and attending the language school, which is not far away. Since they were late they could not start with the beginning class; however, the school very kindly began a new class for them and now they are hard at work.

Bro. Crumpackers came to the station at once and had a five-mile welcome. The railroad station is five miles from the city of Ping Ting. All along this road they met group after group from the city and surrounding districts who had come out to welcome them. They were given a feast of welcome at which forty-four were present. Later a large number of people gathered at the church to express their joy at the return of their beloved workers.

Our annual mission meeting was held at Liao Chou this year, Oct. 20-24. The field committee met a day early. Each day was begun at seven o'clock with the morning watch, which gave us united strength for the heavy business to follow. We were given several able addresses on these sub-

jects: "Our Relation to Each Other on the Field," "How Best to Occupy Our Field," "Best Methods of Following Hospital Patients," and "Victory in Christ." The rest of the days and evenings were filled to the full with business meetings and committee work. Much business was done and many important subjects were discussed. The developments of the year are very encouraging. The unity with which everything was done shows that the Lord is with us blessing our labors.

Because of the delicate health of Sister Bright and Calvin their family have been granted their furlough, to begin this fall instead of next spring. They plan to sail from Shanghai on Nov. 26, if passage can be secured on the boat sailing on this date.

Mrs. Chao and Mrs. Chin have been sent to the Bible School at Taiku for further preparation. We are very glad when our women are advanced enough to read the Bible, as then they can prepare to help their needy sisters. We also have two fine boys in the academy at Taiku, preparing for teachers.

Our district is still struggling with the opium habit. This drug is very expensive now; however, many still use it secretly. At one of our out-stations, Yü Hsien, sixty men have been in our opium refuge and broken off this awful habit since early summer. The out-station at He Hsün has been doing much the same. These men receive constant gospel teaching during the month or more that they are in the refuges, so we hope these efforts will be the means of much good.

At Ping Ting there are eighty boys in the boys' school and twenty-three girls in the girls' school. They give much life and happiness to the mission compound.

After the very wet summer we are glad to say that this month had little rain and much sunshine, enabling the farmers to gather in their harvest. As we came from the Liao Chou meeting, however, we got the full benefit of one day's rain. It rained on us from seven o'clock till one, while

we were riding over the highest mountain range. We were well soaked when we got to the inn, but hot fires finally made us quite comfortable. Today, Nov. 7, we have had our first snow. Many people will suffer because of the floods this year. Hundreds of children are being sold because their parents do not have food enough for them. In the mountains here we are greatly blessed, for we have plenty to eat.

FOR NOVEMBER

Rebecca C. Wampler

THE governor of Shansi has recently issued a proclamation, ordering that there be no more foot-binding of the little girls, and that all girls under fifteen, who already had their feet bound, should unbind them. For the women above this age the style of shoe is to be changed so that it will amount to a partial unbinding of the feet. The official of Ping Ting has organized an Anti-Foot Binding Society here and things are getting under headway. We very much hope he will continue to press the matter and see that the people really obey the order of the governor. Many of the diseases of the Chinese women are directly traceable to foot binding.

Permission from the proper authorities for the change in furlough plans for the Bright family came too late to obtain passage before the winter weather, so, by the recommendation of the physicians, it was thought best that they remain in China this winter. Calvin Bright, whose system was much weakened during the summer by dysentery, is in very good health now, and we trust both he and his mother may be kept in health during the winter.

A two weeks' station class for women was held at Ping Ting during the month, with an average daily attendance of ten. The women were learning to read and each session was closed with a devotional period. The last day of the class, other women were invited in and two able speeches by Chinese Christians were made on the benefits of women learning to read. The women expressed a great deal of enthusiasm and at times interrupted the speakers with cries of "That's so," "That's right." Twenty-sev-

en native women were present at this closing meeting, besides schoolgirls and children.



Bro. Flory recently spent several days at Ho Shun, an out-station about thirty miles north of Liao Chou. During the summer and autumn thirty men have broken off opium at this place. Visiting the stations occasionally keeps the workers in touch with the work and encourages the Chinese helpers. Pray for these Chinese helpers, that they may have great faith in God and much zeal to tell the Gospel to their countrymen.



About the middle of the month Sister Horning went to Yü Hsien, thirty miles north of Ping Ting, to conduct an opium refuge for women for one month. At the present writing there are ten patients trying to get rid of the opium habit. In the men's opium refuge in the same city sixty-five men have entered since June of this summer. This is our newest out-station, having been opened the early part of this year, and the work seems to be starting up very nicely from all sides.



"In this month of special thanksgiving," writes Bro. Flory, of Liao, "we again thank God for our little school, which, under the management of Sister Shock, is doing great things for our children, for which we are glad."



Nov. 13 Henry King Oberholtzer came to gladden the hearts of his parents and help to brighten the lives of the rest of us here. May he grow to be a strong man for God.



At the regular devotional meeting of the women at Ping Ting, on Thursday, Thanksgiving Day, scriptures on Thanksgiving subjects had been assigned to our native sisters. These topics were very well discussed, considering that it was the first time they had conducted a meeting by themselves.



Sister Senger reports a very interesting trip to a couple of the out-stations from

Liao. She was asked to visit the home of a Christian about a day's journey from one of the stations, and on reaching the place she found an old man who was staunch in his faith and belief in God and Jesus Christ. He has been subjected to much persecution because of this faith, but he is triumphant in it and is not willing to let anything take it away. He has some wealth, but his faith in Christ means more to him than his wealth. How refreshing and encouraging it is to meet faithful ones like this! May the Lord bless him and keep him true to God and help him to be a blessing to those about him.



The Ping Ting Girls' School reached an enrollment of thirty-one during this month. The new girls are older and more mature than has usually been the case with girls entering the school, and consequently they are doing very good work in their studies. There are prospects for more girls to enter the school after the Chinese New Year.



Bro. Crumpacker visited all the out-stations from Ping Ting during the month and reports interest in the work at each place. It is good to have him with us again to take up the evangelistic work among the men. This side of the work very much needs developing.



Sister Wampler as Milkmaid in China



Going to Pundharpur, India

Personal Observations

I. S. L.

G OING to a village one day I saw a crowd of people near a small temple, some eating, and some making offerings; hence, I got off my horse to see. The goddess is a mere stone, less than a foot high. She was all covered with red powder, several small garlands of flowers, and had oil poured over her as usual. Before her were pieces of cocoanut, and some blood had been spilt, for several goats and chickens had been sacrificed in her honor. At such times the animal is merely killed before the goddess and the blood runs away, while the worshipers usually sit near by and cook and eat the victim.

Why make the offering? With our backward classes at Vyara it is about as follows: In the case of the sickness of some one in the family, the father makes a vow that in case of recovery he will sacrifice a goat or chicken or cocoanut to the goddess, and what I saw, quoted above, is the mere fulfillment of the vow. Such a vow may be made, also, in case of the goddess' granting a good crop, etc. Besides, these backward classes never worship, it may be said, out of love for any god or goddess. Rather, they sacrifice to demons, merely to win their favor.

Hanuman, the Monkey God

The writer had his tent, for several months, less than a hundred yards distant from Hanuman's temple. The image, about three feet high, made of stone, having the shape of an upright monkey, was plainly visible at a distance, because of the red pigment over his body. How often did I see Hindus, high and low of caste, get out of their

carts and bow before that greasy red stone!

How do they do it? First, the bell above and slightly in front of the image is rung (perhaps to awaken his majesty), then the worshiper, putting both hands together, politely bows before the 'god, now on the right side of the god and now on the left, being inside the temple. Then he withdraws, going outside, where he turns around and bows down prostrate on the floor before the image. On rising, he bows his head to the idol, with hands upraised before him, and walks around the temple a few times, each time bowing to the image as he passes before the open door.

All to what purpose? We cannot really know what effect this has on the worshiper. The temple-keeper gets what money, cocoanut, etc., may be offered to the god. The missionary tries again and again, apparently in vain, to show them not only that they have worshiped to no effect, but also have dishonored the only true God.

Another View

We had preached in the village often, and at the time of showing the magic lantern had from five to seven hundred present for several nights in succession. One morning I walked out alone and came to the temple, where, fortunately, no one except the temple-keeper was present.

The image was tall, once, perhaps. At present, however, only his head is above ground. The head in size is about that of a human. The god seems a poor, lean one, and has large, staring eyes, such as almost to frighten one. In time past, as usual, he

has been covered over with red powder, and as often, oil and running butter have been poured over him in sacrifice, making a hideous figure as a result. We wonder how any one can be persuaded to worship anything so ugly.

I turned to the priest and said, "Brother, tell me the truth. Do you really believe in this god?" He replied, after looking about to know whether he was seen or heard, "No." "Do you know that any one was ever benefited by worshipping or sacrificing to this god?" He said, "No, no one really, I am sure." I said, "Well, then, why do you worship and cause others to worship this lifeless stone god?" To this, without saying a word, he merely patted himself on his bare stomach. He wore only a loin cloth, his body being bare.

My heart wept as we talked, and he told me he knows better than he does, and frankly agreed to become a Christian if I would see to his livelihood. This is one of several such experiences the writer has had.

Mother of Us All

We were tenting. Being tired from having so many people come, the writer went off with his New Testament and sat down under a banyan tree to read and rest, not being aware of the small temple near by under the same tree. Presently a woman with her little three-year-old girl, came,

bringing some oil in a small cup, and a cocoanut.

The goddess was a mere round stone, the size of one's two fists, such as might have been taken out of a dry river bed. It was reddish on top, because of red powder.

The woman bowed low, poured the oil on the stone, and said, "Make and keep me happy." Then she broke the cocoanut, gave her little girl and me each a piece, and putting a piece before the image again prayed as above. She then told the little girl to pray. The little thing replied, saying, "I don't want to." On being ordered again to bow down and pray, she said, half crying, "I don't want to." The mother in anger said, "I'll see whether you will or not"; so, taking the little girl by the nape of the neck, she pushed her down before the image, and said, "Spread out your hands before the god and say salaam." The little girl did, of course. The mother then took the remaining cocoanut and the little girl and went home. I sat to pray and meditate and wonder, "How long?"



"I count no time," the Shepherd gently said,

'As thou dost count and bind
The days in weeks, the weeks in months;
my counting
Is just—until I find.'"



Raising Windmill, Vyara, India

SOME JOYFUL NEWS FROM INDIA

Kathryn Ziegler

A FEW weeks ago three women came in to Ankleshvar from a village about eleven miles out. They walked most of the way. The third one was not yet a Christian. Her husband is and she had a desire to be, but not quite the courage to leave her own people. When asked she always said she would come. And this time she did come for that purpose. When we expressed our joy, one of the sisters who had come with her said, "Yes, Miss Sahib, if it had not been for this we would not have come now, wading through mud and water all this distance; but we wanted to be present when another one of our village is going to join God's people, so we can all rejoice together."

This was late in the afternoon, so it was decided to have baptism the next morning. This mother still wore her heavy brass ankle rings, which are a sign of Bhilism. One of our teachers took them off for her. To make the joy still greater the oldest daughter here at school, who previously had requested baptism, when asked if she were still of the same mind, assented. The next morning, right after prayers, we went to the place prepared for baptism and mother and daughter, also a boy of one of the mothers, were baptized by our native preacher, Ghovindbhai. What a beautiful and impressive scene it was! How we do praise the Lord for this mother and daughter! Now in one family father, mother, son and daughter are in the church.

In this same village another family is Christian; in another family the mother still is, but the father is not, but we hope he will return. A number of men in this village had been Christians, but they were led astray. It makes us feel sad, but we are glad for these who have remained faithful. They need your prayers, that they may remain firm and be able through their lives to bring the others back to the fold.

This new sister, with her husband and the other sisters, started home next day afoot, a distance of about twelve miles, going by a longer road.

The Lord bless them and use them to win others for Him, is our prayer.

Ankleshvar.

AN ACCIDENT TO THE GOD

Effie V. Long

IT was several years ago, in a fisher village, where a pilgrimage is held yearly. A shoemaker at the time of the pilgrimage, contrary to custom went into the mon-key god temple, and pouring oil on the god, and garlanding him with flowers, worshiped as did the fishers. A shoemaker usually dare not enter a fisher village temple, hence the people said the god fell down on his face and turned black.

The village leaders went to another village and called their guru (religious teacher), who came and told them that the god was angry with them, and had gone out of the image. To recall the god he recommended the rededication of the image. To this end the guru ordered the village people to fast for the day, leaving their houses and going to the temple, or near by. A large door was made for the guru to sit in, while large and small passed before him, presenting him with money, bowing to him as they passed. The god was raised and painted red and declared to be appeased and ready for devotion. The guru on that trip is said to have taken out of that town \$225. He was a fat, sleek fellow, richly fed, whom the people usually carried in honor. They even thought it an honor to wash his feet and drink the water afterwards.



Bro. and Sister Ira Arnold with Their
Babies at Umalla, India

Contrasts

The two incidents following were found in the same morning of missionary-report reading

"An African woman, of whom Dr. Johnson, of Metet, speaks, was suspected of having caused the death of her husband by witchcraft. The seer, or witch doctor, of the village demanded that she should be subjected to a decisive test. A fishhook was securely fastened to a strong string and given to the woman to swallow. If she were innocent there would be no difficulty in pulling the hook up again; if guilty, it would hold fast.

"What could she do? It was up to her to be game and swallow the hook, which she did. The thrifty witch doctor took occasion to say he wanted his pay before he would attempt to pull out the hook. As her son had no money with him he went back to his own village to try to get it and did not return until the following morning.

"It goes without saying that the hook refused to respond to the man's efforts to pull it up and likewise to his attempts to loosen it by inserting a long heavy brass wire and revolving it about somewhere down inside. The poor, suffering woman died and the son, after some days, got up the courage to come and tell me about it. The matter was reported to the governor, and the witch doctor was imprisoned and died there."

The other is from the American Board Hospital at Foochow, China:

"A patient came in, using two of his associates as crutches and in a series of motions, the most important of which for the doctor's benefit was a finger pointed down his throat, he gave us all to understand that there was something down inside that didn't belong there. With so much information to guide, Dr. Wolfe secured a long, curved forceps and slowly let it make its way down 'red lane' until it struck something hard. With considerable skill the doctor opened the forceps, closed them over this hard substance, and the result was a set of false teeth. When our friend saw what the doctor had done for him he leaped from the chair and taking his purse from his belt fairly stuffed the contents into Dr. Wolfe's hand. On questioning the two friends who accompanied the patient we learned that it was during the hours of sleep that the thing happened. For six days there was no speech and only liquid diet. This case is entered in the general summary for the year under accidents and injuries. It is one of the six hundred and five recorded under this heading."—Record of Christian Work.

The Sower Envelope System

How to Get It Started

I. It will be best not to attempt to introduce this plan too hastily, but rather, let the minds and hearts of the membership be gradually and thoroughly prepared for what is intended to be a real forward movement of the work of the congregation. In this work of preparation judicious sermons on the opportunities in giving, together with the circulation of missionary tracts and a leaflet on the Sower Envelope System, ought to be a great help. The real purpose of the Sower Plan is to make it possible for the church to coöperate on a forward-looking program. One of the first steps in such an undertaking is, of course, the or-

ganization of the financial department of church work.

When the publicity campaign in behalf of a better financial organization has aroused a keen interest, it will be about the proper time to call a members' meeting for the purpose of considering ways and means to accomplish the desired end. Care should be taken to maintain the proper spirit throughout the whole program in order that some such questions as the following may be helpfully considered:

1. What has the church been doing for missions and for the improvement of work at home?

2. What ought to be the goal of the congregation in these fields of activity?

3. What definite quotas should be set for the new year?

4. How may these goals be reached?

When these questions, or similar ones, have been considered in the proper spirit a strong committee of the most capable members in the congregation should be appointed to canvass the membership.

II. In preparation for the every-member canvass the committee just appointed should meet directly for organization and apportionment of the canvass. It is usually best if the canvassers go about their work two and two. Each pair should receive a list of the names of the members that they are best suited to call upon. Those undertaking the canvass should be thoroughly informed on the Sower Envelope System if this is the system to be adopted. Every member should be reached and urged to fill out a pledge card. In conducting the canvass it is most businesslike to set a time limit, as ten days; or if a rapid canvass is desired it is possible to do the work in one day of intensive work. Experience tends to show that better results are obtained if the canvass for missions is conducted by itself, and not together with the securing of pledges for regular church expenses. This is true because, if the missionary spirit is properly developed, current expenses will soon tend to take care of themselves. In all of this work tact and good will should be cultivated, for the aim of the work is to assist the congregation toward a new and more vital coöperation in all church work. After the canvass comes the report, and after this a steady educational campaign that will keep the aims and plans

for the new year ever before the whole congregation.

III. If the Sower Envelope System is adopted the supplies needed will be about as follows:

1. A Sower Envelope Set for each member signing a pledge card. Those churches still desiring to use the single budget system, will, of course, need the Single Pocket Envelopes; Others will want the Sower Duplex (double pocket) Envelopes. In either case the prices are:

White envelopes, per set, complete, 10 cents
Manila envelopes, per set, complete, 9 cents
Transportation extra from Southwestern Ohio.

With each set of envelopes come an explanatory leaflet and an Initial Offering Envelope. This last bears a printed request to each member to contribute a small extra offering on the first Sunday of the year to defray the expense of installing the envelope system.

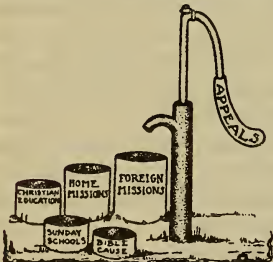
2. The Pledge Cards needed for either the Duplex or the Single Budget System may be obtained at 40 cents per 100.

3. Stock Envelopes for pew use in connection with either system may be obtained for 90 cents per 500; \$1.50 per 1,000 prepaid.

4. A Treasurer's Record, called the Sower Financial Record, is provided in the following sizes:


No. 1, for 200 names,\$1.50 postpaid.
No. 2, for 300 names,..... 1.75 postpaid.
No. 3, for 500 names,..... 2.25 postpaid.

Note: If any change in the regular printing on the envelopes is desired they must come under the head of print-to-order envelopes. This involves a charge of \$2 for a special plate, but since the plate is retained all subsequent orders are run at the regular price.



WATER SUPPLY

**PRESSURE
FROM
WITHOUT
OR
PRESSURE
FROM
WITHIN?**



Surface wells and hand pumps are neither dependable nor adequate. The living well of stewardship alone supplies a constant and sufficient flow.

Christmas in the Home

Viola Speicher

THE doors were closed. The flames played lazily around the smoldering embers in the quaint New England fireplace. Nothing broke the stillness except the crackling of the fire. Slowly the shadows crept through the windows, telling of the dying day.

The lamps had not been lighted, but the flickering grate fire revealed the forms of the two occupants of the room as they sat in their accustomed places. Time was when each day ended with a feeling of remorse for things undone, and when each morning was greeted with great possibilities. Visions had vanished; dreams were theirs. They lived not in the realities of youth, but in the forget-me-nots of age. Once they saw; now they dream.

On this evening there was nothing unusual. They sat to muse on things of earth, but not earthly. Their hopes and dreams went out to meet those gone before. Years had not changed this except to vitalize and intensify their hopes. And yet the atmosphere appeared holier, their joys keener, their dreams longer. The spirit which seemed to fill the little room was different from that of other evenings, and why should not it be?—for it was Christmas Eve. And the spirit of St. Nicholas had not failed to enter this home.

As the shadows deepened the old people roused themselves from their reverie. They lighted their tallow lamp, and began to deck the room with holly and evergreen. Why should they not prepare to celebrate the greatest day of the year, to which they had long looked forward with joy? Presently the room wore a beautiful lining of decorations, which seemed to beam upon them with Christmas cheer. As they finished their eyes met each other, and they smiled as they remembered how often they had done the same thing, only with the help of their dear little ones, who chatted and murmured accents of delight as a new decoration was finished or some beautiful thing was fastened to the tree which they had cut in the woods the day before.

But alas! Those little ones are in this home no more, but have gone out into the

hard, cruel world to make useful men and women of themselves. They have left their father and mother's watchful care, with mother's prayer, to make their way in the world of fame. But they were coming home! No wonder the parents looked forward to the morrow with great delight. Yet how sad it would be, for there would be one missing; one who had gone before to that beautiful land across the sea, whom they could not call back this eventful Christmas. The dear old faces became clouded as they thought of their boy, only to brighten when they remembered that they soon would be with him again, never to part.

Slowly they ascended the stairs when they had finished their work. They lay down to sleep, with God and His angels watching over them, and in their beautiful dreams came visions of the morrow. They slept the peaceful sleep that was a blessing from God to rest and strengthen their bodies.

Christmas dawned clear and beautiful. The sun rose bright and full and its rays fell on the white snow, making it glisten like crystal. The morning was cold, and the frost on the trees made them look like real Christmas trees. It was a morning about which poets like to write, and artists love to paint. The stillness was broken by church bells pealing forth their joyous tones.

The old people greeted the morning as they welcomed their children when they came, one by one. Then there were their grandchildren, whom they held on their knees and of whom they were very proud.

The last one of all to arrive was their baby boy, now a young man still in his college teens preparing himself to battle against the evil currents of life. The parents were overjoyed, and mother's tears fell silently as she held her boy in her arms and imprinted a kiss on his cheeks. He was the pride of the family.

What a happy, merry circle they made as they sat around the hearth enjoying the associations that are inseparable from Christmas! It was indeed a real Christmas, and only real Christmases come to those who

have not gone along life's pathway complaining but looking around them for some place to sow the seeds of happiness; to those who have forgotten what they have done for others and only remember what others have done for them; to those who are not always asking whether others love them enough, but are trying to think whether they love others enough; and to those who trim their lamp so that it makes less smoke and more light and carry it in front of them, so that the shadow falls behind, thus traveling through the world of darkness shedding the light of joy and happiness upon many poor weary souls.

One of the characteristics of this home this Christmas Day was its sweet religious atmosphere. Over all was the air of thankfulness. They were thankful that there was a Christmas; that Christ had lived on earth and had died that we might be saved. No greater Gift did God ever give the world. They were thankful for their many blessings. They had forgotten their worries, their trials and temptations, remembering only their blessings. If every family on

Christmas Day would consider the things they have to be thankful for they would be astonished at the number, for there would be more than they could count. No man has yet numbered the blessings, the mercies and the joys of God. They are many, many times richer than can be imagined, and there would be fewer sad hearts if on Christmas Day this blessing were remembered. If all would make a grave for their ugly thoughts and a garden for their kindly feelings, with the gate wide open, every one would be the happier, for true happiness is obtained only by making others happy.

Again, this home was happy because they had remembered the poor children, and this had gladdened those young hearts. If only every one would make gifts to the needy instead of to the well-to-do the world would be happier.

How many families like this one are reunited at Christmas time, and how many recollections and dormant sympathies are awakened and used to make others happy!

Rockwood, Pa.

The Report of a Mission Study Class

Sannie F. Shelly

THE supreme need of all mankind, whether realized or not, is Christ; and the supreme work of the Christian is to bear testimony of the "gospel of Christ, which is the power of God unto salvation to every one that believeth."

But these propositions are not believed by all, nor will they be; yet the church should heed the command, "Go ye into all the world and preach the gospel to every creature," for "the Lord is not willing that any should perish." But lack of knowledge, indifference and selfishness—all combine to hinder the work of evangelization.

To overcome these hindrances is the work of the church. The Mission Study Course helps in a large measure to create missionary sentiment and disseminate knowledge. The book studied—"Christian Heroism in Heathen Lands"—is interesting and enlightening.

The Seal Course gives an opportunity for a still larger vision, and enables one to look into different lands and see the need

of the Gospel and its effect, after it is received.

In the Fairview church, near Williamsburg, Pa., two classes have completed the Certificate Course, and also the Seal Course, under the faithful leadership of Sister Ryntha Shelly, missionary superintendent of the Sunday-school.

After the teaching of the lesson, at each session, a time was devoted to prayer, for the missionaries and their work. As a result of these classes there is manifest a stronger missionary sentiment, which we believe is the beginning of greater activity for this cause.

The present class held their graduating exercises Dec. 16, 1917; different members of the class taking part in the exercises. The presence of one of our India missionaries, Sister Ida C. Shumaker, added interest to the occasion. In her enthusiastic and interesting way she addressed the class, which was composed of seven members. The presence of a child among the

graduates, whose parents, grandfather and aunt were members of the class, led Sister Shumaker to hope that the spirit of missions might so prevail that even this child might be dedicated to the Lord for His service. The need of more interest and prayers and laborers in the cause of missions led Sister Shumaker to rejoice in the fact that those in the homeland were willing to pursue a course of study, which would increase their knowledge and responsibility, for she realizes that the church must feel the burden of souls more keenly,

that they may pray, give and go as they ought. "The church must be on fire for souls," as she expressed it.

The work in India is dear to her heart. She portrayed the need of the natives, hopeless, helpless and superstitious, without the Gospel; and then having received it, as new creatures in Christ Jesus, they are, in simple faith, serving their Savior with a sacrifice, self-denial and devotion, which is truly marvelous, and not matched by American Christians, with their manifold oppor-

(Continued on Page 80)



The Volunteer Class, Waterloo City Church of the Brethren, Waterloo, Iowa

In the photo, Back Row, Left to Right: Amos Sweitzer; U. S. Blough; Sister U. S. Blough; J. O. Miller; Sister J. O. Miller; Sister Lizzie Witter; John Fike; W. D. Tisdale; Sister J. S. Hushberger; J. S. Hushberger; Sister N. B. Hursh; Sister Johanna Baldnecker; Sister Cora Lininger; Geo. Lininger; Mrs. Will Gnagy.

Front Row: Sister Amos Sweitzer; A. P. Blough; Margaret Blough; Sister A. P. Blough; Sister John Fike; Sister Mary E. Tisdale; Sister J. S. Zimmerman; Sister Geo. Potter; Geo. Potter; Will Gnagy.

This class was organized January 31, 1911, being Class No. 2 of the Waterloo Sunday-school. Shortly after its organization a change was made in the class and now it comprises members from four classes. The class motto has always been "Here am I, send me." The class was organized for the purpose of special mission study and work. Regular meetings are held every two weeks, and our evening programs varied. Sometimes a study of a book or part of a book. Some Bible character. A review of mission or temperance work and its progress. Sometimes a live public question is taken and discussed as best we may, varying our programs so as to avoid monotony which might otherwise arise. The class has been supporting a native India worker for the past three years, one now being supported.

At our last meeting, Nov. 16, our evening subject was: "What Does the Golden Rule Mean to Me?" Our topics are preceded by 10 or 15 minutes of short sketches of mission work as gleaned here and there. During this period the question of the war Y. M. C. A. work was brought up and seemed to be so interesting that our regular program was abandoned and the evening given up to a discussion of this question and closed with an offering from the class of one hundred and ten dollars for the work.

We should be able at our next meeting to discuss the question, "What Does the Golden Rule Mean to Me?" from the correct angle.

Our class now numbers about 30 members.

SWEPT IN BY THE TIDE

A LONG WALK

"A Korean woman walked two hundred and fifty miles, carrying her baby on her back, to hear about Jesus Christ. Far back in the distant valley where she lived the people had heard of Jesus. They had heard that He was in their country; that was all. The people were very poor and they were all toiling for their daily bread. But they selected this woman, and each one of her neighbors put two handfuls of rice into a sack and said, 'Go, this will feed you on the journey.' So the woman took the baby on her back and the bag of rice and trudged along until she found the missionary people who had Jesus with them. She found the Savior for herself, and carried the message back to her country and her people."—Sel.



When Wilbur Wright, the famous aviator, was at the height of his first foreign success, being acclaimed everywhere "The emperor of the air," the king of Spain went to see his machine and sent an orderly to Wright with the message, "His majesty would like to see you fly." "I am very sorry," replied Wright, "but we never fly on Sunday."—Exchange.



Two years ago, when Szechwan was so overrun with robbers, the people, rich and poor, fled to the missionary. It was positively pathetic to see rich men with their valuables running to the foreigner for protection. On our compounds in Junghsien there must have been nearly two hundred Chinese hiding. As soon as the robbers entered the city the official fled to Dr. Cox's Hospital, and there he stayed. The robbers came there to talk and see if they could come to terms, but did him no harm. Some time before, he had brought his personal money and left it in Dr. Cox's keeping, nev-

er asking for a receipt of any kind, and he didn't even know just how much it was. Imagine him treating a Chinaman with trust and confidence like that.—Mrs. C. W. Batdorf.



George Müller's orphanages in Bristol, England, have sheltered during the past year 1,509 orphans. For the support of these little ones nearly \$160,000 has been provided. "Never during this period," says the seventy-eighth report, "have we been so low in funds as to be only one meal from the bottom of the barrel, but we came within a few days of it at one time. The total income since the beginning of the work has been over ten million dollars, received 'in answer to believing prayer alone.'"—Sel.



In one of "Sophie the Washerwoman's" stories there is the following: I said, "Sophie, you have grown stout since I saw you last." "Oh, yes," said she. "Why shouldn't I? Jesus' religion was no lean religion. I had love for breakfast, joy for dinner, and peace for supper. Last year I spend not a penny for meat, and at the end of the year I had on my back thirty pounds more already, and a missionary in Africa on what I saved."—Selected.



Frederick the Great was at his Cleves palace with Voltaire, the noted French philosopher, as his guest. At the dinner table the philosopher began to mock at God and good people, and said, "I will sell my seat in heaven for a Prussian thaler." Among the many guests present was a councilor, who was a very modest, devout Christian. He was very much shocked at Voltaire's

words, and he at once arose and plainly spoke his mind.

"My dear sir," he said, "you are in Prussia, where we have a law, according to which any one who wishes to sell anything must prove his ownership. Will you be kind enough, therefore, to prove that you have a seat in heaven and I will take it at any price." Those words had a wonderful effect upon all present. Voltaire did not prove his ownership, but he had nothing more to say. His lips were sealed.—Exchange.



SIGNS OF A NEW INDIA

1. The remarkable loyalty of the Indian people to Great Britain.

2. The passing of the old spirit of subserviency.

3. The progress of the social reform movement, evinced by the increased emphasis on the education of women, abolition of caste, uplift of the depressed classes, and the postponement of marriage to a more mature age.

4. Religious unrest, evidenced by the number of new religious movements within Hinduism, and the remarkable mass movements toward the Christian Church.

5. The unprecedented increase in education during the last ten years.—Missionary Review.



"Have you grace enough to be burned at the stake?" was the question once asked of Mr. Moody, who answered in the negative. "Do you not wish that you had?" "No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."



AN "UNTOUCHABLE" CLIMBS UP

His forefathers back through the centuries had been carrion eaters. They were

also scavengers, the drudges of the village. They belonged to the great "Untouchables." In some places people of that caste would crouch as they passed the village well in the morning or evening that their polluting shadows might not fall on those drawing water. In some towns in former days they were compelled to wear an earthen vessel hung about the neck in which to spit . . . that the streets might not be defiled, and for the same reason they had to drag after them branches of trees that their footprints might not remain. Great is ancestry!

He in some way came into touch with the sahibs, began to work for them, later began to work for a missionary, learned of Christ, became an inquirer, and a day was fixed for his baptism. To that service came a crowd of his coreligionists and caste fellows, armed with clubs to put a stop to such proceedings. Why should any man be foolish enough to want to leave the life and religion and outlook of the "Untouchable"? Why, indeed! That service promised to be "interesting." The missionary baptized him, despite threats and curses, and he endured for a time such persecutions as only the heathen know how to originate and carry out.

Then his family and relatives began to come, his wife and some of the children. Others became attracted by the fine spirit and changed life, and were drawn into the kingdom, and they keep on coming. A daughter and her husband who had held back for several years were baptized a few months ago. The upward climb continued. Brahmins would have us believe that learning is beyond the ability of the "Untouchable." His granddaughter was one of the only two women who last April sat for the matriculation examination of the university in this large centre with two colleges and several high schools. Both these women were Christians; no non-Christian women were in evidence. Other grandchildren are in the schools, boys and girls.

Best of all is to see and hear the old man, now getting quite feeble, as he conducts the class meetings on Sunday afternoon. All this comes in the first generation of the climb up from the depths. The first step has been a long one; what may not the second generation become!—F. R. Felt, in The Substitute.

THE LITTLE MISSIONARY

THE FENCE OR THE AMBULANCE

'Twas a dangerous cliff, as they freely confessed,

Though to walk near its crest was so pleasant;

But over its terrible edge there had slipped

A duke and full many a peasant;

So the people said something would have to be done,

But their projects did not at all tally.

Some said "Put a fence around the edge of the cliff";

Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,

For it spread through the neighboring city,

A fence would be useful or not, it is true,

But each heart became brimful of pity

For those who slipped over the dangerous cliff;

And the dwellers in highway and alley

Gave pounds and gave pence not to put up a fence,

But an ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me

That some people give far more attention To repairing results than to stopping the cause,

When they'd much better aim at prevention.

Let us stop at its source all this mischief," cried he,

"Come, neighbors and friends, let us rally; If the cliff we will fence we might always dispense

With the ambulance down in the valley."

—Selected.



TODAY

We shall do so much in the years to come,

But what have we done today?

We shall give out gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak with words of love and cheer,

But what have we done today?

We shall be so kind in the after while,

But what have we been today?

We shall bring to each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungry souls of earth,

But whom have we fed today?

—Nixon Waterman, in Religious Telescope.



A DAY IN MY BOYHOOD

As Told by a Minister in India Who Was
Once a Mohammedan

Retold by Stephen Trowbridge

ON a hot summer day in northern India I trudged along the dusty canal bank toward the nearest town where there was a hospital. I was irritated and out of temper because my eyes were sore, and I dreaded going to the doctor. I was a Mohammedan, and at that time was about thirteen years old, though my father and mother had kept no record of my birthday. Most of the people in our village were Mohammedans. Naturally we felt rather doubtful about the Christian doctors in the government and missionary hospitals. We had heard strange stories about their instruments and machines. But they did cure almost every one who went to them. There was evidence enough even in our own village to convince my father of that. Whatever my father believed, I believed; so I readily obeyed his orders and started out that hot morning.

Along the way were crowds of people traveling on foot to and from the city markets, with droves of loaded donkeys and cattle. Many of the women were carrying heavy burdens. In the canals here and there were water-buffaloes, their big horns and black heads just showing. I was interested in watching them and in trying to make out what it was that kept making a splash in the muddy water close to the bank, when all of a sudden I felt my feet slipping, and down I fell into the canal! As I did not know how to swim I was very much frightened. I struggled to catch hold of the bank, but my feet kept sinking deeper in the soft, black mud. The water was

already up to my chin. Some farmers were passing, and I shouted to them, but they did not even look my way, for they were evidently quarreling among themselves. My breath and strength were almost gone, when suddenly a firm hand reached down, and catching my arm, pulled me steadily up, until my feet were on the ground once more. Oh, how thankful I was! In my excitement I had not looked up to see who was rescuing me. And you can imagine my surprise, when I discovered that the man was dressed in a white suit and wore a pith helmet. "He must be an 'Englishman,'" I thought to myself. "Why in the world should he care about pulling an Indian boy out of the dirty canal?" Meanwhile, instead of going on his way at once, he was stooping over me, wiping off the mud from my arms and legs, and cheering me up with some pleasant words.

It all seemed so remarkable I could scarcely find my tongue to thank him. He asked me where I was going, and I replied that I wished to find the English hospital, where the wise man could make my eyes well. He took me by the hand and said in a kind voice, "I am the doctor for whom you are looking, and I am on the way to the hospital now. Come along with me."

Very contented and pleased to walk by the side of the hakim sahib (honorable doctor), I listened, while he told me about his own country beyond many seas in the north. He examined and treated my eyes, and arranged for me to stay in the hospi-

tal for some days. The medicine was not painful, and my eyes felt much rested when the shades and shutters were drawn and the bright light was shut out. Every morning the doctor came and talked with me a few moments, and when my eyes were better he invited me to prayers. One day, though many patients were waiting for him, he stayed by my cot a longer time than usual and told me of the life of Jesus, of His wonderful purity of heart, His self-control, and His unfailing kindness. He told of Jesus' healing the sick and forgiving sins and showing all men the way to God. "In fact," he said, "God is our Father in heaven, and Jesus is His Son, our Savior." In my heart I did not like this, for I kept thinking of my father's stories of Mohammed's greatness and wonderful favor with God. But I was daily becoming more devoted to the doctor himself. I loved to look at his face. Long after I left the hospital I used to go back to those days when he led the service of worship, and one evening I was given a copy of the New Testament printed in the language we used at home.

This friendship was finally the means of my learning to know Jesus as my Lord and Master. I thank the doctor with my whole heart for thus giving me what is the most precious knowledge in my life: that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—Everyland.

The Weekly Prayer Hour

Prepared by Brother and Sister Adam Ebey

BULSAR—Feb. 10-16.

Praise the Lord for the Christian education the boys and girls are receiving in the boarding-schools; for the work of the Bible Teacher Training School; for the faithful Indian Christians whose lives bear testimony for Jesus among the heathen.

The Drs. Cottrell have now moved out of their cramped quarters into their new bungalow and new dispensary. Pray that their ministry among the sick and suffering, who come daily to them for treat-

ment, may be more and more blessed of God, and that India's suffering ones may find healing for body and soul.

Pray earnestly for the teachers, preachers, and Bible women who have completed the four years' course in the Bible Teachers' Training School. They have now been sent forth to the different stations to bear witness among the heathen. Pray that they may testify with power and that they may lead many souls to Christ.

Pray for Brother and Sister Ross, who have general charge of the station, the care of

the church, and the supervision of out-stations.

Pray for Sister Mohler, that she may soon complete her language study and be ready for the work of a missionary nurse.

Pray for Sister Eliza B. Miller, in charge of the Girls' Boarding School, that she may be given strength and wisdom in the work of molding the lives of young Indian Christian girls.

Pray for Brother and Sister Pittenger, who are now located at Bulsar in order that he may regain his health under the care of our doctors. Pray for Sister Pittenger, who has been placed in charge of the Widows' Home. Pray for these Christian widows, that they may live worthy of their high calling in Christ.

Pray for Brother and Sister Blough, who have temporarily left the work at Bulsar in order to take charge of the work at Ahwa left vacant on account of Bro. Pittenger's sickness.

JALALPOR—Feb. 17-23.

Praise the Lord for Bro. Emmert's faithful and painstaking work at this station, and for his service to the whole mission as field secretary and as editor of the Gujarati Quarterly.

Praise the Lord that Sister Emmert, though in frail health for about five years, has been enabled to care for the home, to teach her own children, and to be a real mother to the Christian women and children about her.

Pray for the schools in the fisher villages, that these children may learn the truth about God and His Son Jesus.

Pray, too, that the proud hearts of the high-caste people may be opened to receive the truth.

Pray that Brother and Sister Emmert may have a safe voyage and a restful, helpful furlough in America, and that somehow the work at Jalalpor may be carried forward during their absence.

VALI—Feb. 24-March 2.

Praise God for the Boys' Boarding School, for the village schools, and for the Christian workers who bring the light of Jesus to the ignorant, downtrodden Bhils of this district,

Pray especially for Brother and Sister Arnold, who feel keenly the grave responsibilities that rest upon them, now that Brother and Sister Lichty and Bro. Holsopple are no longer there to lead out in the work.

Pray for Sister Arnold, in the care of her own little ones and in charge of the work among the women.

Pray for Bro. Hoffert, who is just entering upon the work at this place.

Pray that the Christian men and women may be strong to withstand all temptations to drunkenness, adultery, heathen practices and all forms of sin.

Pray for the Sunday-school, that it may bring many of the boys and girls round about from the villages into the mission station.

Pray for the medical work in charge of one of our Indian Christian doctors and his faithful wife, who is a nurse and ministers to many of the sick women and children in the village.

VADA—March 3-9.

Praise God for some hearts that have turned to Christ, and for the friendliness and open-heartedness among the people.

Praise God for the village schools that are centers from which radiates the light of God's truth.

Intercede for Bro. Kaylor, that he may be sustained and comforted in his loneliness and sorrow because of the death of his much-loved wife.

Pray, too, for the women and children about Vada who knew and loved Sister Kaylor, and who sadly miss her ministries of love among them.

Pray for the little church; pray for the schools; pray for the Lord's work, which has been so often hindered in this field!

Pray that the people of Vada, Mohamadan, Hindu, outcaste, that all may know of Jesus and of His power to save.



Students from foreign countries are coming to America in increasing numbers. Comparatively few women are among them, however. Out of 6,000 foreign students only 200 are women—100 Chinese, 50 Japanese, and the others Koreans, Armenians and Africans.

FINANCIAL REPORT

CORRECTIONS

In the Financial Report appearing in the January issue, the \$10.50 credited to Martha Dandridge, First West Virginia, under Armenian and Syrian Relief, should appear to the credit of Stokes Sunday-school.

During December, 1917, the General Mission Board sent out 13,344 pages of tracts.

The Board received the following donations to its funds during December, 1917:

WORLD-WIDE

Pennsylvania—\$707.94

Western District, Congregations.

Waterford-Ligonier, \$13.70; Jacobs Creek, \$24; Rummel, \$33; Shade Creek, \$11.52; Fairview-Georges Creek, \$22.50; Rockton, \$13; Spiesville-Queamahoning, \$11.18; Georges Creek-Uniontown, \$11, \$ 139 90

Sunday-school. Hochstetler, 11 95

Individuals. Harriet Reed, \$10; Herman Rummel, \$5; Mr. and Mrs. J. W. Rummel, \$2; Danl. B. Replogle, \$5; W. H. Koontz, \$5; Thos. Harden and Family, \$1; A. J. Beeghly (marriage notice), 50 cents; Wm. Thomas, 50 cents; Elmer Walker, \$5; D. F. Lepley, \$50; Irwin R. Fletcher, \$7.40; Wm. Bond, \$1; Joe Shelbaer and Wife, \$5, 97 40

Middle District, Congregations.

Everett, \$3; Fairview, \$15.13; Dry Valley, \$20.62; Lewistown, \$18.54; Spring Run, \$6.82; Clover Creek, \$22.47, 86 58

Individuals. Susanna Rouzer, Dunnings Creek, \$5; O. Perry Hoover, \$6; J. R. Stayer, \$3; Geo. S. Myers, \$1; Marietta Brown, per J. C. Stayer, \$3; Mary A. Kinsey, \$10, 28 00

Southern District, Congregations. Codorus, \$90.46; Shippensburg, \$11.20; Pleasant Hill, \$46.60; Carlisle, \$12; Upper Cumberland, \$20.06, 180 32

Individuals. J. S. Harley, \$3.50; Ellen S. Strauser, \$1; J. J. Oller, \$30; O. F. Arnold, \$2.93; D. E. Brown, \$10; Harriet A. Balsbaugh, \$1; W. G. Group (marriage notice), 50 cents; Fanny M. Herr, \$1, 49 93

Eastern District, Congregations. Indian Creek, \$49.13; Big Swatara, \$50.80, 99 93

Sunday-school. Ridgely, 8 93

Individuals. Mr. and Mrs. Jerry Seese, 5 00

Maryland—\$660.93

Western District, Congregations.

Bear Creek, \$10.45; Fairview, \$15, 25 45

Individuals. C. H. Merrill and Wife, 10 00

Middle District, Congregations.

Pleasant View, \$211; Broadfording, \$62.05; Welsh Run, \$45; Mt. Zion, \$17.33; Long Meadow, \$14.85; Manor, \$51.33; Licking Creek, \$5, 406 56

Eastern District, Congregations.

Piney Creek, \$13.35; Beaver Dam, \$23.50; Sams Creek, \$10; Washington City, D. C., \$13; Long Green Valley, \$14.07, 73 92

Individuals. Annie R. Stoner, \$15; Sallie Wingard, \$3; Mrs. Julia Roop Estate, \$95; A sister, \$7; Harry Michael and Wife, \$25, 145 00

Virginia—\$650.89

First District, Individuals.

E. G. Wine, \$1.25; Mrs. R. H. Funk, \$5; Josie Snuffer, W. Va., \$1.91, 8 16

Second District, Congregations.

Valley Bethel, \$14.25; Middle River, \$2; Lebanon, \$12.67; Sangersville, \$28, 56 92

Individuals. Salome A. Gochenour, \$1; S. I. Stoner, \$3.70; M. G. Sanger, \$1; J. L. Driver, \$1; Bessie V. Wampler, \$1.10;

Fannie A. Wampler, \$1.10; Barbara A. Wampler, \$1.10; Martha Evers, 25 cents; N. A. Evers, \$1; Lucy Evers, 25 cents; Mary Evers, 25 cents; D. S. Thomas, \$1; Jane A. Zimmerman, \$2.50; Mary S. Zimmerman, \$2.50, \$ 17 75

Southern District, Congregations.

Christiansburg, \$6.50; Topeco, \$10.50;

Germantown, \$70, 87 00

Individuals.

R. P. and Nancy J. Suit, 2 00

Northern District, Congregations.

Greenmount, \$38 43; Unity, \$178.65;

Mill Creek, \$8.21; Linville Creek, \$10.38;

Cedar Grove, Flat Rock, \$24.96; Flat

Rock, \$42.33; Upper Lost River, \$1.60;

Browntown Mission, \$15, 409 53

Aid Society, Timberville, 10 00

Individuals.

I. C. Crist and Wife, \$5; M. E. Gochenour, \$1; Ruth E. Utz, \$5; Lydia F.

Whisler, \$1; Bettie F. Lamb and mother,

\$2; O. D. Simmons, \$10; D. R. Miller,

25 cents; B. W. Neff, \$5; D. W. Wampler,

\$2; Ira L. and Cora V. Garber, \$5;

Benj. Cline, 50 cents; Felix Stultz, 50

cents; Madison and Catherina R. Kline,

\$1; H. R. Mowry, \$1; Catharine Wampler,

\$3, 42 25

Eastern District, Congregation.

Nokesville, 12 05

Individuals.

D. T. Bailiff, \$4; S. A. Sanger, \$1.20, .. 5 20

Illinois—\$519.35

Northern District, Congregations.

Waddams Grove, \$41; Mt. Morris, \$100;

Batavia, \$13.40; Shannon, \$68.50; Mil-

ledgeville, \$28.55; Lanark, \$36.86; Elgin,

\$24.08, 312 39

Individuals.

Wm. R. Thomas, \$1; Mary C. Fisher,

\$5; Wm. Wingerd, \$12; Galen B. Royer,

\$1.40; W. E. West, \$5; Levi S. Shively,

\$5; Jennie S. Harley, \$1.20; A sister,

\$18; Ezra Flory (marriage notice), 50

cents; W. H. Puterbaugh, \$5; a sister—

Yellow Creek, \$20, 74 10

Southern District, Congregations.

Panther Creek, \$10; Pleasant Grove,

\$1; Hudson, \$5.25; Virden, \$10; Girard,

\$26.29; Oakley, \$17.60; Cerro Gordo,

\$17.22, 87 36

Individuals.

Isaac Eikenberry, \$2.50; Atta C. Eiken-

berry, \$2.50; Jas. Wirt, \$5; Hannah

Wirt, \$5; Mary Ebblower, \$5; Elizabeth

Henricks, \$5; Bernice J. Ashmore, \$1;

Cyrus Bucher (marriage notice), 50

cents; John E. Dotterer, \$4; Mrs. Har-

riet Lilligh, \$10; Benj. Bowman, \$5, 45 50

West Virginia—\$444.61

First District, Congregations.

Greenland, \$37; German Settlement,

\$214.31; Sandy Creek, \$80.40; Beaver

Run, \$17; Harman, \$60; Beans Settle-

ment, \$2.34, 411 05

Sunday-school.

Brick, 5 46

Individuals.

Bertha Thurmond and Children, \$2.60;

Newton D. Cosner, \$2; Geo. T. Leather-

man, \$5; Jennie Burgess, \$3; A Brother

and Sister, \$8, 20 60

Second District, Sunday-school.

Pleasant Valley, 7 50

Ohio—\$511.94

Northeastern District, Congregations.

Wooster, 40 50

Individuals.

Sarah A. Dupler, \$10.38; John Dupler,

\$1.20; Wm. Domer, \$25; Mary A. Shroy-

er, \$3; Wm. P. Wertz and Wife, \$5;

Simon and Hannah Longanecker, \$5; Jos.

H. Snyder and Wife \$3; Geo. S. Grim,

\$5; A Brother—Sugar Creek, \$1.60, 59 18

Northwestern District, Congregations.

Silver Creek, \$32.85; North Poplar Ridge, \$26.26; Pleasant View—Sugar Creek, \$106; Lick Creek, \$21.50; Logan, \$29.40, Sunday-school.		Chico, \$3.85; Trigo, \$9.18; Butte Valley, \$19; Golden Gate, \$6.70; Lindsay, \$48.90, \$	104 24
Blanchard, Individuals.	3 50	Individuals.	
F. A. Sellers, \$1.50; Lydia Dickey, \$1.50; L. H. Cook, \$1; Arthur Dodge and Wife, \$25; Lydia Fried, \$10, Southern District, Congregations.	39 00	A. E. Bush, \$10; D. S. Musselman, \$2.15; H. F. Maust, \$67.50, Southern District, Congregations.	79 65
New Carlisle, \$31.45; Prices Creek, \$35.06; Salem, \$19.72, Sunday-school.	86 23	Long Beach, \$5.75; Covina, \$4; Egan—Hemet, \$22.75; Pasadena, \$86.86, Individuals.	119 36
Bethel—Salem, Individuals.	15 32	D. Earl Brubaker, \$1; David Blickenstaff, \$5; S. Bock, \$1; Elliott B. Thomas, \$20; A Sister, \$5, Kansas—\$278.67	32 00
John H. Rinehart, \$1.20; Henry Baker, \$1; A. E. S. and C. M. S., \$50, Iowa—\$439.09	52 20	Northeastern District, Congregations.	
Northern District, Congregations.		Rock Creek, \$8.82; Richland Center, \$15.54, Individuals.	24 36
Franklin County, \$25.85; Curlew, \$9.27; Kingsley, \$26.50, Individuals.	61.62	J. F. Hantz (marriage notice), 50 cents; C. E. Barker, 50 cents, Northwestern District, Congregations.	1 00
Jacob Lichty, \$6; J. H. Grady, \$1.15; Cornelius Frederick, \$4; D. F. Landis, \$1.50; C. A. Shook, \$2; T. L. Kimmel, \$2; S. Beeghly, \$10; E. B. Albright, \$5; Edward Zapf, \$5; M. S. Beeghly, \$1; W. E. Buntain (marriage notice), 50 cents; Eld. A. P. Blough (marriage notices), \$1, Middle District, Congregations.	39 15	Pleasant View, \$10.83; Quinter, \$32.49, Individuals.	43 32
Panther Creek, \$173.37; Brooklyn, \$11.03; Des Moines Valley, \$23.67; Cedar, \$20.50; Garrison, \$41.12, Individuals.	269 63	B. M. Peterson, \$10; J. N. Jarboe, \$1; Isaac B. Garst, \$1; C. B. Jamison, \$1, Southeastern District, Congregations.	13 00
E. L. West, \$2.50; Mrs. Vinton Artz, 50 cents; Elizabeth Fahrney, \$2.50; Leander Smith (marriage notice), 50 cents; D. W. Miller, \$5, Southern District, Congregations.		New Hope, \$17; Parsons, \$28; Mont Ida, \$11.50; Osage, \$12.44, Individuals.	68 94
Libertyville, \$45; North English, \$7.63, Individual.		J. A. Strohm (marriage notice), 50 cents; E. W. Waas, \$50; Lydia Shirman, 60 cents, Southwestern District, Congregations.	51 10
Mabel Wonderlick, Indiana—\$431.61		Garden City, \$16.05; Kansas Center, \$19.15; Monitor, \$36.75, Individual.	71 95
Northern District, Congregations.		Stella Will, Missouri—\$262.33	5 00
Oak Grove, \$1; Wawaka, \$9.75; Bethany, \$22.62; Yellow Creek, \$11; Turkey Creek, \$13.50; Solomons Creek—Bethany, \$5.73; Yellow River, \$15.44; Washington, \$10.50, Individuals.	11 00	Northern District, Congregations.	
Jacob B. Neff, \$5; Danl. B. Hartman, \$2; Saml. E. Good, \$1; E. W. Bowers, \$1; L. E. Berkey, \$1; Danl. Harley, \$1.30; S. B. Reppert and Wife, English Prairie, \$25.50; Sister E., \$3; John Weybright, \$1, Middle District, Congregations.	52 63	Rockingham, \$65.13; Wakenda, \$101; Pleasant View—Bethany, \$17.50, Individual.	183 63
West Manchester, \$46; Pleasant View, \$15.10; Somerset, \$10.64; Salamonie, \$17.16; Ft. Wayne, \$4.51; Upper Deer Creek, \$14; Plunge Creek Chapel, \$11.08; Loon Creek, \$29; Huntington, \$10.50, Sunday-school.	5 00	Emma Van Trump, Middle District, Individuals.	5 00
Burnetts Creek, Individuals.		David Holsopple—Prairie View, \$25; John M. Mohler, \$2; A tither, \$20, Southern District, Congregations.	47 00
M. E. Miller, \$1; Andrew Fouts, \$1; Sarah A. Ball, \$1; Danl. Karn, \$2.50; Elsie Humbarger, \$9.50; John W. Hoover, \$1.25; Frank Fisher, \$1; Walter Balsbaugh, \$5; John E. Miller, 50 cents; Levi L. Ulrich, \$2; John H. Cupp, \$1; L. W. Shultz, \$10; Jennie Eckman, \$2.60, Southern District, Congregations.	89 54	Greenwood—Cabool, \$7.70. Dry Fork, \$5; Fairview, \$4; Peace Valley, \$8, Individual.	24 70
Nettle Creek, \$41.37; Noblesville, \$2; Anderson, \$15.30, Sunday-school.	11 59	Nannie A. Harmon, Nebraska—\$295.58	2 00
Buck Creek, Individuals.		Congregations.	
B. F. Shill, \$1; Henry Acker, \$1; Chriss Cripe, 40 cents; An invalid Sister, \$1; J. A. Miller (marriage notice), 50 cents; Mary E. Kaiser, \$1, California—\$335.25		Falls City, \$18.65; South Beatrice, \$84.75; Alvo, \$27.90; Bethel, \$127; Beatrice, \$22.75; Arcadia, \$8.53, Individuals.	289 58
Northern District, Congregations.		Susana Smith, \$1; Mrs. Sarah E. Shaffer, \$2; Levi Hoffert, \$3, Idaho—\$173.96	6 00
Raisin City, \$13.43; Live Oak, \$3.18;		Congregations.	
		Moscov, \$11; Nezperce, \$82.16; Boise Valley \$67.80, Individuals.	160 96
		Lizzie Greene and Daughter, \$3; J. B. Lehman, \$10, New Mexico—\$148.00	13 00
		Individuals.	
		Saml. Weimer and Wife, \$3; Q. D. Reed and Wife, \$100; Elias M. Reed and Wife, \$25; Thos. J. Reed and Wife, \$20, Michigan—\$120.13	148 00
		Congregations.	
		New Haven, \$26.29; Onekama, \$2.90; Sunfield, \$5.25; Crystal, \$10.25; Thornapple, \$26.49; Shepherd, \$12.56; Woodland Village, \$15.53; Long Lake, \$3.60; Hart, \$4.31, Sunday-school.	107 18
		Beaverton, Individuals.	5 25
		J. W. Hoover (marriage notice), 50 cents; Ralph E. Cortright, \$5; Jos. Robinson, \$1; Perry McKimmy, \$1.20, Tennessee—\$83.15	7 70
		Congregations.	
		Meadow Branch, \$18; Beaver Creek, \$7; Mountain Valley, \$11.75, Individuals.	36 75
		Mrs. J. A. Alley, French Broad, \$1.40;	

A Brother, \$50,	\$ 51 40	South Carolina—\$2.00	
Colorado—\$64.74		Individuals.	
Northeastern District, Congregations.		Harrison Cooper, \$1; J. I. Branscom,	
Denver, \$10.32; Sterling, \$14.62; Col-		\$1,	\$ 2 00
orado City, \$23.05,	47 99	Delaware—\$1.40	
Southeastern District, Congregation.		Individual.	
McClave,	8 50	W. M. Wine,	1 40
Individual.		Unknown,	1 00
Mrs. H. Kurtz,	2 50	Total for the month,	\$ 6,539 69
Western District, Congregation.		Previously received,	49,791 31
First Grand Valley,	4 75	For the year so far,	\$ 56,331 00
Individual.			
J. H. Rutt,	1 00		
Washington—\$56.10			
Congregations.		INDIA MISSION	
North Yakima, \$8; Wenatchee Park,		Pennsylvania—\$52.95	
\$4; Sunny Slope, \$24.30,	36 30	Middle District, Congregations.	
Cheerful Workers,—Sunny Slope,	1 00	Clover Creek, \$18.50; Woodbury,	
Individuals.		\$24.45,	52 95
Dora Adams, \$2; Ann C. Castle, \$6;		Kansas—\$52.78	
D. B. Eby, \$1.80; A. B. Long, \$5; Piccola		Southeastern District, Congregations.	
Castle, \$3; Tellie Sutphin, \$1,	18 80	Chanute, \$4.50; Fredonia, \$29.28,	33 78
Montana—\$19.40		Individuals,	9 00
Congregation.		Northeastern District, Individual.	
Grandview,	26 65	J. E. Young,	10 00
Sunday-school.		Idaho—\$50.00	
Fairview,	21 75	Congregation.	
Individual.		Nezperce,	50 00
W. E. Swank,	1 00	Oregon—\$27.50	
Minnesota—\$46.75		Congregation.	
Congregations.		Ashland,	24 00
Root River, \$33.95; Morrill, \$12.30, ..	46 25	Individuals.	
Individual.		A. E. Troyer and Wife, \$2; Edw.	
J. F. Souders (marriage notice),	50	Weimer, \$1.50,	3 50
Oregon—\$41.80		Oklahoma—\$19.11	
Sunday-schools.		Congregation.	
Mabel, \$9.10; Evergreen—Myrtle Point,		Antelope Valley,	19 11
\$31.20,	40 30	Colorado—\$17.00	
Individual.		Congregation.	
Edw. Weimer,	1 50	First Grand Valley,	17 00
North Carolina—\$36.70		Virginia—\$15.00	
Congregations.		Second District, Aid Society.	
Brummetts Creek, \$6.20; Pleasant		Bridgewater,	15 00
Grove, \$15.20,	21 40	Washington—\$10.00	
Sunday-school.		Congregation.	
Primary Class, Pleasant Grove,	5 30	North Yakima,	10 00
Individual.		Ohio—\$5.00	
H. H. Masters,	10 00	Northeastern District, Individual.	
Texas—\$34.66		John Wertz,	5 00
Congregation.		Arkansas—\$5.00	
Ft. Worth,	8 85	A Sister—Springdale,	5 00
Individuals.		Illinois—\$1.50	
L. J. Porter and Family, \$10.81; Danl.		Northern District, Congregation.	
Bock, \$5; Mrs. H. D. Blocher, \$10,	25 81	Shannon,	1 50
North Dakota—\$31.00		Indiana—\$1.00	
Congregations.		Southern District, Individual.	
Brumbaugh, \$5; James River, \$8;		R. M. Arndt,	1 00
Berthold, \$15,	28 00	Total for the month,	\$ 256 84
Individual.		Previously received,	1,751 53
J. M. Fike,	3 00	For the year so far,	\$ 2,008 37
South Dakota—\$29.35			
Congregation.		INDIA ORPHANAGE	
Willow Creek,	14 35	Pennsylvania—\$142.00	
Aid Society.		Western District, Classes.	
Willow Creek,	15 00	A. O. B.—Purchase Line. Manor, \$10;	
Oklahoma—\$28.91		Truth Seekers, Elk Lick, \$10,	20 00
Congregations.		Individuals.	
Hollow, \$5.56; Paradise Prairie, \$9.01	14 57	Sewell Rogers, \$25; John R. Berg and	
Individuals.		Wife, \$5,	30 00
Marshall Ennis, \$1.50; M. W. Wam-		Middle District.	
pler, \$10; Ella Garst, \$1; L. N. Green-	14 31	Truth Seekers,—Altoona,	20 00
wood, \$1.84,		Individual.	
Louisiana—\$20.48		Alice Long,	20 00
Congregation.		Eastern District, Individual.	
Roanoke,	20 48	Amanda Cassel,	32 00
Canada—\$11.00		Southern District, Sunday-school.	
Western District, Sunday-school.		York,	20 00
Battle Creek,	11 00	Minnesota—\$30.00	
Florida—\$7.62		Sunday-school.	
Individuals.		Worthington,	30 00
John M. Lutz, \$1; A Sister, \$2; H. J.		California—\$29.44	
Shallenberger, \$4.62,	7 62	Northern District, Congregation.	
Arkansas—\$5.00		Lindsay,	4 44
Individual.		Southern District, Congregation.	
Mrs. Edwin Harader,	5 00	South Los Angeles,	20 00
Wisconsin—\$3.35		Individual.	
Congregation.		E. P. Fike,	5 00
Rice Lake,	3 35		

Illinois—\$26.50

Northern District, Congregation.	
Shannon,	\$ 50
Aid Society.	
Franklin Grove,	16 00
Southern District, Sunday-school.	
Centennial,	5 00
Aid Society.	
Centennial,	5 00

Washington—20.00

Congregation.	
North Yakima,	10 00
Individuals.	
Mr. and Mrs. Jas. Wagoner,	10 00

Indiana—\$9.00

Middle District.	
Classes No. 7 and 8, Salamonia,	9 00

Ohio—\$3.51

Southern District, Sunday-school.	
New Carlisle,	3 51

Total for the month,	\$ 260 45
Previously received,	1,778 89

For the year so far,\$ 2,039 34

INDIA BOARDING SCHOOL**Pennsylvania—\$46.65**

Western District, Congregation.	
Purchase Line—Manor,	15 40
Middle District, Congregation.	
Everett,	25 00
Southern District, Sunday-school.	
Carlisle Primary,	6 25

Minnesota—\$12.50

Ever Ready Class,—Worthington,	12 50
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California—\$8.55

Northern District, Christian Workers.	
Laton—Oak Grove,	8 55

Indiana—\$6.25

Northern District, Christian Workers.	
Turkey Creek,	6 25

Total for the month,	\$ 73 97
Previously received,	1,054 30

For the year so far,\$ 1,128 25

DAHANU HOSPITAL—INDIA**Illinois—\$25.00**

Southern District, Aid Society.	
Oakley,	25 00

Colorado—\$13.40

Northeastern District.	
Aid Societies of the District,	13 40

Total for the month,	\$ 38 40
Previously received,	317 45

For the year so far,\$ 355 85

QUINTER MEMORIAL HOSPITAL—INDIA**Ohio—\$76.30**

Northeastern District, Aid Society.	
Jonathan Creek,	50 00
Southern District.	
Sisters' Bible Class, Oakland,	26 30

Indiana—\$58.79

Middle District.	
Aid Societies of the District,	58 79

Missouri—\$50.00

Northern District, Aid Society.	
Dorcas—Rockingham, \$25; North Rock-	
ingham Mission Circle Aid, \$25,	50 00

California—\$25.00

Southern District, Aid Society.	
Pomona,	25 00

Maryland—\$20.00

Eastern District, Aid Society.	
New Windsor,	5 00
Individuals.	
Mary A. Weybright, Rocky Ridge—	
Monocacy, \$5; Mrs. A. W. Ecker, \$10, ..	15 00

Virginia—\$10.00

First District, Aid Society.	
Daleville,	10 00

Oregon—\$10.00

Aid Society.	
Mabel,	10 00

Iowa—\$5.00

Middle District, Individual.	
Ida Fitz,	\$ 5 00

Colorado—\$5.00

Northeastern District, Individual.	
W. N. Ort,	5 00

Illinois—\$1.00

Northern District, Congregation.	
Shannon,	1 00

Total for the month,\$ 261 09

Previously received,5,681 16

For the year so far,\$ 5,942 25

QUINTER HOSPITAL EQUIPMENT**Ohio—\$25.00**

Northeastern District, Congregation.	
Maple Grove—Ashland,	25 00

Indiana—\$10.00

Southern District.	
Aid Societies of District,	10 00

Total for the month,\$ 35 00

Previously received,99 00

For the year so far,\$ 134 00

INDIA HOSPITAL**Illinois—\$5.00**

Northern District, Congregation.	
Shannon,	5 00

South Dakota—\$4.00

Individual.	
Mrs. J. W. Kirkendall,	4 00

Total for the month,\$ 9 00

Previously received,1,172 64

For the year so far,\$ 1,181 64

CHINA MISSION**Indiana—\$209.30**

Northern District, Congregations.	
Blue River, \$83.65; Washington, \$8.30;	
Topeka, \$15; Auburn, \$16.50; Cedar	
Creek, \$10.90; Camp Creek, \$9.18,	143 53
Southern District, Congregations.	
Indianapolis, \$1; Maple Grove, \$12;	
Little Walnut, \$3.34; Mt. Pleasant,	
\$6.13; Lick Creek, \$22; Samson Hill,	
\$13.30,	57 77

Individuals.

R. M. Arndt, \$1; Docia Gilley, \$2; Hel-	
en Gwynn, \$5,	8 00

Idaho—\$44.00

Congregation.	
Payette Valley,	44 00

Minnesota—\$20.00

Congregation.	
Lewiston,	20 00

Washington—\$10.00

Congregation.	
North Yakima,	10 00

Ohio—\$10.00

Northeastern District, Individual.	
Corda Wertz,	5 00

Southern District.

"K. R.",	5 00
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Illinois—\$7.51

Northern District, Congregation.	
Shannon,	5 50

Southern District.

Mrs. J. G. Wolfe's Class,—La Place, ..	2 01
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Virginia—\$6.00

Northern District, Congregation.	
White Hill,	6 00

Iowa—\$5.50

Northern District, Individual.	
Jean Pultz,	5 50

Oregon—\$1.00

Individual.	
Edw. Welmer,	1 00

Total for the month,\$ 313 31

Previously received,1,961 39

For the year so far,\$ 2,274 70

CHINA ORPHANAGE

Pennsylvania—\$33.00	
Eastern District.	
Greater Mission Class.—Norristown, \$	11 00
Southern District, Sunday-school.	
York,	22 00
Indiana—\$25.00	
Northern District.	
Willing Workers, Elkhart Valley,	25 00
Washington—\$10.00	
Congregation.	
North Yakima,	10 00
New Mexico—\$7.73	
Sunday-school.	
Clovis,	7 73
California—\$5.29	
Northern District, Congregation.	
Santa Rosa,	5 29
Ohio—\$5.00	
Southern District, Individuals.	
John H. Rinehart and Wife,	5 00
Illinois—\$0.50	
Northern District, Congregation.	
Shannon,	50
Total for the month,	\$ 86 52
Previously received,	523 16
For the year so far,	\$ 609 68

CHINA BOYS' SCHOOL

Kansas—\$16.70	
Southwestern District, Sunday-school.	
Monitor,	16 70
Maryland—\$6.00	
Eastern District, Individual.	
Chas. T. Royer,	6 00
Total for the month,	\$ 22 70
Previously received,	96 17
For the year so far,	\$ 118 87

CHINA GIRLS' SCHOOL

Indiana—\$25.00	
Northern District, Congregation.	
Nappanee,	25 00
Kansas—\$16.70	
Southwestern District, Sunday-school.	
Monitor,	16 70
Maryland—\$15.00	
Eastern District, Individual.	
Fannie Royer,	15 00
Pennsylvania—\$5.00	
Eastern District, Individual.	
Sister Chas. Bowman, Indian Creek, ..	5 00
Total for the month,	\$ 61 70
Previously received,	212 91
For the year so far,	\$ 274 61

CHINA HOSPITAL

Ohio—\$25.00	
Northeastern District, Aid Society.	
Maple Grove,	25 00
Illinois—\$5.00	
Northern District.	
Shannon,	5 00
Pennsylvania—\$5.00.	
Eastern District, Individual.	
Sister Chas. Bowman, Indian Creek, ..	5 00
Idaho—\$2.00	
Individual.	
Ollie A. Harp,	2 00
Colorado—\$2.00	
Western District, Individual.	
Mrs. J. W. Trissel,	2 00
Total for the month,	\$ 39 00
Previously received,	677 33
For the year so far,	\$ 716 33

HIEL HAMILTON HOSPITAL—CHINA

Indiana—\$307.50	
Middle District, Individuals.	
W. A. & Sarah E. Young, \$5; Chas. Mosier and Wife, \$20; Chas. F. Sink, \$10; Ida L. Sink, \$20; Chas. Myer, \$5; A Sister, \$5; Riley Flora, \$10; Scott	

Clark, \$3; Clarence Wolf, \$2; E. F. Wagoner, \$10; Wilbur Richardson, \$5; A. O. Witter, \$5; Fred Myer, \$7.50; Edna Allbaugh, \$2; David Sink and Wife, \$8; Clyde Sink, \$1; O. P. Clingenpeel, \$20; Mrs. O. P. Clingenpeel, \$5; Ross D. Myer, \$1; Wm. Douglass, \$10; Sarah Myer, \$1; Date Witter, \$2,\$	157 50
Southern District, Individuals.	
Geo. Brubaker, \$67; Mary Brubaker, \$50; Ida Brubaker, \$33,	150 00
Minnesota—\$12.50	
Gleaners Class, Deer Park,	
	12 50
Total for the month,	\$ 320 00
Previously received,	910 03
For the year so far,	\$ 1,230 03

PING TING HOSPITAL—CHINA

Virginia—\$2.75	
Northern District, Sunday-school.	
Melrose—Greenmount,	2 75
Total for the month,	\$ 2 75
Previously received,	910 76
For the year so far,	\$ 913 51

SOUTH AMERICAN MISSION

Illinois—\$1.50	
Northern District, Congregation.	
Shannon,	1 50
Total for the month,	\$ 1 50
Previously received,	2 50
For the year so far,	\$ 4 00

SWEDEN MISSION

Pennsylvania—\$12.00	
Southern District, Congregation.	
Ridge,	12 00
Total for the month,	\$ 12 00
Previously received,	34 35
For the year so far,	\$ 46 35

SEATTLE CHURCHHOUSE

California—\$5.00	
Southern District, Individual.	
P. F. Fesler,	5 00
Total for the month,	\$ 5 00
For the year so far,	\$ 5 00

ITALIAN MISSION—BROOKLYN

Pennsylvania—\$18.00	
Eastern District, Sunday-school.	
Indian Creek,	18 00
Illinois—\$1.50	
Northern District, Congregation.	
Shannon,	1 50
California—\$1.00	
Southern District, Individual.	
D. Earl Brubaker,	1 00
Total for the month,	\$ 20 50
Previously received,	192 00
For the year so far,	\$ 212 50

SUNDAY-SCHOOL EXTENSION

Pennsylvania—\$18.00	
Eastern District, Sunday-school.	
Indian Creek,	18 00
Total for the month,	\$ 18 00
Previously received,	2 00
For the year so far,	\$ 20 00

BRETHREN SERVICE COMMITTEE

Iowa—\$11.46	
Middle District, Congregation.	
Dry Creek,	11 46
Total for the month,	\$ 11 46
Previously received,	144 73
For the year so far,	\$ 156 19

SWEDEN RELIEF

Ohio—\$20.50	
Northeastern District, Individuals.	
A Sister—East Nimishillen, \$5; Elizabeth Toms, \$15.50,	\$ 20 50
Virginia—\$5.00	
Northern District, Individual.	
Ruth E. Utz,	5 00
Indiana—\$5.00	
Southern District.	
Aid Societies of District,	5 00
Pennsylvania—\$3.35	
Eastern District.	
Teacher and class of girls, Conewago,	3 35
Total for the month,	\$ 33 85
Previously received,	462 42
For the year so far,	\$ 496 27

BELGIAN RELIEF

Pennsylvania—\$235.32	
Middle District, Congregation.	
Woodbury,	21 57
Eastern District, Congregations.	
Conewago, \$42.40; Little Swatara, \$30.03; Maiden Creek, \$16.32,	88 75
Individual.	
J. G. Reber,	25 00
Southern District, Congregation.	
Upper Conewago,	100 00
Illinois—\$56.72	
Northern District, Congregations.	
Elgin, \$11; Shannon, \$5,	16 00
Individual.	
A Sister—Yellow Creek,	5 00
Southern District, Congregation.	
Cerro Gordo,	35 72
Michigan—\$13.05	
Congregation.	
Zion,	7 05
Individuals.	
Mr. and Mrs. A. Reppert,	6 00
Texas—\$12.50	
Individuals.	
H. D. Blocher and Family,	12 50
Nebraska—\$5.00	
Christian Workers.	
Bethel,	5 00
Ohio—\$27.06	
Southern District, Congregation.	
Brookville,	22 06
Northeastern District.	
A Sister. East Nimishillen,	5 00
Colorado—\$2.60	
Western District.	
Junior Girls. First Grand Valley, ..	2 60
California—\$2.50	
Southern District, Individuals.	
Mr. and Mrs. I. D. Trostle,	2 50
Oklahoma—\$2.00	
Individuals.	
Mr. and Mrs. L. M. Dodd, \$1; Mr. and Mrs. Frank Boone, \$1,	2 00
Total for the month,	\$ 356 75
Previously received,	1,304 42
For the year so far,	\$ 1,661 17

SOLDIERS' TESTAMENTS

Virginia—\$17.75	
Eastern District, Congregation.	
Fairfax,	17 75
Pennsylvania—\$11.00	
Western District, Sunday-school.	
Hooversville,	6 00
Individual.	
Gertrude Flory,	5 00
California—\$5.14	
Southern District, Sunday-school.	
Hemet,	5 14
Tennessee—\$5.00	
Individual.	
A Sister,	5 00
Nebraska—\$1.00	
Individuals,	1 00
Indiana—\$1.00	

Southern District, Individual.	
R. M. Arndt,	\$ 1 00
Missouri—\$0.50	
Southern District, Individual.	
Nannie A. Harmon,	50
Total for the month,	\$ 41 39
For the year so far,	\$ 41 39

ARMENIAN AND SYRIAN RELIEF

Pennsylvania—\$1,276.73	
Western District, Congregations.	
Ten Mile, \$4.50; Red Bank, \$10; Purchase Line—Manor, \$32.58,	47 08
Sunday-schools.	
Summit, \$15; Salem, \$5.08; Waterford—Ligonier, \$25,	45 08
Christian Workers.	
Ligonier,	3 25
Classes.	
Willing Workers, Middle Creek, \$3; Womens' Adult Bible, Middle Creek, \$8.50; Helping Hand, Roxbury, \$54; Womens' Bible, Roxbury, \$15; Berean Bible, Roxbury, \$5,	85 50
Individuals.	
Mr. and Mrs. R. T. Idleman, \$5; X. Yore, \$5; W. G. Schrock, \$5,	15 00
Middle District, Congregations.	
Queen, \$21.50; Spring Run, \$15.10; Pine Glen, \$8.40,	45 00
Sunday-schools.	
Pine Glen, \$2.50; Claar, \$10; Stoners-town, \$15.64; Williamsburg, \$30.68; Leamersville, \$30; Schellburg, \$10; Lewistown, \$10; Riddlesburg, \$5,	113 82
Christian Workers.	
Riddlesburg,	3 60
Individuals.	
Mr. and Mrs. David Hollinger, \$3; Susan Rouzer, Dunning Creek, \$5; Mr. and Mrs. Ira Grubb, \$5,	13 00
Southern District, Congregations.	
Hanover, \$10.25; Upper Conewago, \$300,	310 25
Sunday-schools.	
Waynesboro, \$216.14; Back Creek, \$0.22; Shippensburg, —Ridge, \$51.88,	277 24
Individuals.	
L. E. Bushman, wife and daughter, \$3; J. J. Oller, \$20; J. E. Wingert and Wife, \$5; Jesse B. Asper, \$5; C. L. Pfoutz, \$2; A Sister—Lower Cumberland, \$5,	40 00
Eastern District, Congregations.	
Chiques, \$101; Lititz, \$10; Hatfield, \$56.45,	167 45
Sunday-school.	
Lower Paxton, Big Swatara,	40 00
Classes.	
Gleaners Bible Class, Ephrata, \$5; Diligent Workers Class, Ephrata, \$5; Ella Nyce and Class of Girls, —Indian Creek, \$5,	15 00
Individuals.	
Mrs. S. S. Beaver, Landisville, \$2; Katie Smith, \$1; C. P. Wenger, \$5; Two Sisters, \$6,	14 00
Southeastern District, Congregations.	
Parkerford, \$20.73; Coventry, \$20.73, ..	41 46
Indiana—\$849.08	
Northern District, Congregations.	
English Prairie, \$13; Tippecanoe, \$209; Second South Bend, \$30; Plymouth, \$18.27; Wawaka, \$17; First South Bend, \$16.66; North Liberty, \$8.35,	312 28
Sunday-schools.	
Cedar Creek, \$5.52; Nappanee, \$17, ..	22 52
Christian Workers.	
Shipshewana, \$5; Nappanee, \$8.37, ...	13 37
Womens Bible Class, Elkhart,	8 25
Individuals.	
Mary A. Lammedee, \$3; Elizabeth Hay, \$100; Sister E., \$7; W. Sister, \$5,	115 00
Middle District, Congregations.	
Pipe Creek, \$54.80; Bel River, \$35.37; Lower Deer Creek, \$12.25; Huntington, \$3.53,	105 95

Sunday-schools.		Sunday-school.	
Lower Deer Creek, \$12.87; Bachelor Run, \$27; Pleasant View, \$16,\$	55 87	Mt. Hermon—Midland,\$	10 00
Aid Society.		Individuals.	
Peru, 10 00	10 00	E. H. Jones, \$5; A Brother, \$5, 10 00	10 00
Individual.		Southern District, Congregations.	
A Brother, 3 00	3 00	Cedar Bluff—Bethlehem, \$30.50; Germantown, \$200; Antioch, \$60, 290 50	290 50
Southern District, Congregations.		Northern District, Sunday-school.	
Mississinewa, \$25.58; Buck Creek, \$15.20, 40 78	40 78	Hound Hill—Woodstock, 14 80	14 80
Sunday-school.		Individuals.	
Kokomo, 3 06	3 06	Ruth E. Utz, \$5; J. M. Fravel and Wife, \$20; Lewis D. Wampler, \$7, 32 00	32 00
Willing Workers, Four Mile, \$30; Carry the News, Rossville, \$5, 35 00	35 00	Illinois—\$454.17	
Aid Society of Southern District, 5 00	5 00	Northern District, Congregations.	
Individuals.		Cherry Grove, \$44.35; Shannon, \$12; Lanark, \$93.75; Elgin, \$13.25; Polo, \$23.65, 187 00	187 00
A Brother,—Pyrmont, \$110; Abraham Bowman, \$3; Lydia Lounerd, \$2; R. M. Arndt, \$2; Wm. J. Tinkle, \$2, 119 00	119 00	Sunday-schools.	
Ohio—\$744.26		Polo, \$20; Douglas Park—Chicago, \$12; Batavia, \$13.45; Elgin, \$103.22, 148 67	148 67
Northwestern District, Congregation.		Classes.	
Lick Creek, 10 00	10 00	Victorian—Elgin, \$15; Queen Esthers, Elgin, \$3, 18 00	18 00
Sunday-schools.		Individual.	
Sugar Grove, Green Springs, \$13.05; Pleasant View, \$88.62; Sugar Creek, \$30, Old Folks Home—Fostoria, 131 67	131 67	L. J. Gerdes, 50 00	50 00
Individuals.		Southern District, Congregation.	
Arthur Dodge and Wife, \$5; Lydia Fried, \$10; G. A. Snider and Wife, \$100; C. A. Landes and Wife, \$25, 140 00	140 00	Kaskaskia, 9 00	9 00
Northeastern District, Congregations.		Sunday-school.	
Ashland City, \$25.75; Maple Grove, \$25.75, 51 50	51 50	Macoupin Creek, 25 00	25 00
Sunday-schools.		Individuals.	
Dickey—Ashland, \$50; Maple Grove, \$32; Mt. Zion, \$14; Bethel—Mahoning, \$5; Ashland City, \$10.66, 111 66	111 66	I. J. Harshbarger and family, \$6.50; Sister B. S. Kindig, \$10, 16 50	16 50
Class No. 5, Springfield, 10 00	10 00	Iowa—\$419.22	
Individuals.		Northern District, Congregations.	
Wm. Bixler, \$10; Mrs. T. M. Arnold, \$1.90; A Sister, East Nimishillen, \$5; Simon Harshman, \$10, 26 90	26 90	Greene, \$22.51; Slifer, \$10; Sheldon, \$15.70, 48 21	48 21
Southern District, Congregations.		Individuals.	
Middle District, \$23.66; West Charleston, \$28.46; Sugar Hill, \$11; Greenville, \$10; Donnels Creek, \$16.31; Rush Creek, \$7, 96 43	96 43	Mrs. H. E. Walton, \$5; M. S. Beeghly, \$1; H. I. Metz and Wife, \$10, 16 00	16 00
Sunday-schools.		Middle District, Congregations.	
Castine, \$24.79; Harris Creek, \$8.10; Georgetown, \$31.41; West Milton, \$68, ... 132 30	132 30	Dallas Center, 137 40	137 40
Individuals.		Sunday-schools.	
N. W. Binkley, \$10.80; Lillie and Florence Lyday, \$2; Mary West, \$1, 13 80	13 80	Dallas Center, \$10.88; Beaver, \$18; Iowa River, \$5, 33 88	33 88
Kansas—\$569.20		Winners, Dallas Center, 3 65	3 65
Northern District, Congregations.		Individual.	
Ramona, \$15; Lawrence, \$7.42; Morrill, \$61.35; Chapman Creek, \$85.52, 169 29	169 29	T. A. Robinson, 5 00	5 00
Philoxine Girls, Morrill, 17 75	17 75	Southern District, Congregations.	
Sunday-school.		Mt. Etna, \$8.40; Fairview, \$11.30; English River, \$47.56; South Keokuk, \$61.12; Osceola, \$38.50, 166 88	166 88
Ramona, 20 72	20 72	Sunday-school.	
Individuals.		Batavia, Libertyville, 3 20	3 20
H. W. Behrens and Wife, \$2; Johanna Jolitz, \$5, 7 00	7 00	Individual.	
Southeastern District, Individual.		L. E. Buzzard, 5 00	5 00
Lydia Shirman, 1 50	1 50	California—\$302.26	
Northwestern District, Congregations.		Northern District, Congregations.	
Maple Grove, \$27.40; North Solomon, \$63.4; Belleville, \$12.43, 46 17	46 17	Chico, \$5.15; Lindsay, \$42.79; Empire, \$27.35, 75 29	75 29
Individual.		Sunday-school.	
Susie R. Williams, 10 00	10 00	Patterson, 4 85	4 85
Southwestern District, Congregations.		Christian Workers.	
Bloom, \$17; Eden Valley, \$17.87; McPherson, \$230.96; Garden City, \$18.94, ... 284 77	284 77	McFarland, 16 80	16 80
Individuals.		Individuals.	
Mrs. M. S. Frantz, \$10; Jane Rife, \$2, Virginia—\$543.05	12 00	E. T. Boone, \$10; A Sister, \$30, 40 00	40 00
First District, Congregation.		Southern District, Congregations.	
Cloverdale, 63 10	63 10	South Los Angeles, \$13.50; Covina, \$83.60, 97 10	97 10
Sunday-school.		Sunday-schools.	
Daleville Primary, 2 55	2 55	Pasadena, \$55.47; Santee, \$5, 60 47	60 47
Individuals.		Individuals.	
Mrs. B. H. Funk, \$5; A. C. Rielv, \$5; J. W. Ikenberry and Family, \$10, Second District, Congregations.	20 00	John K. Shively, 25 cents; Mr. and Mrs. I. D. Trostle, \$2.50; A Sister, \$5, Nebraska—\$272.05	7 75
Middle River, \$35.27; Barren Ridge, \$14.48, 49 75	49 75	Congregations.	
Eastern District, Congregations.		Octavia, \$36.51; South Beatrice, \$173.54; Lincoln, \$32, 242 05	242 05
Fairfax, \$39.75; Midland, \$10.60, 50 35	50 35	Kearney Sunday-school and Christian Workers, 25 00	25 00
		Beginners and Primary, Juniata, 1 00	1 00
		Individuals, 4 00	4 00
		Colorado—\$188.12	
		Southeastern District, Congregation.	
		Rocky Ford, 147 67	147 67
		Individuals.	
		H. P. Talhelm, \$5; Mrs. H. Kurtz, \$2.50, 7 50	7 50
		Western District, Individuals.	
		D. M. Glick and family 2 50	2 50

Northeastern District, Congregation.		\$1; Mollie Satterfield, \$1,	\$ 22 00
Colorado City,	11 70	Minnesota—\$58.22	
Sunday-school.		Congregations.	
Colorado City,	18 75	Lewiston, \$20; Root River, \$28.22, ...	48 22
West Virginia—\$82.34		Individuals.	
First District, Congregations.		Mr. and Mrs. D. Broadwater, \$5; Mr.	
German Settlement—Glade View, \$1;		and Mrs. Geo. Broadwater, \$2; Earl	
German Settlement—Maple Spring, \$30,	34 00	Broadwater, \$2; Mr. and Mrs. Joe Hahn,	
Sunday-school.		\$1,	10 00
Stringtown—Red Creek,	2 00	Texas—\$40.00	
Individuals.		Congregation.	
Ida Rumers, \$3; Jennie Burgess, \$3,		Manvel,	27 50
B. F. Wrathford, \$3.40,	9 40	Individuals.	
Second District, Congregation.		H. D. Blocher and family,	12 50
Chestnut Grove—Pleasant View,	29 74	Montana—\$35.00	
Sunday-school.		A brother and sister,	35 00
Pleasant Valley,	7 20	Oregon—\$34.50	
Maryland—\$175.14		Congregations.	
Middle District, Congregation.		Bandon, \$6.30; Newberg, \$15.40,	21 70
Pleasant View,	100 00	Individuals.	
Sunday-school.		Geo. C. and Nellie Carl, \$10; H. H.	
Manor,	46 07	Ritter, \$2.80,	12 80
Elsie Lewis' Class, Pleasant View,	8 60	Wisconsin—\$34.08	
Individuals.		Congregation.	
Susanna M. Newcomer, \$1; A brother		Chippewa Valley,	14 08
and sister, \$1,	2 00	Individual.	
Eastern District, Congregation.		J. M. Fruit,	20 00
Fulton Avenue,	9 25	Arkansas—\$10.01	
Sunday-school.		Congregation.	
Fulton Avenue,	5 00	Springdale,	5 01
Sunshine and Sunny Workers Classes,		Individual.	
Rocky Ridge, Monocacy,	4 22	A Sister, Springdale,	5 00
Oklahoma—\$150.75		Delaware—\$10.00	
Congregations.		Individual.	
Big Creek, \$131; Monitor, \$7.75,	138 75	Christian Krabill,	10 00
Individuals.		New Mexico—\$7.00	
A Christian friend, \$10; Mr. and Mrs.		Individuals.	
L. M. Dodd, \$1; Mr. and Mrs. Frank		F. G. Replogle, \$5; Saml. Weimer and	
Boone, \$1,	12 00	Wife, \$2,	7 00
Michigan—\$133.96		Alabama—\$2.00	
Congregations.		Individuals.	
Woodland, \$53.21; Riverside, \$15.50;		E. J. Neher and Wife,	2 00
Grand Rapids, \$10.80,	79 51	Total for the month,	\$ 6,923 31
Sunday-school.		Previously received,	4,948 40
Sunfield, \$25; Beaverton Primary,		For the year so far,	\$11,871 71
\$14.90; Beaverton Advanced, \$13.55, ...	53 45		
Individual.			
A brother,	1 00		
Missouri—\$102.54			
Northern District, Congregation.			
Smithfork,	65 54		
Middle District, Congregation.			
Prairie View,	30 00		
Individual.			
M. S. Mohler,	2 00		
Southern District, Individuals.			
J. O. and Sadie Younce,	5 00		
Idaho—\$102.52			
Congregations.			
Boise Valley, \$10; Clearwater, \$50, ..	60 00		
Sunday-schools.			
Moscow, \$10, Fruitland, \$32.52,	40 52		
Individuals.			
Lizzie Greene and Daughter,	2 00		
Canada—\$101.25			
Western District, Sunday-schools.			
Pleasant Valley, \$36.25; Irricana, \$65,	101 25		
Washington—\$98.74			
Congregations.			
North Yakima, \$25; Seattle, \$8; Olym-			
pia, \$13.40; Stiverson, \$20.84,	67 24		
Immuall Class, North Yakima,	3 00		
Individuals.			
Dora Adams, \$3; Mr. and Mrs. Jas.			
Wagoner, \$10; A Brother and family,			
\$15.50,	28 50		
North Dakota—\$66.62			
Congregations.			
Williston, \$10.32; Zion, \$21.30,	31 62		
Sunday-school.			
Cando,	33 00		
Individual.			
A. P. Sommers,	2 00		
Tennessee—\$60.50			
Congregations.			
Pleasant Hill, \$15; Mountain Valley,			
\$23.50,	38 50		
Individuals.			
A brother, \$20; Maggie Satterfield,			

THE REPORT OF A MISSION STUDY CLASS

(Continued from Page 67)

tunities, for far excelling the ignorant Hindu Christian.

The opportunity for reaching these people is here, if there were laborers to enter the field. If the work, so blest of God, is to grow, there must be those who will help to evangelize the 1,500,000 souls who compose the "field." The need is great. The call, "Come over and help us," insistent. It only remains that Christians surrender fully to the Lord, to be used as He wills, and there will be no lack of laborers in the fields, white to the harvest. May we withhold nothing from Him, Who gave His all for us.

Williamsburg, Pa.

"Christianity is a spiritual vacuum cleaner to dusty, germ laden human souls. It freshens and sweetens. It is altogether good and anything that spreads its influence is good."

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THE SUPPLIES USED

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FOR
CURRENT EXPENSES of
Church of the Brethren

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Please make your offering every week
This Side for Our selves
Page 24 The Sower Envelope System, Ill.

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WORLD WISE
India Gen'l Fund ☐ Africa General Fund ☐
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Int. Boy's Fund ☐ China Boy's Fund ☐
Int. Girl's Fund ☐ China Girl's Fund ☐
European Relief ☐ Sweden Mission ☐
This Side for Others

The MISSIONARY VISITOR

Leading Them to the Light

This man, cured of blindness at the Mission Hospital, is bringing five of his blind friends to receive the same blessing.



Photo from World Outlook.

CHURCH
OF THE
BRETHREN

MARCH, 1918

The Missionary Visitor

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The Missionary Visitor

Volume XX

MARCH, 1918

Number 3

EDITORIAL

"And Philip ran to him and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him."



Here was a man who was diligently seeking for the truth. He was reading a good Book, but he clearly admitted his inability to understand it. Philip was the man sent, admission of a need was made, guidance was desired, and way was made for the teacher who could reveal, and instruct and guide.



We would not say that heathendom is like an open book, nor altogether like a crumbling tower, nor altogether conscious of its supreme need, but we would say that those who carry the good news to them find the door of opportunity wide open, their hearts receptive, and their homes, humble though they be, open and hospitable.



"By hearing ye shall hear and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again and I should heal them."



The scripture just quoted, however, contains rather a fearful veiled indictment of those who should be keen and alive to the purposes and pleas of the Heavenly Father. When people of our own land, well fed and warm, prosperous and comfortable, healthy and protected, are blind and deaf and dumb to all that the Father desires of His children, our hearts should beat in pity for those who would like to hear and would like to see and would like to witness for

Him who had compassion upon the aimless multitudes.



Shall we say that our people are troubled with spiritual deafness and blindness? Nay, rather it is dullness of comprehension—a trouble that is more of a sin than a malady. Drowsiness in the presence of the Father can hardly be excused; blindness to the fields white unto the harvest cannot be condoned; deafness to the heathen's appeal cannot be legitimatized into a reasonable excuse.



We saw a young man in our college days who came to visit a friend in school, who was at the moment studying the amœba under a high-powered lens. As the visitor was told the student's occupation a look of doubt and scorn mingled in the man's face. Upon being invited to see the little animals whose acquaintance can be formed only through a microscope he was afraid he would see what he did not believe existed. "Their eyes they have closed, lest haply they should perceive with their eyes." And folks have a habit of shutting their eyes when the scenes of heathendom are brought to them. Since they do not see, such things do not exist. Q. E. D.



Prosperity is too often accepted like an inheritance—as something that invites luxury, shiftlessness and extravagance. It is eagerly, though usually, thanklessly received. Prosperity is a challenge to Christian men. Just now our country is inflated with a prosperity that constitutes an imperative call to use it for the amelioration of the sufferings of mankind in every country of the world. We are confronted with a wealth that can mean our salvation or our national ruin.



A worker, writing recently in the missionary organ, *Darkness and Light*, says: "A short while ago I had a visit from a

wealthy old man who had always avoided a personal talk, but who now came as I was giving his son a word of warning regarding his quarrel with another young man. The old man spoke of the want of harmony in his home, and then, almost against his own will, he made confession. 'No peace,' he said. 'Forty long years have I sought peace. The burden has been more than I can bear. At nights I cannot sleep; my body seems on fire. A fever takes hold of me and I leave the house, seeking some place under the open sky. I pray, but I get no rest. I have done all that I can; what more can I do?' He assented to all that we said, but his is too proud a nature to accept the gift of salvation from One Who is despised by men who know Him not."



Did you get it figured out correctly, brother, for the income tax man? Then by simply dividing the sum by ten you can easily compute the Lord's tithe. No trouble at all—the income tax man required it, and he deserves your thanks for removing the bogey that has kept you from giving the Lord His dues all these years—the thought that you would be unable to figure it out right. Go around now and thank the man again, and then go over to the Lord's treasury and deal rightly with Him.



A good sister asks where she shall order her mission study books. We rise once more, after a hard winter's campaign of disseminating the same information, to say that the books should be ordered from the Brethren Publishing House, and all requests for information pertaining to the course should be sent direct to the General Mission Board. While we two live in the same building we are different folks after all.



Arrangements have been perfected whereby the Protestant Mission Boards of China, together with the various Christian Literature and Tract Societies of that country, will handle their literature on a coöperative basis, in so far as it can be done. This will further assist the Chinese mind to grasp the fact that Protestant bodies can work together harmoniously, even in such essentials as literature.

Where would you go to find the largest Sunday-school in the world? To London? Or Chicago? Or New York? Rather you would be asked to take a trip down the west coast of Africa to the Kamerun country and journey inland for more than one hundred miles to Elat, a mission station under the Presbyterian Board. This station we are told has a Sunday-school of 21,000.



There are said to be more than sixteen hundred hospitals and more than five hundred doctors in China. There are enough doctors in Brooklyn, New York, alone to replace all these in China and leave six hundred for Brooklyn. If we were provided with medical skill in the same proportion as China, we would have only eighty doctors in the whole United States. Where is the field of greatest opportunity for the graduate physician?



Dr. Robert F. Horton very suggestively says that "God is not the autocrat of the human heart, but the elected President of the soul's republic." We confess we dislike the term autocrat applied in any sense these days, much less to our kind heavenly Father. But He is the tender Shepherd, the One Who bids us go out, but lo, the One Who goes before us and is with us always, even unto the end of the world.



Dull of comprehension, do you ask regarding the heathen? Surely they could not be expected to be as keen and alert in mental processes as an American school-boy. A teacher in China, writing to an exchange, says that after the third day's teaching the simplest Bible truths, only one little girl out of her school of women and girls was able to give anything like a correct answer to her question. But what else could be expected when their ancestry has been steeped in ignorance, superstition and sensuality? The wonder of it all, the miracle of it all, lies in the fact that they can finally be taught, and that from the ranks of the heathen of yesterday we find today men keen in perception, rich in spiritual experience and alive to the call of the Master in their lives.

The American Bible Society, from May 1 to Dec. 31, 1917, printed and sent out for distribution 1,232,463 Testaments, specially bound and suited for our soldiers and sailors. The society is endeavoring to raise \$400,000 to put a khaki-bound Testament in every soldier's kit. No man should be denied this one Book which will afford him lasting comfort in his tasks wherein he daily faces death. ➤

Dr. Robert E. Speer not long ago said in one of his masterful addresses: "If ever there was a time when selfishness in individuals or nations appeared insufferable it is now, when we see almost every people in the world lifting up its hand and asking for sympathy and help. We today are not reduced to the call of one man in a dream at night. We see whole races of men lifting up their hands in appeal, and anyone who has ears to hear can hear across the land and across the seas their cry for help—and help now." Stupendous needs will call for stupendous giving. ➤

For several months the secretary of our Board has been endeavoring to awaken in our pastors a sense of the value of missionary literature suitable for helps in the preparation of sermons. Four booklets of forty pages each, under the title, "Missionary Ammunition," have been sent out at different times, but they have been sent only on request. So little response has been felt that the practice of sending them out is to be discontinued. A number of each of these issues is yet available and the entire set will be sent upon request. ➤

It is not too early to begin to think of the Hershey Conference offering. Pastors can do well to begin to make plans early for what we believe will be our largest offering thus far. Any assistance that the mission rooms can give is at the disposal of any who may call. ➤

"I have sometimes heard pastors of small churches excuse themselves from inciting their people to foreign missionary zeal on the ground that their churches are small and that their own position was humble and obscure. Many of our pastors always will be obscure and their churches poor, for

the simple reason that they do not, or will not, discharge the high calling of missionary bishops and train and guide their people to take part in the evangelization of the world."—Pentecost. ➤

With February the Board's fiscal year will close and soon we shall know the condition of our mission treasury. Expenses have been high the past year, rates of exchange on money to our workers have been exceedingly unsatisfactory, and we are especially anxious to know how our finances stand. ➤

Oftentimes we have inquiries from those who have surplus Sunday-school picture rolls and cards. If any of these should see these lines and will send their pictures to Sister Nettie M. Senger, Liao Chou, Shansi, China, the gifts will be put to splendid use. The postage rate is the same as though they were sent to Elgin. If the package is small, send to address above; but if package contains as much as a picture roll, send as follows: "Nettie M. Senger, American Board Mission, Business Department, Tien Tsin, China." All packages to all missionaries should be addressed thus. ➤

The historic Moody church, in which many missionaries to many lands have been consecrated for service, has been sold to the Moody Bible Institute, an entirely separate organization. A larger Moody church will be erected and the splendid growing institution will have increased facilities. It is no small pleasure to record the prosperity and growth of the institutions set for the advancement of evangelical truth. ➤

Dr. Edgar Whitaker Work, in the Continent, says that one might easily write a new set of Beatitudes for the churches, and suggests these:

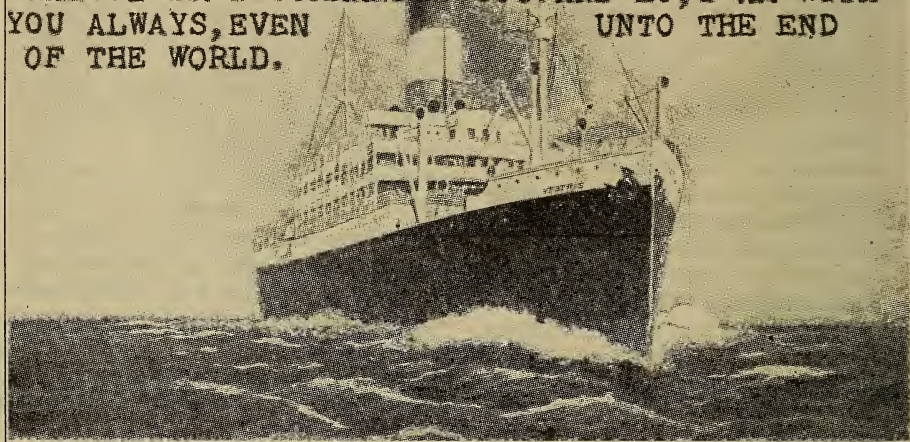
Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship, as well as two hours and a half in a place of amusement.

GO YE THEREFORE, AND MAKE DISCIPLES OF ALL THE NATIONS, BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I COMMANDED YOU: AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.



Some Thoughts on the Two Calls for Volunteers

Ezra D. Kinzie

TODAY on every hand we see the call for volunteers to serve our country.

In the papers, on the billboards, on every hand we are reminded that the country wants recruits for the army and navy, to take up the sword in the greatest conflict in human history. But we must not stop to discuss any phase of this present awful conflict, except as it relates to the other great call of which we wish to speak, and especially since obedience to this other call is the one and only solution of the great problem of war, and the only means by which the world shall obtain those principles of peace and human brotherhood as taught by our Master.

The man who obeys the call to carnal warfare receives the praise of men. He perchance may have a marble shaft erected to his memory for some special feat of bravery. Some fathers and mothers are proud to have a son die wielding a bayonet. He who refuses the call is denounced as a slacker. Popular opinion agrees in calling the slacker a disgrace to his country. Young men dread the stigma of that word "slacker."

But in order to study another type of slackers we must come to our main story.

Nineteen hundred years ago the Son of God appeared upon the earth in human flesh—He Who had formed the worlds. The psalmist, in contemplating the majesty of God, says: "What is man that Thou art mindful of him?" What is the explanation of this marvelous condescension? It was given that memorable night when the great Teacher said to His pupil, Nicodemus, those precious words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Love was the secret. This same love culminated in the death upon the cross, where He purchased salvation for you and me and all mankind. But some means must be provided to give the message to dying men. Dear reader, note this fact as given by a missionary speaker* at the Kansas City Convention: "There are so many villages in India alone, that had our Lord given only one day to each village in India and

*Rev. Kinsolving, from Brazil.

worked every day of every year from His ascension into heaven unto the present time, He would not have gone around all of the villages of India." So, my brother and sister, this is one of the reasons why Paul says, "He hath committed unto us the words of reconciliation."

The call of Matt. 28: 19 is as urgent today as when first uttered. We are praying every day that this cruel war in Europe will soon be over. It horrifies us, but seemingly we have become used to seeing souls pass into eternity without having heard the gospel message. Oh, why do we feel so indifferent to the dying millions of China, of India, of Africa, of South America and the islands of the sea, and at our doors? Can we be content to enjoy the rich showers of blessings, both temporal and spiritual, that are being sent upon us without sharing them with those who are not so blessed? There are no people more favored than members of our beloved Brotherhood, and, brother or sister, your responsibility and my responsibility are commensurate with these blessings. We have the light, we have the money. Each of us will some day meet his great Captain and render an account of his service. We may think of ourselves as having but one talent, but we do not know what God can work through us if we are entirely surrendered to Him.

Let us consider Paul for a moment. Oh, that we could surrender our lives as he did! "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13b). Pause and think a moment of Paul refusing to obey the call. Would it have made a difference in church history? Will it make a difference if we refuse? Let not Satan deceive us by saying God can find some one else to take our place. He cannot. We have our wills; we are free moral agents, and God does and will use every one of us to the fullest extent that our lives are surrendered to Him. We cannot possibly know how God may use our weak talents if wholly submitted to Him. Paul went ahead, little realizing the great work he was doing. His Master, the great Chief Captain, looked down through the centuries and saw you and me reading and loving

the epistles of Paul. He saw the precious messages He was giving through His great apostle being translated into hundreds of languages for all of the nations of the earth; and He used Paul much because he was usable. But this humble "bondservant," or slave of Jesus Christ as he calls himself, never thought or dreamed that one of his epistles or letters would live beyond his own generation. He was simply writing words of counsel and encouragement to the brethren and sisters in the various churches that had accepted the message of salvation under his humble preaching. It was because Paul could say, "I have fought a good fight," that he could follow with those words: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day [dear brother and sister, is the rest of the message to you and me?], and not to me only, but also to all them that have loved his appearing."

If we have neglected opportunities of service, if we have withheld our money, if we have used our talents for self aggrandizement—in short, if we have been slackers, will we dare love the appearing of our Chief Captain? If Satan tries to make slackers of us by saying we are too weak to cope with the tremendous obstacles in the way, we will quote the "Lo, I am with you" part of the call. There's our whole secret of power.

With two-edged sword (our Master's Word)
We'll battle for our blessed Lord,
And where'er the call shall be to go,
We'll hasten front to meet the foe.

Our hate is strong toward wrong and sin,
But we'll ever love our fellow-men;
We'll ever plead our Master's cause,
And tell mankind His righteous laws.

His kingdom in our hearts is prime—
All else He'll add in proper time (Matt. 6: 33).

Our purpose, then, on hill or plain,
Is to extend Immanuel's reign.

Elizabethtown, Pa.

As Father Time Would Have It

The Editor

THE other day as we wandered through the columns of the "old home paper," pausing here and there to recall some forgotten incident that an unexpected name had fastened in our memory, our eyes rested upon some familiar lines that a country newspaper in February usually contains. It was the quarter-page advertisement showing that John Willard was to have a sale in the near future. Oh, yes, I remember. That is Uncle John of my boyhood. Selling out! Well! What is he going to do? Hastily reviewing the locals we find that John Willard has bought the town property at the corner of Sixth and Maple. Then we understand.

It has been some years since we knew Uncle John. We did not realize it then, but now we remember that when we left the old neighborhood he was nearing his three-score years. Ten have been added since we saw him last and Uncle John has become an old man. February is the month for sales, you know, and father is too old to work any longer, so Frank will operate the farm while father moves to town where he can take things "easy."

The background of that sale bill displays the past in such vivid detail to the one who understands. The pioneer, the early struggle, fatherhood, prosperity and passing years; age and a comfortable bank account have grown together.

Now we see Uncle John in town. The strain of moving is over and he wonders what to do. His life has been a busy one. Those old muscles, tingling with the breath of spring, cannot be stilled; to rest is to grow tired; they hunger for the luxury of labor. The transition from 160 acres to a lot 50x120 feet has been too sudden. Uncle John can think of nothing to do, except to cultivate a habit of sitting around. And this habit thrives best in those who give it intensive cultivation in early life. In these days they are even spared the rich privilege of "going up after the mail."

We see in the coming years that Uncle John ages rapidly. The heavy step gives way to a stooping gait, reinforced with a

cane. He is making friends with Father Time. They pass on together.

But there are others who simply will not grow old. Their years rest lightly. Their interests are more than time and money; their thoughts are of others. Excepting in planting and haying and harvesting these have had time for the dear Old Book, and books, and papers and magazines. Nor did the pressing needs of the farm ever stop them from lending a helping hand, day or night, in sunshine and storm, to the sick and the widow and the orphan.

It is idle to attach the term "superannuation" to such as these; they have simply changed occupations when they moved to the neighboring town and close to the church. To be sure, their tasks are changed, the same as often happens even in active years. Arduous labor has given way to milder tasks, physically, but this has liberated mind and spirit for that rich, joyous exercise to which, by all the laws of life, the older one is entitled—a communion with the Father, close and priceless, and a fellowship which is at the same time active and worth while. The best of books can be purchased for a trifle. A share in the needs of mankind, a keen interest in the affairs of the world, a freer expression for those in dire distress, and a hand and heart of charity reinforced by kindness and sympathy, bring the rich and poor, saint and sinner, child and adult to one's door in comradeship and love. Some of earth's most beloved folks have discovered the secret of true happiness only after they thought their years had disqualified them for service.

We presume that such an old age as this must be prepared for, just as necessarily as to provide a bank account and a couple of extra farms. Banks care only for the physical, and send men to a retired life prematurely. Mental exercise all through the younger years will make old age seem short; a godly life, and liberal withal through the twenties and the thirties and the forties and the fifties, will fill the storehouse full, for the spiritual joy and happiness of the sixties and the seventies, yes—

and eternity. The body may grow weary, the mind may not be so alert as in younger days, but the spirit in communion with God may be all the richer because of threescore and ten years of right living and right acting and right thinking.

We younger folks ought to be a bit more mindful of these passing years. It is not necessary to think of approaching age, but rather of honestly, conscientiously performing the duty at hand in such a way that the world will be richer thereby. And having done this, when old age overtakes us we

may have yet before us an objective which will enable us to retain our independence and joy of living.

We trust that our brethren, who are "moving to town" with the coming of the robin this spring, will not feel they are laid "on the shelf," but rather that they will embrace this experience as a change of occupation, affording them opportunity for a closer partnership with God in praying, planning, working and giving for the extension of His kingdom unto the uttermost parts of the earth.

Benefits Derived From Mission Study

Ryntha Shelly

THERE are three ways of diffusing missionary information in use at the present time; the missionary meeting, the reading of missionary literature, and the mission study class; and the greatest of these is the study class.

The missionary meeting is, and ever will be, the best agency for reaching large numbers and sowing broadcast the seeds of missionary enthusiasm and knowledge. But the information presented is, almost of necessity, fragmentary and incomplete. The knowledge thereby gained is likely to be acquired by the few who take part, rather than by the meeting as a whole. The reading of missionary literature is, in some respects, better than the missionary meeting, but it is defective, in that it requires but little exercise of the mental faculties, and fails to stimulate individual research. The knowledge gained seldom makes a lasting impression on the mind. The mission study class stands prominent, in that it requires systematic study on the part of every member of the class. Its great value lies in the fact that it possesses the rare quality of producing missionary leaders. Some one has called it the "best of all manufactories of missionary workers," and such, indeed, it has proved to be wherever it has been tried, and under favorable circumstances. The quantity of seed sown is not so great as in the missionary meeting, but a larger proportion bears fruit. If a church lacks missionary leaders—where is the church that does not?—the best remedy is to organize a study class, not to take the

place of the missionary meeting, but a larger proportion bears fruit. If a church lacks missionary leaders — where is the church that does not?—the best remedy is to organize a study class, not to take the place of the missionary meeting, but to supplement it.

Mission study will make better Bible students. It has led many to a realization of the value of a human soul. Christ's prime purpose in coming into the world was to "seek and save the lost." We can find in God's Word many missionary texts, which, if we are open to the truth, will lead us all to want to give the Gospel to every creature and to sow the good seed in every land; for the field is the world, and it is our duty and privilege to sow the seed beside all waters. We have the promise that God will yield the increase, for He has said, "My word shall not return unto Me void."

A student who has studied missions says: "The success of the work in foreign lands, and the beautiful Christian lives produced, have all been to us a strong present-day proof of the living power of the Gospel." Another says: "By contrast with heathen religions the blessings of the Gospel are made clearer, gratitude engendered, and a deeper interest in lost souls awakened."

As a result of mission study young men and women have already sailed for the field, while others are preparing for service, either at home or abroad.

From direct knowledge it is known that missionary gifts are increased through missionary education.

The study of missions gives a knowledge of depraved and hopeless conditions of the heathen, and this will create a desire within us to serve them in whatever way the Lord directs. It leads to a better knowledge of the vastness of the field, and how self-sacrificing men and women left the homeland and friends and relatives to carry the Gospel into a sin-darkened land, at the risk of life.

It gives a broader knowledge of missionary lands and is a real intellectual stimulus. Our visions will be broadened in every way. It also gives a more comprehensive knowledge of other religions and a better preparation to bring missions to the attention of others.

And further, it gives a definite idea of the foreign element in our country, and the need of immediate work, and a definite knowledge of facts, where before we may have had a vague idea, and from this definite knowledge a sense of responsibility is awakened.

Mission study will give a deeper, wider and more loving sympathy for all men. It will help us to learn to love all humanity as brothers, regardless of color, religion, belief or race. It will enrich our spiritual life, and will give us a deeper prayer life and a knowledge of how to pray for heathen

people, and also will teach us the value of prayer for specific things.

Again, it gives a better understanding and a fairer appreciation of the missionaries, and a new vision of the different qualities of men that have been heroes for Christ. It teaches us to look at the work of a missionary in a different way. He becomes not a being working in an imaginary field, but a man doing definite Christian work among a real people.

Furthermore, it will give a larger appreciation of the privileges and blessings of this country, and a definite, personal responsibility to pray, to give and to go, when we know and understand God's will.

I have given a catalogue of benefits derived from the study of missions, and I am sure it will do the same for all who will take up the work.

Do not say you do not have time to study missions. Why not venture giving a little more time to God and to the study of His faithful followers, and see if He will not bless you more. You will then understand more fully the "Go ye" commission, and be better fitted for service when the Lord's call comes to you, to enter the whitened fields to gather the harvest of souls.

A Frontier in the Middle of the Brotherhood

Wm. J. Tinkle

SOUTHERN Indiana is not a frontier field in the sense that work is just now being started here. Mission work was begun back in the days of our grandfathers, when consecrated ministers rode horseback by twos to preach the Gospel in new places. Those were untiring servants of the cross, and they did their work well, but when they passed to their reward their methods were discontinued and we of the younger generation have not applied our modern methods of mission work very effectively. As a result the work in many places has never developed beyond the frontier stage.

If I should find any fault with the brethren who started the work it would be that they were too big hearted. They met their

own expenses, and often would take nothing even as a gift. No doubt they were merely trying to avoid the thoughts of a salaried ministry. But some of their converts construed their teaching to mean that they did not need to give anything to the Lord's cause. Since they have come under the care of the Mission Board they like to lean upon that body and upon the richer churches. However, we do not wish to find fault with the ministers who started this work. If their converts had accepted all their teachings as readily as they did this one, they would be stronger Christians.

Let us look at one of our mission points which, in some respects, is typical of the others. There are about forty members, but they are badly scattered. There are a faith-

ful few who keep up the Sunday-school and preaching services, and the others do very little; partly, no-doubt, because no one places the work upon them. While the preaching services are not regular and the churchhouse is far from being in good repair, the meetings are well attended. There are many children in the neighborhood and they like to go to Sundayschool. Yet there are but few dependable workers and no leader at all. This is their greatest need.

The people live in a simple way, many of them in log cabins. They are very much pleased to have the minister come into their homes. Some ministers working in the locality stop at only a few homes. Then the other people feel that the minister does not care to visit them because they are too poor or do not belong to his church. They may be mistaken, but ministers should be so friendly that there will be no room for this feeling.

This church is a long way from any other Brethren congregation, and the members do not receive our church papers. Knowing nothing of the conditions elsewhere some think the church is going down and there is no use to take hold to help it. This feeling is being overcome now, since interest is reviving. If they had an active pastor to give inspiration and to live the Christian life among them a great work could be done. What minister will heed the call and locate in this needy field? Who are the workers who will give of their means to support this blessed work?

The foregoing describes conditions as they have been in the past. Recently, however, several have been added by baptism. They have begun to repair their churchhouse and the membership is more united. We see no reason why these should not do as well as our most prosperous mission points, two of which were placed upon their own resources lately.

After we have helped struggling missions like this to become active churches, then we can begin the real mission work—that of evangelizing those who have never heard the whole Gospel. We have a big field. The writer and wife rode all day on a train in Southern Indiana and passed through only one county where a church of the Brethren is located, and that church is not a flourish-

ing one. In many places other denominations are very inactive. Let us go into this work with more intelligence and zeal, and great results will follow.

If any one wishes to help in this work, write to J. A. Miller, Gaston, Ind., who is secretary of the Mission Board.

R. R. 8, Greencastle, Ind.



An exchange tells of a church at Airin, Japan, which at one time seemed about dead, there being only twelve members remaining. But these twelve got to work. Fifty copies of a religious paper were purchased. Each Sunday afternoon was devoted to house-to-house work, and the papers distributed. The next week fifty new copies were left and the old ones passed on to fifty more families. Every visit meant a personal invitation to attend services. The preaching place was filled with hearers, and the meetings had to be repeated two and sometimes three times a night to allow the people to hear the Word. Such a method could be successfully employed in the homeland, if our people willed, and we believe with like results.



Some time ago an afflicted sister, who calls herself "a lonely shut-in," sent in her Christmas offering to us and with it a little poem that was touching. We love the words of this selected poem, but they are especially sweetened by the fact that one whose days are so full of pain should select such lines:

"Sad heart, sad heart,
Cease thy repining.
The clouds though dark,
Have silver lining.

"Thou mayst have lost
All that seems dear,
Thy soul may faint
With doubt and fear.

"Yet know, O heart,
God's guiding will
Is round about
His children still."

A Call to Higher Patriotism

Frances Prowant

THE work of God is prospered through the influence of one "God-directed life" over another; by one imparting to another the love of Christ that he has received into his life. It is with this thought that we wish to convey to others something of the inspiration which we recently received at the Conference of the Student Volunteer Union of Chicago and vicinity, held at Elmhurst, Ill.

We feel wonderfully blessed for having been privileged to attend the conference, and as a Volunteer Band for having been represented there. What a manifestation of God's love and power was shown! If man will but respond to His call! Not only did those leaders, in whose lives we could see the comradeship of the Holy One, inspire us, but to look upon that band of volunteers, who have consecrated their lives to the Master, was to beckon us on to serve Him and Him only.

Though many have responded, we are far short of workers sufficient to supply the needs of the fields all over the world, whose doors are thrown wide open. So it is that we send the appeal on to others, to touch their hearts as ours have been touched.

These are extraordinary times, and surely it is now that Christ wants to do extraordinary things. Does He not depend upon you and me to help Him in this work? Think of the nations at war, of the thousands and thousands of men who are laying down their lives. If you and I escape from that call is it not for some purpose? Are we making our life plans worthy of the blood that is being shed for us? Are we meeting the responsibility that is placed upon us in this day—the greatest that we have ever known?

Our watchword is "The Evangelization of the World in This Generation." It is said that it would take but five cents a day for every Christian, and one Christian from every thousand, to evangelize those remaining in darkness. Is it possible to do it in this generation? It is. But we need the support of Christ's whole force. He came to save the whole world. Can we be content

to withhold from those in darkness the light that we have received?

"Today is the day of God's power; it demands a revival in the church, it is a crisis in missions and is the decisive hour," said Mr. Murray. While this great war is raging among the nations, missionary work is the battle of the great King. The mission line must be held steady with the very best of men and women. Posts are vacant in mission stations because men have been called to the colors. Thousands of heathen and native Christians are now left without shepherds. In China there are millions groping without leaders. In India one hundred and fifty thousand, begging for the saving grace of Christ, were refused baptism by the Methodist missions because they had neither the workers nor the money. The people of Africa say they will tell our God on us because we do not give them the light they are seeking. Seventy-three per cent of the world's people are in the darkness of Christless religions.

The problem of evangelizing the non-Christian world is not so much a problem in the heathen lands. The difficulties there can be met; but it is a problem in the home churches of awakening the people to work. The Boards are much in need of money, but it is more difficult to get men and women.

While the world at this time is passing through an hour of the greatest gloom, it is also passing through an hour of its greatest opportunity among non-Christian peoples. Our Christ is on trial in the world. Are we willing to go with Him and serve Him even unto victory? Are we meeting the responsibility that is placed upon us? May God help each man and woman to do our "best," not only our "bit," for when each one does his best, and not until then, will "God's will" be done on earth.

Mt. Morris College Volunteer Band.



There are more ordained ministers in the State of Iowa than in all South America, with Mexico and Central America added.—World Outlook.

The Demonstration at Umvoti

From "The Lure of Africa," by Dr. Cornelius H. Patton. Published by the Missionary Education Movement.

IN a trip which carried me through important sections of South Africa I was much favored in an early experience which enabled me to estimate the possibilities and values of the missionary work in practical as well as spiritual ways. It was at Umvoti in Natal, a station of the American Board of Commissioners for Foreign Missions, where work had been carried on for many years. A reception in my honor had been arranged in the large stone church, and as I approached the building I was wondering what impression would be made upon me by a Christian congregation after the scenes of pagan degradation which I had witnessed in other parts of the continent. Entering by the pulpit door, with a missionary who was to act as my interpreter, I found myself looking into the faces of an African congregation which completely filled the church. They were divided, the men to the left of the center aisle, the women to the right. All were neatly clothed, the men with trousers, coats, shirts, collars, and even a few neckties; the women in well-laundered calicoes and wearing sun-bonnets of brilliant hues. There was perfect decorum, as in an American church; their faces indicated earnestness and intelligence; the impression was of a congregation not only civilized but educated and prosperous. To look upon that throng was in itself a demonstration of the value of missions.

Finally, my eyes dropped to the seats immediately in front of the pulpit, and there I beheld a row of the nakedest, the dirtiest, the most unutterable pagans I had ever seen. They stretched from one wall to the other, the men on the left, the women on the right. The men were nude, save for a bunch of monkey-tails hung at the loins and a headdress of feathers which gave them a peculiarly weird appearance. Each man carried a spear. The women—how can I make my readers see those women? About their shoulders they wore a cloth which was saturated with red clay and grease. Their hair was done up also in clay and grease and hung in snakelike strings to the level of the tip of the nose. Their wild eyes peered out from among these strings

like the eyes of a French poodle. They were all of one color—skin, clothes, and hair. They were of the earth, earthy. They looked as if they had just been created by being pushed up through the mud. I had seen many savages, but none like these.

While I was wondering what brought these creatures into this decent assembly, the native chief came forward and made all clear. The chief was garbed like a city gentleman, long black coat, starched shirt, and all the paraphernalia of civilization, with not a detail omitted, even to the necktie pin. He was a Christian and a highly prosperous man, being the owner of a sugar-cane plantation. It seems he had set this scene for my special benefit. In his Zulu head he had thought out a scheme by which this American visitor should get an idea of what the missionaries had been about. Turning to the row of heathen men he commanded in a loud voice, "Stand up!" and up they got, spears in hand, a dangerous looking bunch. Turning to the women, in a still louder voice he commanded, "Stand up!" and up they got. Then turning to me he said, "Mfundisi [teacher], take a good look at these people." And I did; I took them all in—through more than one of my senses. The chief continued: "These are heathen, as you see, just like the wild beasts; and, Mfundisi, we want you to know that all of us people [he waved his arm impressively across the congregation] were once like that, just like the wild beasts, until Mr. and Mrs. Grout came among us to live. And, Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. Grout and the other missionaries who have lived among us; and, Mfundisi, when you go back to your people over the seas, we want you to tell them what a change has come over us and how grateful we are."

Was there ever a better speech or demonstration made in behalf of foreign missions? There was not another word to be said or thought on the subject. It was staring you in the face. In my response I said: "Chief, if I could take you and this row of heathen men and women with me to

(Continued on Page 99)

The Bitter Cry of the World for Christian Doctors

S. Earl Taylor in World Outlook

WE were dwellers in tents, living among the Arabs on the border of the Arabian Desert, in a land where modern principles of hygiene and sanitation are absolutely unknown, and where no doctor is to be found within ten days' journey.

In the morning and in the evening a group of suffering people would stand by our tent door. Some were afflicted with the toothache. Some had terrible running sores. One had an especially repulsive case of cancer. Many had sore eyes.

A woman came with a hand which evidently was in the first stages of blood poisoning. The hand was wrapped in a filthy rag, and had not been cleansed for days.

I shall never forget the feeling of hopelessness that was forced upon me when those poor, suffering people stood before us appealing for help, and we were without medical training or medical supplies. I said: "Oh, for a hospital and a doctor and trained nurses in a place like this!"

I was traveling in Mexico. Typhus fever was a scourge. We were warned before crossing the lines to take special precautions. In one city the population had been reduced from ninety-seven thousand to ten thousand in the course of a year by disease and the scourge of war. At times the dead were piled up outside the city limits, without help enough to bury them.

I saw towns and cities that had been devastated by typhus, typhoid and other preventable diseases, and yet no adequate steps were being taken for the necessary sanitation to prevent these diseases or for the relief of the people who were suffering and dying.

I was traveling in India. Our train stopped at night in a great city, and above the noise of the city could be heard the plaintive "Ram, Ram, Ram" of the Hindu as he called upon his god, and the "Allah, Allah, Allah" of the Mohammedan as he called upon the prophet. It was a wail of woe, and I was told that thousands of people in that part of India were dying of the bubonic plague.

I stopped in one of the large cities in India at a time when hotels and boarding houses were very crowded. I was put in a room which, strangely enough, was vacant, and I found that two days before a man had died of smallpox in that room, and the room had not been disinfected. I rode to the station in a carriage in which a smallpox patient had been taken to the hospital just before I called upon the driver.

I have traveled among people who represent half of the human race, who are living and dying without any adequate knowledge of hygiene, sanitation or medical relief, and I have prayed God that in some way the church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than the numbers of those who are slain on the battlefields of Europe.

The Christian church that places a hospital in a strategic center in the mission field is not only preparing the way for an appreciation on the part of the people of a heaven which is to come, but it is actually ushering in a new heaven here upon the earth.

LET US ALSO PRAISE

I. S. Long

OF old, God was "enthroned (margin) upon the praises of Israel" (Psa 22: 3). In short, this may be interpreted to mean that all effectual prayer is or may be accompanied with praise for the answer to the prayer just offered in His name. Indeed, we actually should praise God beforehand for having heard us, and act on the assumption that He granted us even what we asked. To this agree the words of our Lord in Mark 11: 24, where He commands us to "believe ye have received." This sort of prayer spells worlds of blessing to the individual, and might mean as much for those elsewhere for whom we should intercede.

All over India, again, God willing, there will be observed a week or longer of special evangelistic effort this winter. The date set for work in cities is February 10-17, and for village work especially, February 20-27. The purpose of this note is to request the united and earnest prayers of all the faithful for the work in sinful India during these several weeks of special effort. You can do nothing better at the home base than pray the "effectual fervent prayer of a righteous man" in behalf of your representatives abroad. We are as powerful for good as our training and your prayers make us: or as weak as our lack of faith in prayer leaves us. Oh, to "be strong in the Lord and the power of His might!"

At all our mission stations effort has been made or will be made to have our workers in readiness for a great effort to win their unconverted neighbors to faith in the only saving Name under heaven, given among men, for salvation. We are trying and praying and hoping for blessing. O brethren, join with us in prayer for victory this winter. Shall we not profit by Samuel's resolution where he said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you"? Our India workers were cheered last year by the news that Our United Volunteer Band at home will be praying for us during the time of special effort. We feel sure they will be holding up our hands again this time.

Vyara, Dec. 10, 1917.

A TESTIMONY OF A NEW CHRISTIAN

Josephine Powell

THIS is the testimony of Pada, who was formerly of the Agri caste, but has lately become a Christian. He says: "In the first place I was won by the Christian workers in time of sickness. Then later on I attended Sunday-school for a while, and received impressions from the Bible stories, and at last I was convicted of sin, and having failed to receive peace from the gods of my fathers, I came to the missionary and inquired the way. After being convinced that I would receive pardon by placing my confidence in Jesus, I requested baptism. I was questioned as to why I wanted to take this step, and my answer was 'I want to receive the pardon of my sins.' "

Before baptism he broke the marriage engagement he had made, paying his intended father-in-law ten rupees. He then turned his gods over to his brother at some expense, and then received the rite of baptism. His caste people were very, very angry and threatened him beatings and everything. They persecuted him in different ways, but he has so far stood the test well, and is bright and hopeful; so it appears that he has really experienced the new birth. His one great hope is that his own caste people will be won to Jesus by his efforts.

On last Wednesday evening he made his first attempt in the Christian Workers' meeting. He said only a few words, and then called to prayer, and the burden of his prayer was that God would have mercy on his own people and lead them to Himself. Soon after he was baptized, one of his boy friends asked him, "What have you gained by becoming a Christian?" and he answered, "I have received the pardon of my sins." He is now doing all he can to lead this boy to the Savior, and will succeed, we believe, as the boy seems interested. Pray for him; he needs your prayers.



In any one of the ten republics of South America, a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.

India Visitor Notes

Effie V. Long

OCTOBER 24 a great sorrow came upon the mission family, when Sister Rosa Kaylor left us to be with Jesus. We rejoice that she has entered into this joy so early, and yet we weep for ourselves and for sake of the work, which needed her so much, and for her companion, who is now left alone in a foreign land;—and yet not alone, for Jesus is with him every moment, and he, too, knows how to rely upon Him. It has been such a great comfort and real help to the rest of us to see how Bro. Kaylor bears up under his sorrow, and rests in the Lord's will. He goes back to his lonely home in the jungle, bravely, undaunted in faith, making larger plans for the work, and having hope of a great revival and ingathering for the Lord in the near future. Sister Powell, too, shares this sorrow, as Vada is her home, and she waited on Rosa in her sickness. Together they worked before sickness came, and she was alone in the home, when word reached her that the end had come. Only those who have passed through such experiences can fully know what they mean. Sister Powell is now out touring, and she is determined to win the people about Vada to the Lord. Pray especially for the missionaries and helpers at Vada.

Bro. Hoffert has gone back to spend the month with Bro. Kaylor, and Brother and Sister Garner are to go there for the winter months, as soon as their first-year language examination is over.

Our mission family was saddened to hear of Bro. McCann's laying down his armor and going home right in the midst of the fight. He was a brave soldier, and as such went down while in the work. We still claimed him as a member of our mission family in India, and so the loss is keenly felt by us. But his work was done and he has gone home. Sister McCann, Henry and Mary have our deepest sympathy and our prayers.

The first week of November our missionaries met at Bulsar for the yearly devotional meetings. Several could not be present,

as they felt it their duty to stay by the work, but those who were present classed it as one of the very best, if not the best meeting we have ever had. Brethren Emmert and Blough taught the Word, mornings. Bro. Stover preached at night, and afternoon and evening meetings were led by different ones. Altogether it was a glorious time and we all felt we were fed spiritually.

Just after the meetings Bro. Bloughs went to Ahwa, to take up the work, and Bro. Pittengers remained at Bulsar because of his health as we explained previously. He is gaining slowly, but it is hard to be patient when there is so much to do, and not the strength to do it. Pray for Bro. Pittenger, that he may be made strong and ready for work.

We have three girls' schools in the mission—at Bulsar, Anklesvar, and Vyara. It was decided recently to move the Bulsar school to Anklesvar and thus make it one, but larger, and better equipped and with better buildings; thus one missionary could care for it while the other is free for District work.

There are about thirty girls and seventy boys in the two boarding schools at Vyara. In the yearly examinations in November the children passed well, with a much better percentage than in the Government Boarding School near us. Our Christian teachers did good work, and to them is the praise. At the end of the Devali holidays our boys and girls came back to the schools here a week before those of the Government Boarding School, and really earlier than they had ever come, so we feel they have a love for their home here in the mission, and it is growing, so the temptation to remain at their homes and with their parents is not as great.

Sister Anna Eby has been going out to villages by the day, but expects to pitch tent Dec. 3.

Nov. 16 the Jewar king died at Karadoho, where Bro. Adam Ebey lived. No doubt they knew him quite well. He had been sick three months.

An interesting little note comes from Anklesvar: "Last week our school-children had examination. On Sunday the boys brought a thank offering to be put into the collection. It was entirely at their own suggestion that they took the offering among themselves, and from their small store of spending money given them by parents or friends they gave Rupees 2-3-0. It made us all feel good. There are thirty-one boys in the school, all from Bhil homes; some parents Christian, but not all, and with few exceptions very poor."

All of our teachers have been here on the compound from their different villages, spending the month of November in Bible study. There were two classes in teacher-training, others in Gospels, Old Testament, etc. The classes were taught by two of our Indian brethren, and the women's classes by an Indian sister, with the help of Sister Sadie Miller. The evenings are spent in singing and prayer, and we feel that most

of them have received great help from this month of effort together.

Bro. Emmerts have been spending this month at Anklesvar, as plague was all about them at Jalalpor and rats died in their cook house—a warning to vacate, and they did. They hope soon to go back to their home and work.

During the month of November, 1917, 590 new cases and 1,263 repeats, making a total of 1,558 patients, came to the Bulsar dispensary for medicine and treatment. People of all classes come. Daily two catechists or Bible teachers give Bible teaching to these people.

✓ The medical work at Bulsar has grown beyond the ability of the doctors to care for it with present facilities. In two weeks more than fifteen non-Christian families had to be refused entrance to the hospital because of lack of room. Every available room in the hospital and in the entire Christian community was occupied. Work on the permanent hospital buildings has been stopped on account of the excessively high prices due to the war. To meet the urgent need some temporary buildings are being built.



By the Roadside in India



Bro. R. C. Flory, in His Study at Liao Chou

December News From China

Emma Horning

THE governor of Shansi has sent out orders that all women shall have their high heels removed, and that all children shall have their feet unbound. If this order is carried out it will be the greatest blessing that has ever come to this province, and it looks as if the officers really meant to carry out the orders. In Ping Ting during this month nearly all of the women have removed their high heels. Anyone who goes on the street with high heels is arrested. It is very difficult for the old women to unbind their feet, so this is all that is required of them, but the children must unbind. This will be more difficult to carry out. The official of this city asked the missionaries to help him to teach the people on the streets the evils of footbinding. Accordingly Bro. Crumpacker, Bro. Vaniman and Dr. Wampler went with him several days and spoke to large crowds on the street. Now he is sending women into the homes to teach them what they must do.

Before Christmas Bro. Crumpacker held a station class for the men who were to be baptized. They came from the various stations and from this city, Ping Ting. He was assisted by Bro. Yin and others of the missionaries. December 23 fifteen

Chinese were baptized; also little Frantz Crumpacker. We have the baptistry in the church. This we fill with warm water, which makes baptizing quite convenient even in cold weather. If you in the homeland could have seen the wonderful joy and light in their faces as they came out of the water, you certainly would have thought your prayers for these people were being answered. In the evening we had the love feast, at which about one hundred and thirty were present. The spiritual atmosphere was better than at any time previous. They also gave much more towards the love feast expenses than usual. They are yearly growing in the spiritual life.

On Christmas day the Ping Ting church was filled with those who came to celebrate the birth of our Lord. Bro. Crumpacker gave us a good sermon, and the boys' school and the girls' school each gave us special hymns. The most interesting part was that of bringing gifts for the poor. Grain, vegetables and money were offered, and after services they were given to the needy. About \$20 (Mexican) was thus distributed.

The day after Christmas we held our council meeting, at which Bro. Vaniman

was advanced to the eldership and Bro. Yin was made a minister. This is the first Chinese minister to be elected, and we hope he will prove a great blessing to his people. During Bro. Crumpacker's furlough he had charge of the pastoral work here, so we feel that he has proved himself already.



Because of the floods last summer many thousands of the people of the plains are homeless this winter, and have nothing to do but travel and beg from city to city to keep from freezing and starving. Daily they pass through our city, carrying their little ones and all they possess in baskets hung from poles across their backs. Our church took up a generous collection and sent to the flooded district. Government and missions are doing all they can to relieve them, but the suffering still is beyond words. If these hungry millions only had work to do to earn something to keep themselves it would be such a blessing. Even our Christians are constantly begging us to give them something to do.



The boys' school at Ping Ting now has ninety boys and the girls' school has thirty girls. These are our workers for the future. Each year they are paying more of their expenses, and in time we hope they will be able to pay all of their expenses. Christmas Eve both of the schools gave very interesting programs which were witnessed by a large number of their parents and friends.



Bro. Flory, from Liao Chou, was with us over the holidays and helped us in a number of the services. He reports everything prospering in the mission there. Little Calvin Bright is strong again and Sister Bright is perhaps gaining a little. Sister Senger has been doing some village work besides her language and city work. At one place she found an old man who had been a Christian for some years, studying the Bible daily and trying to get his relatives also to believe, but he had received a good deal of persecution. His wife had died several years before, but he had not buried her, for he was waiting till a Christian minister came so he could have a Christian funeral. He was exceedingly happy when Sister Senger came to teach in his home, and certainly gave her a warm welcome.

Five of the new missionaries who are in the language school at Peking came to Ping Ting to spend the holidays with us. The other five could not come at this time because they had not had a successful vaccination. Smallpox has broken out and the school was afraid to have them travel for fear they would be exposed to the disease on the trains. The ones who did come had a very pleasant time, and we certainly did enjoy getting acquainted with them, for most of us had not met them before.



FINANCIAL REPORT

(Continued from Page 112)

Wisconsin.	
J. M. Fruit, Viola,	\$ 15 00
General Mission Board had	
received to Dec. 31, 1917,	\$11,871 71
During part of Jan.,	12,139 24
<hr/>	
Total received,	\$24,010 95
Remitted to Armenian and	
Syrian Relief Committee, Chi-	
cago,	9,988 83
<hr/>	
Turned over to Relief and	
Reconstruction Committee,	\$14,022 12
<hr/>	
	\$16,251 40

RELIEF AND RECONSTRUCTION FUND

This fund succeeds the Brethren Service Committee and acknowledges the receipt from the General Mission Board of,	
	\$ 156 19
Iowa.	
Leander Smith, Muscatine,	7 19
Indiana.	
Burnetts Creek Congregation,	27 52
California.	
E. M. Follis, Trigo,	10 00
<hr/>	
	\$ 201 90

YOUNG MEN'S CHRISTIAN ASSOCIATION

Pennsylvania.	
Philadelphia 1st Church Sunday-	
school, \$10.50; Parker Ford Sunday-	
school, \$2.50,	\$ 13 00
Illinois.	
Walnut Sunday-school,	1 75
<hr/>	
	\$ 14 75

RED CROSS SOCIETY

Pennsylvania.	
Philadelphia 1st Church Sunday-	
school,	11 00

FINNS

Maryland.	
C. F. Fifer, Rehobeth,	5 00

BELGIAN RELIEF

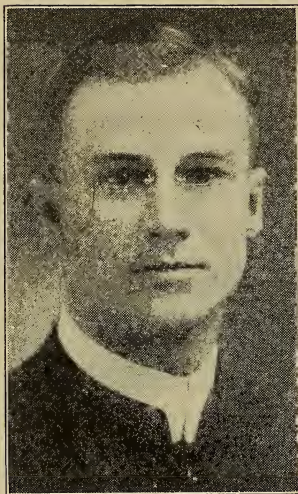
Pennsylvania.	
Philadelphia 1st Church Sunday-	
school, \$2.50; Always Willing Class,	
Waynesboro, \$25; Hooversville Sunday-	
school, \$32.75,	60 25
Kansas.	
Susan Crumpacker, Hiattville,	2 00
California.	
Chico Sunday-school,	3 81
Delaware.	
Christian Krabill, Greenwood,	5 00
Maryland.	
Della M. Galor, Boonsboro,	3 00
Received from General Mission Board,	121 41
<hr/>	
	\$ 197 97

SOLDIER TESTAMENT FUND

Received from General Mission Board,	25 78
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The Death of a Volunteer

Wm. J. Buckley



HE LIVES!

[In memory of Roy A. Frantz, student of Bethany Bible School and Mt. Morris College, and a volunteer for India, "at home with the Lord," Jan. 29, 1918.]

He is not dead! He lives!
He lives more richly than before;
He lives where sorrow is no more,
And life but pleasure gives.

He lives! We miss his song
Which cheered us on with quickened pace,
But he has seen his Savior's face,
Which we shall see ere long.

He lives! Yes, even here
In glorious majesty his life
Still stands a tower above earth's strife,
Unmoved by hate and fear.

He lives! A radiant proof
Of all God's gracious power and love;
He points our hearts to things above,
From worldly things aloof.

He lives! We hear him call
As oft he called when with us here
"O Volunteer! O Volunteer!
Oh, give to Christ your all."

He lives! His life through ours—
A hundred lives where one had been
Shall still be used men's souls to win;
Our lives are God's, not ours.

SELDOM do we realize the glory of the Christian's fellowship with God more keenly than when we watch a faithful soldier of the cross fearlessly enter the jaws of death, despairing of life, and having the sentence of death within himself; but confidently looking forward to the last moment, with the assurance that the victory and sting of death are canceled by Christ, and that the transition from earth to heaven is not to be feared, but greatly desired. It was in this confident expectation that our brother, Roy A. Frantz, an earnest member of the Mount Morris College Volunteer Band, spent his last days and hours. As the attendants at his bedside saw the glory of Jehovah manifested in him, there was born in our hearts a deep conviction that the heavenly messenger spoke truthfully when he said, "Blessed are the dead, who die in the Lord."

Roy A. Frantz was born January 28, 1895, at Mount Morris, Ill., and died January 29, 1918, at the Dixon Hospital, Dixon, Ill., aged twenty-three years and one day. When two years old his parents moved to Sterling, Ill., where the family has lived ever since, with the exception of three years spent in Dixon. When ten years old he gave his heart to the Lord. When nineteen years old the church called him to the deacon's office. In this capacity he served faithfully for two years, when the church laid upon him the responsibility of the ministry.

After completing his high school course he spent two years in Bethany Bible school. Following this he entered Mount Morris College, where was a junior at the time of his death.

Soon after entering Bethany Bible School Bro. Frantz became a foreign volunteer. His interest and activity in mission work were unlimited. While at Mount Morris he was president of the Foreign Volunteer Band. As the hour of his death approached it was evident that the mission work of the church was deeply on his heart. He mentioned it frequently, and tried to give some instructions concerning the work of the College Volunteer Band. When his fever

produced a delirious state, he still saw the great white harvest field, and repeatedly called for volunteers for service. He wondered that there were so few laborers, and tried to urge faithfulness and consecration.

The moments of intense suffering were endured bravely. So strongly did the Lord support him that he was able to undergo four operations without the aid of general or local anesthetic. As the attending physicians saw his unusual endurance they recognized the Lord's power, and one of them said, "I suppose God might have made a braver man, but I do not believe He ever did."

In times of unconsciousness our dying brother's spirit was refreshed by friends singing to him, "Jesus, Lover of My Soul," "Nearer, My God to Thee," "Rock of Ages," "Under His Wings," "What a Friend We Have in Jesus," and "I'm Going Home, to Die No more." As the music reached his ears his nerves were quieted, and regaining consciousness, he earnestly joined in the singing. But when his mother began singing some of these dear old songs to her dying son, saying, "I will sing my boy to sleep once more, just as I did when he was a babe," the voices of the other singers were hushed in quiet tears, and the mother and son consoled and encouraged each other as they sang together the songs of his infancy.

During his last rational hours Bro. Frantz spoke of his departure, and said, "These are times of joy and sadness. It is joy for me, but sorrow for you." In giving his last message to his father he said, "I go happy," and a few moments later he added, "I am on the solid rock." At the beginning of his sickness he earnestly desired to recover, but as his illness continued he soon saw that the Father had other plans for him. He was fully reconciled to this and said, "My work here is finished."

Bro. Frantz's greatest ambition was to be a foreign missionary. He had made many definite plans for a happy life of service in a distant land. In order to accomplish this he had rejected some exceptionally good business and financial opportunities. These things he counted but dross, that he might win souls for Christ. And now that the Father has called him home, and the work

that he wished to do must be done by another volunteer, let us all, as the Lord's own messengers, consecrate ourselves fully to the work to which we have been called. Our brother's dying call for volunteers is God's own call. For He, too, sees the great harvest field, and wonders where are the laborers.

My brother and fellow volunteer, will you not respond to the burden of Jehovah, as He lays the world's need and His message of salvation upon your heart? Will you also not reject all financial and social opportunities which interfere with your largest service for Christ, and give your life to feeding His sheep? When the hour of death comes we, too, shall want to feel that we are on the solid rock, and that our work here is finished; but we shall not have that pleasure if we carelessly neglect our vows of faithfulness and fail to work while it is day.

Chicago, Ill.



Sister Horning and Mrs. Chang, one of the Bible women, spent a month with the women of Yu Hsien. They were called there to open an opium refuge for women. Ten broke off opium during the month. More wanted to come to the refuge, but the place was too small to accommodate more, so we told them we would come again in the spring and take the rest in. It was a great opportunity to teach them the Gospel. We also opened some twenty homes during the time, and taught in some of them a number of times. At the same time there were some forty men in the men's refuge and twenty more waiting to enter.



The following medical work was done at Ping Ting during December, 1917:

Calls at dispensary.....	555
In-patients	18
Operations	22
Out-calls	8
Patients seen at out-stations.....	89

THE DEMONSTRATION AT UMVOTI

(Continued from Page 91)
America, and could have you visit our churches in New York, Boston, Chicago, and other places; and if I could have you make this same speech, I would convert every last remaining unbeliever in foreign missions."



SWEPT IN BY THE TIDE

RECIPE FOR SCANDAL MONGER

Take a grain of falsehood, a handful of runabout, a sprig of herb of backbite, a teaspoonful of "don't you tell it," six drachms of malice, and a few drops of envy. Stir well and let simmer for an hour. Add a little discontent and jealousy, then strain through a bag of misconstruction. Cork it in a bottle of malevolence and hang it on a skein of street yarn. Shake it occasionally for a few days and it will be ready for use. Take a few drops before going out to walk, and you will succeed.—Sel.

IF YOU WERE A HEATHEN WOMAN

If you were one of the millions of heathen women:

- Unwelcome at birth;
- Untaught in childhood;
- Unloved in wifehood;
- Uncherished in widowhood;
- Unprotected in old age;
- Unlamented when dead;

What would you ask of the Christian women of America? "Think on these things" (Philpp. 4: 8).—Selected.

HER NEW NAME

It is customary in China, when the number of children—daughters preponderating—begins to exceed the family income, to name the latest comer, "Enough." Acting upon this superstition the Lees, a native Christian couple, presented their seventh child for baptism.

"What is her name?" inquired the missionary pastor.

"Enough!" announced both parents in fervent unison.

"That will never do!" the pastor frowned. "Think of a more fitting name!" But Mr. and Mrs. Lee were smitten with stage fright and could think of nothing. The Bible woman sitting near whispered, "Call her Dorcas!" So Dorcas she was hastily named. But fancy the dismay of Mr. and Mrs. Lee when they discovered that Dorcas,

translated into the native dialect, is identical in sound with the Chinese words, "many more!"—World Outlook.

"THEY'S A KETCH IN IT"

Dr. Harvey Reeves Calkins, author of "A Man and His Money," was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd-looking farmer, he asked if he had made the matter clear. The man replied: "They's a ketch in it." "Why, my brother, I intended to make it very plain," said the speaker. "Oh, it's plain enough," replied the farmer, "but they's a ketch in it, all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—The Missionary Voice.

MINISTERS' SALARIES

Economists and others talk learnedly about living wages for industrial workers, and the employer who does not grant them is pictured as just about the scum of the earth! It is rather startling in the face of this fairly universal attitude to discover that the average annual ministerial salary in fourteen Christian denominations is \$736, which is far from a living wage in these days of high prices. The attached table printed in a recent number of the Lutheran Church Work and Observer, and extensively quoted since, speaks for itself:

Denomination	Salary	Trade	Wages
Southern Baptist	\$ 334	Soap makers	....\$1,107
Disciples	526	Fancy box makers	1,145
United Brethren	547	Furniture makers	1,194
M. E. Church, So.	681	Machine shop	
Northern Baptists	683	workers	.....1,257
M. E. Church, No.	741	Paint and varnish	
Lutheran	744	workers	.....1,441
Presbyterian, So.	868	Wall-paper work-	
Congregational	880	ers	.....1,508
Reformed Church	923	Billard tablemak-	
Presbyterian, No.	977	ers,	1,511
Universalists	987	Paper and pulp	
Protestant Epis.	994	makers	.....1,813
Unitarian	1,221	Carpet and rug	
Workers in baker-		makers	.....1,825
ies	804	Pencil makers	.....1,869
Railroad car shop		Moving picture	
workers	907	men	.....1,913
Photo-engravers	1,807		

—Men and Missions.

Weekly Prayer Hour

Anna Beahm

March 10-16.—MISSIONARIES IN LANGUAGE STUDY.

Praise the Lord that so many are earnestly at work on the field, learning the language!

Pray for the teachers, who direct, and for the missionaries in their difficult task of learning the language.

Remember personally the new workers in China: Grace Clapper, Edna Flory, Byron Flory and wife, W. J. Heisey and wife, Myrtle Pollock, Mary Schaffer, and Norman Seese and wife. In India: Howard Alley and wife, Ella Ebbert, Lillian Grisso, and Anetta Mow.

Pray also for those who are in their second year of language study.

March 17-23.—MISSIONARIES ON FURLOUGH.

Our schools and many of our churches can testify to the fact that great and lasting inspiration has come from those who have returned from the furling line. Let us pray earnestly for them, as follows: Sisters Winnie Cripe and Minerva Metzger are visiting churches; Sister Ida Shumaker is visiting some of our colleges and the churches of Western Pennsylvania; Brother and Sister A. Eby are spending this school year at Manchester College; pray also for their two little girls, Lois and Leah; Brother and Sister Q. A. Holsopple and their little daughter are living at Elgin, Ill. Brother and Sister E. H. Eby are living at McPherson, Kans., with their three little boys, while Bro. Eby spends most of his time out among the churches in behalf of missions.

Pray that these may have real physical rest, and that God will restore them their bodies enough for them to do the work of a missionary, and give them all-needed strength.

Pray for those who, having been on furlough, have lately returned to the field.

March 24-30. — MISSIONARY CHILDREN.

The junior department of our foreign missionary force deserves our prayers. They are on the field in the midst of so many diseases and disagreeable conditions.

Pray for their health and moral safety. They do not have many of the educational advantages of children in America. Pray that their education may not be hampered. Think especially of those who are separated from their parents while they are attending school in this country. Pray that their lives may mean much in their respective schools.

March 31-April 6.—EDUCATIONAL AND EVANGELISTIC PROBLEMS OF THE MISSION FIELD.

Praise the Lord for the baptisms in India; for the women and children who have come to the Lord at Anklesvar; for the new interest and the baptisms at Jalalpor, the fruit of earnest labor.

Praise the Lord for the dear Chinese sisters who are so earnestly preparing to teach their countrywomen.

Praise the Lord for the interest taken in the widespread evangelistic campaign in India.

Pray for the brethren in China and India, who are directing the native Christian preachers in the villages as they preach the Word.

Pray for the young Indian ministers, who show signs of very useful lives for their countrymen.

Pray for the teachers and pupils in all the schools in India and China.

Pray for the field committees in India and China in the direction of the evangelistic and educational work. So many problems come up that can be solved only as divine wisdom is given. You can help the missionaries get the needed wisdom!



Swinging at Ping Ting
Kao Shih Fang, a small orphan boy, is on the swing



THE JUNIOR MISSIONARY

Spider and Dog: An African Folk Story

Alice Carter Cook, in "Everyland"

THIS is a story about the long-ago time when Mr. Spider was the quickest and smartest and greediest of all the animals. He held his head high on top of his long, spindle legs, and looked scornfully down on his friends and neighbors. There is a book that tells us, "Pride goeth before a fall"; perhaps if Mr. Spider had read his Bible carefully, this story might not have happened.

Dog, too, has lived in this earth of ours a long, long time. He is a good friend to have. He will follow those whom he loves through fire and water. He knows when to jump up and bark, and, if necessary, he can bite. He knows, too, how to lie still and wait for his turn to come. You can trust him to watch, and when the time comes to act, he will not fail you. That is the way Dog has been ever since the earth was a mere baby.

Now it happened once that all the animals were called together to harvest the rice. Dog was there, and Deer and Leopard and Elephant and Hog and Wild-cat and Lion and Monkey and many others. Before they went out to cut rice, each chose a partner for dinner, for each animal was to share his bowl of rice with some other; that was the old, old custom.

So Spider walked around among them all and looked down on them from the top of his long, spindle legs, and he thought about them this way: "There's Leopard; he's a savage fellow; I don't want to eat dinner with him. And there's Deer; he's a quick little man; he eats too fast for me. And there's Elephant; he can take the whole meal—bowl and all—into his mouth at one swallow; I don't want to eat my dinner with him. And there's Dog, half asleep, stupid thing; let me take a good look at him. . . ."

So Spider walked slowly around Dog, and Dog lay still, his eyes closed and his mouth shut so nice and tight that Spider

couldn't see it at all, and Spider said, "That Dog hasn't any mouth; he's the fellow for me." So Spider went to the headman who made the feast, and said that he and Dog would take their dinner together in the same bowl. He thought he would have twice as much for himself as anybody else, for, if Dog had no mouth, how could he eat?

Then the headman beat the big, hollow wooden drum, and the people all went out to cut the rice. Dog worked with a will; he didn't stop to talk; he just worked like a beaver. But Spider ran around from one place to another, joking and talking and watching every one else work, and when he saw how Dog worked without a word, he made a song about Dog and went around singing it. Probably it would have sounded like this to you:

"Balee o boolee a ban o bugh boo
Budo-e juloo a booloo d woo,"

but translated into English, it meant:

"Dat 'ere Dog; see dat 'ere Dog
Working all the day, working all the day,
All for nothing, nothing, working all the day.

"See our mouths; watch us eat;
When the day is over,
When our work is ended,
Watch us eat the good, white rice so sweet!

"But dat 'ere Dog; see dat 'ere Dog
With no mouth; how can he ever eat?
See dat Dog a-working all the day,
All for nothing, nothing, working all the day!"

So Spider went around singing, but Dog worked right along, paying not the slightest attention to Spider or his song.

Finally all the rice was cut, and the drum beat again, and the workers hurried back to the town.

The village fire was burning brightly, and over it hung enormous black kettles, full, full to the brim of snowy, flaky rice.

The headman and his wives stood by the fire with long wooden ladles in their hands. The harvesters helped themselves to the wooden bowls which lay about in piles, and coming two by two to the fire, received their portion of the smoking rice. Spider went dancing and singing all over the town, so happy, waiting for Dog, who came last of all from the field, and telling every one that he was to have a bowl of rice all to himself, for his partner, Dog, had no mouth.

Dog came tranquilly along, tired with his day's work, but saying nothing. Spider rushed up to him, saying, "Come along, Partner; we'll get our rice now that you are here; we're going to have plenty of rice, you and I."

Dog said nothing, but trotted quietly after Spider, who picked out the biggest bowl he could find and had it filled at the fire, then carried it to an empty hut, where he set it down.

"It's too hot to eat just yet," said Spider. "Watch it, Partner; I'll be back soon, after I've seen some of my friends."

Dog didn't say anything, but lay down beside the bowl, and Spider went away singing,

"Oh, the rice, the rice! the white, hot rice!
Taste it; taste it; oh, so nice!

Now the day is over,
Now our work is ended,

Watch us eat the good, nice, sweet, hot
rice!"

And he ran through the town, talking and joking with his friends while they ate their rice. Everywhere the people offered him rice, but he said, "No, if I eat your rice now,

I can't eat that bowl of rice waiting for me in the house. I don't want to spoil my dinner."

Finally, when it was late, and every one else had finished eating, happy old Spider went back to the house.

There lay Dog, sound asleep, full, beside the empty bowl. Dog had worked hard and had been very hungry, but he was satisfied now. Spider had spent all his time making fun of Dog, and when he came in and saw Dog lying there in the ashes beside the empty bowl, he said, "Why, Dog, where is my rice? Where have you put my rice? Heh?"

Dog didn't say a word; he just lay still. You see, he had no mouth!

Then, after a while, Spider got angry, Dog lay so still; and he shouted, "Now I'm going to take you outside, if you don't give me an account about that rice!"

But Dog lay still. You see, he didn't have any mouth!

Then, after a while, Spider decided to lift Dog out of doors. He came softly up behind Dog and tried to lift him.

"Bow-wow-wow-wow-wow—w o w—wow-wow—!" Dog thundered so that the mud fell off the walls of the hut.

Spider, at one leap, sprang behind the mat that hung on the wall, and there he has been ever since, afraid to come out and always hungry.

Just look behind the curtains and pictures in your own house, and perhaps you will find him hiding still, unless your mother is the very best housekeeper in the whole world.



Esther and Calvin Bright Feeding Their Pets at Liao Chou

FINANCIAL REPORT

CORRECTIONS

In the financial report in February Visitor the \$30.00 credited to A Sister, Northern California, under Armenian and Syrian Relief, should appear under Southern District, instead.

Under World Wide in the January Visitor the \$50.00 credited to Mt. Morris, Northern Illinois, was intended for another purpose and should not appear here. This will decrease the total of World Wide by that amount.

In the December Visitor under World Wide the \$45.00 credited to Pittsburgh, Western Pennsylvania, was sent us by mistake and should not appear in that report. This decreases the total for World Wide by that amount.

In the February Visitor under Armenian and Syrian Relief the \$15.50 credited to a brother and family, Washington, should be \$5.50 to Armenian and Syrian Relief and \$10.00 to World Wide. This decreases the total of Armenian and Syrian Relief by \$10.00 and increases the total of World Wide by \$10.00.

During the month of January the General Mission Board sent out 154,803 pages of tracts.

During January the Board received the following contributions to its funds:

WORLD-WIDE

Pennsylvania—\$3,733.78.

Western District, Congregations.
Pittsburgh, \$8.71; Summit Mills, \$22.76; Mt. Zion, W. Va., \$25,\$ 56 47
Christian Workers,
Uniontown, 27 18
Estate Hannah A. Buck, 3,270 70
Individuals.

Sallie A. Helman, \$5; I. G. Miller, \$1.20; John Wells, \$1; Sam'l C. Johnson, \$35.40; Sarah A. Johnson, \$1; Caroline Moyers, \$5; Lydia Umbel, 50 cents; Cora Christner, \$2; Thos. Harden and family, \$1; R. T. Hull (marriage notice), 50 cents; J. W. Wegley (marriage notice), 50 cents, 53 10
Middle District, Sunday-schools.

Point, Dunnings Creek, \$5; Snider Cross Roads, Woodbury, \$40, 55 00
Individuals.

T. T. Myers, \$1.50; John Snoberger, \$3; I. B. Replogle, \$1.20; Samuel R. Snyder, \$3; Annie E. Miller, \$5; James C. Wineland, \$1; C. B. Teeter, \$2; Edw. Harden, wife and daughter, \$2.50; Rachel Rhodes, \$1; D. G. Snyder, \$1, Eastern District, Congregations, 21 20

West Green Tree, \$48; Spring Grove, \$6.50, 54 50
Aid Society.

Elizabethtown, 10 00
Elizabethtown College Bible Institute, 82 64
Individuals.

Abram Fackler, \$1; Cassie and Fannie Yoder, \$1; Lucina Hersberger, \$1, 3 00
Southern District, Congregations.

Gettysburg, Marsh Creek, \$3.99; Friends Grove, Marsh Creek, \$3.37, 7 36
Sunday-schools.

Raven Run, \$2.25; Free Spring, Lost Creek, \$5, 7 25
Individuals.

Sister Hershey and Class, Gettysburg, \$3; Sister Elizabeth Bushman, Gettysburg, \$2; G. W. Harlach, \$1.50; Chas. C. Brown, \$10; C. W. Reichard, \$3; H. J. Shallenberger, \$5; Solomon Strauser, \$6.30; Grace Hykes, \$1; M. O. Myers, \$6, 37 80
Southeastern District, Congregation.

Coventry, 24 50
Sunday-school.

Coventry, 20 08
Individual.

Jos. Fitzwater, 3 00

California—\$2,652.52.

Northern District, Congregations.
Empire, \$82.08; Strathmore, \$58.15; Macdoel, \$28; Chico, \$11.35; Fresno, \$27.25; Patterson, \$1,\$ 207 83
Estate of Wm. Trostle, deceased, .. 2,239 65
Individuals.

Henry S. Sheller, \$5; J. A. Calvert, \$20; Abbie Miller, \$5; T. N. Beckner, \$2.60; Sarah J. Beckner, \$1; D. L. Forney, \$9.50, 43 10
Southern District, Congregations.

La Verne, \$101.79; South Los Angeles, 25 cents, 102 04
Individuals.

E. P. Fike, \$5; Mrs. M. Hepner, \$5; Magdalena Myers, \$5; J. Z. Gilbert, \$2.60; I. G. Cripe, \$5; Frank R. Hartman, \$21.30; Edmund Forney, \$3; Mrs. Elizabeth B. Minnich, \$3; A sister, \$10, 59 90

Maryland—\$1,126.45.

Western District, Individuals.
A. L. Sines, \$10.80; John Merrill and family, \$10; Mary E. Arnold, \$5; Minnie B. Miller, \$1; Brother and sister Jesse C. Merrill, \$3.65, 30 45
Middle District, Congregation.

Hagerstown, 30 00
Individuals.

Eli Yourtee, Deceased, \$200; Caleb Long, \$10; Barbara E. Stouffer, \$2.50; Mary L. Stouffer, \$2.50, 215 00
Eastern District, Congregation.

Middletown Valley, 2 00
Individuals.

Tillie S. Barnes, \$210; Phenie E. Weigle, \$210; Lydia A. Trostle, \$210; Mrs. Chas. D. Bonsack, \$210; Wm. E. Roop, \$5; Amos Wampler, \$1; John D. Roop, \$3, 849 00

Kansas—\$439.99.

Northwestern District, Sunday-school.
Quinter, 6 35
Individuals.

Sarah Horting, \$2; Mary R. Moler, 50 cents, 2 50
Northeastern District, Sunday-school.

Sabetha Primary, 31 92
Individuals.

J. W. Mosier, \$14; Susan Cochran, \$1; A brother, \$300; An individual, \$1, Southwestern District, Sunday-school.
West Wichita, 3 72
Individuals.

J. D. Yoder, \$50; Daisy E. Peck, \$25; S. M. Brown, \$2.50; Elsie Taylor, Peabody, \$1.50; Lena Peel, 50 cents, 79 50

Ohio—\$341.58.

Northwestern District, Congregations.
Sugar Creek, \$52; Blanchard, \$5.13, 57 13
Individuals.

J. R. Spacht, \$30; S. H. Vore, 90 cents; J. W. Keiser (marriage notice), 50 cents; David Byerly (marriage notice), 50 cents; L. E. Kauffman, \$1.20, Northeastern District, Sunday-school.
Freeburg, 96 60
Individuals.

Mr. and Mrs. Ray Helser, \$50; Geo. H. Irvin, \$40; Isaac Brumbaugh, \$10; Geo. Hartsough, \$5; Mary E. Strauser, \$1.40; Mrs. Allen Toms, \$1; Sadie Moherman, \$1; D. J. Lantz, 50 cents, 108 90
Southern District, Congregations.

Middletown, \$2.35; Ludlow, \$6.25, 8 60
Sunday-school.

Georgetown, 20 00
Christian Workers.

Newton, 10 00
Individuals.

Jesse K. Brumbaugh, \$1.20; W. C. Teeter, \$1.20; W. H. Folkerth, \$1.20; Sarah Stover, \$1; Elias Stauffer, \$2.40; Mrs. J. B. Brandt, 25 cents, 7 25

Virginia—\$316.34.

First District, Congregation.

Chestnut Grove, Pleasant View,\$ 5 03
Individuals.

J. W. Layman, \$100; A. C. Riely, \$100; Pauline Nolley, \$10; J. B. Spangler, W. Va., \$10; Josie Snuffer, 65 cents, . 220 65
Second District, Sunday-school.

Glade Summit, 24 50
Individuals.

W. H. Sipe, \$10; Lethe A. Liskey, \$1.20; S. A. Garber, \$1; Nannie J. Miller, 40 cents; Jennie Lintecum, \$1; A. J. Miller, \$1; Bettie E. Caricofe, 50 cents; Mattie V. Caricofe, 50 cents; D. C. Cline, \$1; Benj. F. Miller, 25 cents; Sam'l. L. Huffman, \$1.20; D. S. Neff, \$1.50; Mrs. P. J. Carun, 50 cents; Jacob H. Cline, \$1; M. D. Hess, 25 cents; A. B. Glick, 50 cents; Jas. R. Shipman, \$1.50; E. D. Kindig, \$1; John S. Flory, \$1.50; John D. Huddle, 30 cents, 26 10

Northern District, Congregations.

Mountain Grove, \$3; Rough Run, South Fork, \$1.86, 4 86
Sunday-school.

Unity, Fairview, 5 00
Individuals.

Frank Stultz and wife, \$2; B. W. Neff, 40 cents; Susannah Flory, 50 cents; John H. Kline, \$5; D. C. Zigler, 50 cents; Mrs. J. G. Kline, \$1; J. N. and Hettie E. Smith, \$1; Wm. E. Hamilton, \$1; D. M. Good, \$2.50; S. Frank Cox, 50 cents, 14 40
Southern District, Congregation.

Germantown, 8 40
Individuals.

Sarah Keith, \$1; Sarah A. Knicely, 50 cents, 1 50
Eastern District, Sunday-school.

Hollywood, 2 70
Individuals.

J. M. Garber, \$1.20; Geo. W. Shaffer, \$2, 3 20

Indiana—\$242.20.

Northern District, Congregations.

Wakarusa, \$12; Baugo, \$11.17, 23 17
Sunday-schools.

Rock Run, \$22.79; Pine Creek, Goshen, \$10.20; First South Bend, \$10, 42 99
Individuals.

Annetta Johnson, \$2.50; Elizabeth Hay, \$5; Melvin D. Neff, \$10; Christian Stouder, \$5; Elias and Rachel Fashbaugh, \$9; Amanda A. Hoover, \$1; Celia A. Swihart, \$3; Levi Zumbrun, \$10.19; Mary A. Lammedee, \$2.50, 48 19
Middle District.

Adult Bible Class, Peru, 23 00
Individuals.

David C. Wolf, \$25; David Eikenberry, \$2; Wm. M. Eikenberry, \$4; Edw. Kintner (marriage notice), 50 cents; J. D. Rife, \$1.20; Eld. Otho Winger (marriage notice), 50 cents; Odis P. Clingenpeel, \$2; Isaac L. Shultz, \$1.20; James Hime-lick, \$2.50; Leroy Graft, \$5; A brother, \$3.75, 47 65
Southern District, Sunday-school.

Mt. Pleasant, 13 70
Individuals.

Mary L. Himes, 50 cents; Catharine Bowman, \$1; Flora A. Benham, \$25; Sister Josiah Brower, \$12; Wm. Stout, \$5, 43 50

North Dakota—\$190.45.

Cando, 36 45
Individuals.

M. P. Lichty, \$120; J. M. Sadler, Sr., \$10; D. M. Shorb (marriage notices), \$1; Henry Kile, \$5; Elizabeth Kile, \$3; A brother, Golden Willow, \$1; A brother, \$14, 154 00

Illinois—\$171.75.

Northern District, Congregations.

Franklin Grove, \$119.05; Mt. Morris, \$18, 137 05

Individuals.

Price Umphlet, \$5; Collin Puterbaugh, \$5; W. R. Bratton, \$5; E. P. and Alice Trostle, \$5; D. C. McGonigh, \$2.50; A. L. Moats, \$1.20; Frank N. Sargent (marriage notice), 50 cents; R. H. Nicodemus (marriage notice), 50 cents,\$ 24 70
Southern District, Individual.

Sister B. S. Kindig, 10 00

Iowa—\$145.85.

Northern District, Sunday-school.

Greene Home Department, 8 45
Classes.

I. T. Class, Waterloo, \$15; Loyal Helpers, South Waterloo, \$14.25, 29 25
Individuals.

L. W. Kennedy, \$10; H. E. Slifer, \$10; J. S. Hershberger, \$1.50; L. M. Eby, \$1.25; Bertha Ruble, \$1; Uriah S. Blough, \$4; Louise Messer, \$2.50; Conrad Messer, \$2.50; Hannah C. Messer, \$1; Julia A. Gilbert, 20 cents, 33 95
Middle District, Individuals.

Frank Rhodes, \$10; Daniel Fry, \$3; Martin Suck, \$1; Lydia Ommen, \$1, .. 15 00
Southern District, Congregation.

Monroe County, 7 00
Individuals.

W. G. Caskey, \$1.20; Nora Bolton, \$1; A brother and sister, \$50, 52 20

Nebraska—\$129.00.

Individuals.

David Neher, \$100; D. E. Price, \$25; Wm. McGaffey, \$2; Sara Kohler, \$1; Edgar Rothrock (marriage notices), \$1, 129 00

Wisconsin—\$100.00.

Individual.

J. M. Fruit, 100 00

Idaho—\$97.75.

Sunday-school.

Clearwater, 10 00
First Bible Class, Winchester, 6 75
Individuals.

Perry H. Sanger and family, \$75; Franey and Lanson Clavin, \$2; M. M. Custer, \$1; Individuals, \$3, 81 00

Oklahoma—\$74.38.

Congregations.

Big Creek, \$23.56; Washita, \$22.47; Elk City, \$20.50, 66 53
Individuals.

J. S. Merkey, \$4.35; Z. G. Church, \$3.50, 7 85

West Virginia—\$67.00.

First District, Individuals.

W. W. Bane and wife, \$50; Jos. Rembold, German Settlement, Maple Spring, \$10; Susan Harvey, \$3; A. A. Rotruck, \$1; Laura E. Richman, \$1; Miles Hamilton, W. Pa., \$1; J. F. Hamilton, W. Pa., \$1, 67 00

Missouri—\$49.66.

Middle District, Congregation.

Prairie View, 6 66
Individuals.

Wm. H. Wagner, \$2.50; Nannie C. Wagner, \$2.50; Mary M. Cox, 50 cents; A sister, \$2.50, 8 00
Southern District, Individuals.

C. W. Gitt, \$25; Stella Will, \$5; Two sisters, \$5, 35 00

Colorado—\$36.95.

Western District, Individual.

J. D. Coffman, 10 00

Northeastern District, Congregation.

Sterling, 1 80
Individuals.

H. S. Knoll, \$22.15; Jeanette Barnhart, \$2, 24 15
Southern District, Individual.

Joel O. Bowser, 1 00

Washington—\$33.00.

Congregation.

East Wenatchee, 30 00

Individuals, 3 00

Minnesota—\$23.57.

Sunday-school.

Minneapolis, 13 57
Workers Class, Minneapolis, 10 00

Alabama—\$21.20.

Individuals.

W. A. Maust, \$20; W. B. Woodard,
\$1.20,\$ 21 20**Montana—\$20.00.**

Individual.

A. B. Vannoy, 20 00

Oregon—\$15.50.

Congregations.

Myrtle Point, \$9; Portland, \$4, 13 00

Individual.

C. Fitz, 2 50

Arkansas—\$10.00.

Individual.

A. J. Burris, 10 00

Michigan—\$8.20.

Individuals.

Geo. E. and Tillie Stone, \$5.20; Aman-
da Wertenberger, \$2; Ella Keith, \$1, .. 8 20**North Carolina—\$7.00.**

Individuals.

P. E. Faw and wife, 7 00

Delaware—\$4.00.

Individual.

Christian Krabill, 4 00

Texas—\$3.00.

Individual.

F. G. Gross, 3 00

Canada—\$1.10.

Western District, Individual.

B. Protzman, 1 10

Tennessee—\$1.00.

Individual.

Mary Loyd, 1 00

Kentucky—\$0.40.

Individual.

Owen Barnhart, 40

Unknown—\$7.00.

Unknown, 7 00

Total for the month,\$10,070 62

Previously received, 56,246 00

For the year so far,\$66,316 62

INDIA MISSION**California—\$106.96.**

Northern District, Congregations.

McFarland, \$100; Trigo, \$6.96, 106 96

Illinois—\$51.20.

Northern District, Congregation.

Mt. Morris, 40 00

Individuals.

Mrs. Margaret R. Williams, \$5; Albert

Journey, \$5, 10 00

Southern District, Congregation.

Liberty, 1 20

Virginia—\$46.63.

First District, Congregation.

Roanoke City, 46 63

Pennsylvania—\$13.43.

Middle District, Congregation.

Williamsburg, 5 48

Eastern District, Individuals.

A brother and sister, 8 00

Kansas—\$12.50.

Northeastern District, Sunday-school.

Sabetha, 7 50

Southwestern District, Individual.

J. D. Yoder, 5 00

South Dakota—\$2.00.

Individual.

Margaret Hazlett, 2 00

Oregon—\$2.00.

Individuals.

A. E. Troyer and wife, 2 00

Missouri—\$2.00.

Southern District, Individuals.

Two sisters, 2 00

North Dakota—\$1.10.

Congregation.

Cando, 1 10

Total for the month,\$ 237 87

Previously received, 2,008 37

For the year so far,\$ 2,246 24

INDIA ORPHANAGE**Pennsylvania—\$233.43.**

Western District, Sunday-schools.

Pike, Middle Creek, \$13.43; Maple

Glen, \$16,\$ 29 43

Aid Society.

Meyersdale, 30 00

Classes.

Intermediate, \$8.75; Junior Boys,

\$3.45; Junior Girls, \$16.80; Primary, \$10,

Individuals. 39 00

A brother and sister, Manor, 25 00

Middle District, Sunday-schools.

Williamsburg, \$30; Spring Run, \$20,

Christian Workers. 50 00

Spring Run, 20 00

Individual.

Francis Baker, 30 00

Eastern District, Aid Society.

Elizabethtown, 5 00

Southern District, Individual.

Nora S. Sausman, 5 00

Indiana—\$122.85.

Middle District, Sunday-school.

Flora, 36 62

Aid Society.

Manchester, 10 00

Classes.

No. 4, Burnetts Creek, \$36.54; Anti-

Can't, Salamonie, \$23, 64 54

Individual.

Grace M. Murphy, 5 00

Southern District, Class.

Leaders, Rossville, 5 19

In Memory of Mary Lorenz, 1 50

Illinois—\$92.00.

Northern District, Sunday-school.

Elgin Primary, 20 00

Individuals.

Lizzie Studebaker, \$20; A sister,

Yellow Creek, \$52, 72 00

Kansas—\$76.35.

Northeastern District, Christian Work-

ers. 20 00

Kansas City, Central Avenue, 20 00

Southwestern District, Congregation.

Eden Valley, 15 00

Sunday-schools.

Conway Springs, \$10.74; Monitor Ele-

mentary, \$9.61, 20 35

Individuals.

J. D. Yoder, \$20; G. Bloudefield, \$1,

Ohio—\$63.68. 21 00

Northeastern District, Sunday-schools.

Canton City, \$20; Freeburg, \$20;

Hartville Primary, \$3.66, 43 66

Southern District, Sunday-school.

Pittsburg, 20 00

Nebraska—\$50.00.

Sunday-school.

Beatrice, 20 00

Class.

Till Try, Afton, 5 00

Individuals.

Florence Fouts, \$20; Mary A. Hargle-

road, \$5, 25 00

Michigan—\$16.00.

Sunday-school.

Crystal, 16 00

Iowa—\$5.00.

Southern District, Sunday-school.

South Keokuk, 5 00

Missouri—\$2.00.

Southern District, Individuals.

Two sisters, 2 00

Total for the month,\$ 661 29

Previously received, 2,039 34

For the year so far,\$ 2,700 63

INDIA BOARDING SCHOOL.**Virginia—\$100.00.**

Second District, Aid Society,

Lebanon, 25 00

Class.

Lebanon, 25 00

Individual.

A sister, 50 00

Colorado—\$50.00.		
Northeastern District, Sunday-school.		
Sterling,	\$	50 00
Pennsylvania—\$50.00.		
Middle District, Aid Society.		
Koonitz, New Enterprise,		25 00
Eastern District, Aid Society.		
Elizabethtown,		5 00
Workers, Lebanon-Midway,		20 00
Oklahoma—\$44.15.		
Congregation.		
Cordell,		44 15
Illinois—\$25.00.		
Northern District, Individuals.		
Mr. and Mrs. Roy Frey,		25 00
California—\$12.50.		
Southern District, Christian Workers.		
Hemet,		12 50
Iowa—\$12.50.		
Middle District, Christian Workers.		
Panther Creek,		12 50
Indiana—\$10.50.		
Northern District, Sunday-school.		
Oregon—\$5.00.		
Individual.		
A. L. Buck,		5 00
Washington—\$3.25.		
Congregation.		
Wenatchee Park,		3 25
North Dakota—\$0.60.		
Congregation.		
Cando,		60
Total for the month,	\$	313 50
Previously received,		1,128 25
For the year so far,	\$	1,441 75

QUINTER MEMORIAL

Pennsylvania—\$171.50.		
Western District Aid Society.		
Windber,		5 00
Middle District, Aid Societies.		
Leamersville, \$12.50; Leamersville		
Junior, \$5; Huntingdon, \$149,		166 50
Iowa—\$50.00.		
Middle District, Aid Society.		
Dallas Center,		50 00
Virginia—\$37.50.		
Second District, Aid Societies.		
Beaver Creek, \$27.50; Bridgewater		
Junior, \$10,		37 50
New Mexico—\$25.00.		
Aid Society.		
Miami,		25 00
Oregon—\$15.00.		
Aid Society.		
Ashland,		15 00
Ohio—\$15.00.		
Southern District, Aid Society.		
Rush Creek,		15 00
Washington—\$10.00.		
Aid Society.		
Centralia,		10 00
Illinois—\$3.50.		
Northern District, Aid Society.		
Mt. Morris,		8 50
West Virginia—\$5.01.		
Second District, Aid Society.		
Pleasant View,		5 01
California—\$5.00.		
Southern District, Aid Society.		
Pasadena,		5 00
Total for the month,	\$	342 51
Previously received,		5,942 25
For the year so far,	\$	6,284 76

QUINTER MEMORIAL HOSPITAL EQUIP-
MENT

Illinois—\$35.00.		
Southern District, Aid Society.		
Virden,		35 00
Iowa—\$25.00.		
Middle District, Aid Society.		
Dallas Center,		25 00

Ohio—\$10.00.		
Southern District, Aid Society.		
Brookville,	\$	10 00
Indiana—\$3.00.		
Southern District, Aid Society.		
Muncie,		3 00
Total for the month,	\$	73 00
Previously received,		134 00
For the year so far,	\$	207 00

INDIA HOSPITAL

Pennsylvania—\$10.00.		
Eastern District, Aid Society.		
Elizabethtown,		10 00
Maryland—\$5.00.		
Eastern District, Individual.		
D. E. Miller, Washington, D. C., ...		5 00
Indiana—\$2.00.		
Southern District.		
In Memory of Mary Lorenz,		2 00
Total for the month,	\$	17 00
Previously received,		1,181 64
For the year so far,	\$	1,198 64

DAHANU HOSPITAL—INDIA

Iowa—\$14.36.		
Middle District, Christian Workers.		
Dry Creek Junior,		14 36
Pennsylvania—\$10.00.		
Eastern District, Aid Society.		
Elizabethtown,		10 00
Total for the month,	\$	24 36
Previously received,		355 85
For the year so far,	\$	380 21

INDIA WIDOWS' HOME

California—\$5.00.		
Southern District, Aid Society.		
Pasadena,		5 00
Total for the month,	\$	5 00
Previously received,		92 25
For the year so far,	\$	97 25

CHINA MISSION

Virginia—\$75.93.		
Northern District, Individual.		
L. D. Wakeman,		50 00
Eastern District, Individual.		
Ada Carter,		5 00
Second District, Sunday-school.		
Elk Run,		20 93
California—\$21.00.		
Southern District, Individuals.		
A. A. Neher and wife,		21 00
Pennsylvania—\$12.82.		
Eastern District, Christian Workers.		
Ridgely, Md.,		12 82
Kansas—\$12.50.		
Northeastern District, Sunday-school.		
Sabetha,		7 50
Southwestern District, Individual.		
J. D. Yoder,		5 00
Ohio—\$8.06.		
Southern District, Sunday-school.		
Cottage Grove, Four Mile,		8 06
Illinois—\$5.00.		
Northern District, Individual.		
A sister, Yellow Creek,		5 00
Maryland—\$5.00.		
Eastern District, Individual.		
D. E. Miller, Washington, D. C., ...		5 00
Nebraska—\$5.00.		
Individual.		
Mary A. Hargleroad,		5 00
Missouri—\$2.00.		
Southern District, Individuals.		
Two sisters,		2 00
Total for the month,	\$	147 31
Previously received,		2,274 70
For the year so far,	\$	2,422 01

CHINA ORPHANAGE

Indiana—\$66.00.		
Northern District, Aid Societies.		
Walnut, \$22; West Goshen, \$22,	44	00
Southern District, Individuals.		
A. C. and Katie Metzger,	22	00
Ohio—\$53.00.		
Northeastern District, Individuals.		
A. C. Mishler, \$20; Geo. Hartsough, \$6,	26	00
Southern District, Individuals.		
Mrs. Harvey Mote, \$22; Bro. and Sister Jno. H. Rinehart, \$5,	27	00
Pennsylvania—\$27.00.		
Western District, Christian Workers.		
Scalp Level,	11	00
Middle District, Christian Workers.		
Tyrone,	11	00
Eastern District, Aid Society.		
Elizabethtown,	5	00
Michigan—\$20.89.		
Sunday-school.		
Sunfield,	20	89
Kansas—\$20.00.		
Southwestern District, Individual.		
J. D. Yoder,	20	00
Oregon—\$5.00.		
Sunday-school.		
Evergreen, Myrtle Point,	5	00
California—\$5.00.		
Southern District.		
Los Angeles Junior Endeavor,	5	00
Missouri—\$2.00.		
Southern District, Individuals.		
Two sisters,	2	00
Total for the month,	\$	198 89
Previously received,		609 68
For the year so far,	\$	808 57

CHINA HOSPITAL

Iowa—\$39.13.		
Middle District, Christian Workers.		
Dallas Center,	39	13
Pennsylvania—\$18.05.		
Eastern District, Sunday-school.		
Newville, Elizabethtown,	8	05
Aid Society.		
Elizabethtown,	10	00
Indiana—\$2.00.		
Southern District.		
In Memory of Mary Lorenz,	2	00
Washington—\$0.50.		
Cheerful Workers, Wenatchee,		50
Total for the month,	\$	59 68
Previously received,		716 33
For the year so far,	\$	776 01

HIEL HAMILTON HOSPITAL

California—\$50.00.		
Southern District, Individual.		
I. G. Cripe,	50	00
Total for the month,	\$	50 00
Previously received,		1,230 03
For the year so far,	\$	1,280 03

LIAO CHOU GIRLS' SCHOOL BUILDING

Indiana—\$10.43.		
Northern District, Women's Bible Class.		
First South Bend,	10	43
Pennsylvania—\$5.00.		
Eastern District, Aid Society.		
Elizabethtown,	5	00
Total for the month,	\$	15 43
Previously received,		16 04
For the year so far,	\$	31 47

CHINA BOYS' SCHOOL

Illinois—\$25.00.		
Northern District, Individuals.		
Mr and Mrs. Roy Frey,	25	00

Pennsylvania—\$5.00.

Eastern District, Aid Society.		
Elizabethtown,	\$	5 00
Montana—\$4.88.		
Grandview Boys and Girls Mission Band,	4	88
Indiana—\$1.55.		
Southern District, Young Men's Class.		
Beech Grove,	1	55
Total for the month,	\$	36 43
Previously received,		118 87
For the year so far,	\$	155 30

CHINA GIRLS' SCHOOL

Pennsylvania—\$5.00.		
Eastern District, Aid Society.		
Elizabethtown,	5	00
North Dakota—\$1.60.		
Congregation.		
Cando,	1	60
Total for the month,	\$	6 60
Previously received,		274 61
For the year so far,	\$	281 21

ITALIAN MISSION—BROOKLYN

Pennsylvania—\$11.00.		
Southern District.		
Always Willing Class, Waynesboro, Individual,	10	00
Purdon M. Trimmer,	1	00
Ohio—\$5.00.		
Southern District, Individuals.		
Viola and Mary Miller,	5	00
Total for the month,	\$	16 00
Previously received,		212 50
For the year so far,	\$	228 50

DENMARK MISSION

Pennsylvania—\$5.00.		
Middle District, Individual.		
Hannah Puterbaugh,	5	00
Total for the month,	\$	5 00
Previously received,		10 00
For the year so far,	\$	15 00

SUNDAY-SCHOOL EXTENSION

Indiana—\$50.00.		
Middle District, Sunday-school.		
Pike Creek,	50	00
Total for the month,	\$	50 00
Previously received,		20 00
For the year so far,	\$	70 00

SOLDIERS' TESTAMENTS

Colorado—\$7.75.		
Northeastern District, Individual.		
Blanche A. Long,	7	75
Missouri—\$6.78.		
Northern District, Sunday-school.		
Walnut Grove,	6	78
Virginia—\$5.25.		
Eastern District, Congregation.		
Fairfax,	5	25
Total for the month,	\$	19 78
Previously received,		41 39
For the year so far,	\$	61 17

SWEDEN RELIEF

Pennsylvania—\$10.00.		
Eastern District, Aid Society.		
Elizabethtown,	10	00
Maryland—\$5.00.		
Eastern District, Individual.		
D. E. Miller, Washington, D. C.,	5	00
Indiana—\$3.37.		
Northern District.		
Young People's Classes, Pine Creek,	3	37

Texas—\$2.00.	
Individual.	
F. G. Gross,	\$ 2 00
Indiana—\$2.00.	
Southern District.	
In Memory of Mary Lorenz,	2 00
Total for the month,	\$ 22 37
Previously received,	496 27
For the year so far,	\$ 518 64

BELGIAN RELIEF

Pennsylvania—\$67.84.	
Western District, Sunday-school.	
Scalp Level,	40 34
Middle District, Missionary Society.	
Clover Creek,	10 00
Eastern District, Sunday-school.	
Denver, Springville,	12 50
Southern District, Individuals.	
The Heretor Family,	5 00
Kansas—\$4.00.	
Southeastern District, Sunday-school.	
Verdigris,	4 00
Virginia—\$3.00.	
Second District, Sunday-school.	
Bridgewater Primary,	3 00
Total for the month,	\$ 74 84
Previously received,	1,661 17
For the year so far,	\$ 1,736 01

ARMENIAN AND SYRIAN RELIEF

Pennsylvania—\$3,747.93.	
Western District, Congregations.	
Ten Mile, \$8.35; Greensburg, \$29.15; Connellsville, \$30; Viewmont, \$5.61,	73 11
Sunday-schools.	
Meyersdale, \$22.15; Viewmont, \$3.29; Rummel, \$75; Fairview, Georges Creek, \$8.47; Elk Lick, \$75.55; Berkey, Shade Creek, \$8.12; Uniontown, \$25.55; Montgomery, \$12.70; Morrellville, \$15.80; Rockton, \$11.45; Pittsburgh, \$28.70; Maple Glen, \$11.67; Maple Spring, Quemahoming, \$143.27; Walnut Grove, \$303.80; Maitland, Dry Valley, \$13.22; Beachdale, \$20; Glade Run, \$18.55; Plum Creek, \$24.06; Maple Grove, \$13; Windber, \$36.12; Rayman, \$40,	920 47
Aid Societies.	
Viewmont, \$5; Maple Grove, \$5,	10 00
Bible Class.	
Friendship, Windber,	20 00
Individuals.	
A sister, \$1; Sallie A. Helman, \$10; Caroline Meyers, \$4; A sister, \$50; N. H. Blough and wife, \$25,	90 00
Middle District, Congregations.	
Junlata Park, \$50; Riggles Gap, Junlata Park, \$10; Holsinger, Woodbury, \$15; Hollidaysburg, \$50; Woodbury, \$106,	231 00
Sunday-schools.	
Replogle, Woodbury, \$50; Yellow Creek, \$30; Fairview, Everett, \$6; Koontz, \$30; Martinsburg, \$65; Fairview, \$27.61; Leamersville, \$25; Huntingdon, \$100; Dunning's Creek, \$11.15; Riddlesburg, \$12.25; Lower Claar, \$41; Everett, \$15; James Creek, \$10; Roaring Spring, \$20; Bethel, Yellow Creek, \$23; Burnham, Lewistown, \$20.53; Carson Valley, \$22.60; Lewistown, \$86; Clover Creek, \$20.20; Rock Hill, \$25; Sugar Run, \$2.50,	642 84
Individual.	
O. K. Beach,	4 00
Eastern District, Congregations.	
Akron, \$14.63; Lebanon, \$7; West Greentree, \$33.45; Lancaster, \$102.61; Spring Grove, \$5; Peach Blossom, \$130.74; Ridgely, \$22,	315 43
Sunday-schools.	
Lebanon, \$8.55; Rankstown, Little Swatara, \$11.50; Skippack, Mingo, \$24.50; Mingo, \$60; Midway, \$51.50;	

Denver, Springville, \$12.50; Spring Creek, \$14.23; Lancaster, \$12.85; Mechanic Grove, \$38.82; South Annville, \$72; Annville, \$70; Springville, \$17.75; Easton, Peach Blossom, \$26.50; Stonetown, Reading, \$3; Baumstown, Reading, \$7; Ridgely, \$31.55; Newville, Elizabethtown, \$5.50; Lake Ridge, \$25; Zieglers, Little Swatara, \$9.25; Harmonyville, \$12; Ephrata, \$11; Richland, \$27; Springfield, \$12.50,	564 50
Aid Society.	
Elizabethtown,	20 00
Classes.	
P. M. Habecker's Class Mechanic Grove, \$40; Organized Class, Baumstown, Reading, \$10,	50 00
Individuals.	
A brother, Lancaster, \$3; Individuals, \$8,	11 00
Southern District, Congregations.	
Black Rock, Upper Codorus, \$28.26; Good Will, Lost Creek, \$11.03; Mt. Olivet, \$5; Waynesboro, \$3.05,	47 34
Sunday-schools.	
York, \$180; Hampton, \$2.79; Latimer, Upper Conewago, \$33; Gettysburg, Marsh Creek, \$11; Wolgamuth, \$3.50; Hanover, \$11.61; Farmers Grove, \$30; Huntsdale, Upper Cumberland, \$108; Chambersburg, \$18.16; Newville, \$10.43; Green Spring, \$8.48; East Codorus, \$50; Berlin, Upper Conewago, \$42.07; Nev Freedom, \$9.67; Shrewsbury, \$11.30; East Berlin, Upper Conewago, \$78.48; Raven Run, \$7.50; Pleasant Hill, \$15; Mechanicsburg, Lower Cumberland, \$31.73; Sugar Valley, \$3.52; Browns Mill, Falling Spring, \$3; Shady Grove, Falling Spring, \$15; Zulling Public School, Falling Spring, \$11,	695 24
Aid Society.	
Shady Grove,	10 00
Individuals.	
Frank Snively, \$1; B. F. and Ida M. Lightner, \$5; Chas. E. Weaver, \$5; Barbara Leiter, \$2; Nora S. Sausman, \$5; Mrs. Isaac Bashor, \$5,	23 00
Southeastern District, Sunday-school.	
Royersford,	20 00
Indiana—\$1,157.44.	
Northern District, Congregations.	
North Liberty, \$58.50; Wakarusa, \$12; Rock Run, \$31.65,	102 15
Sunday-schools.	
West Goshen, \$153; Camp Creek, \$26.11; Auburn, \$16; St. Joseph Valley, \$17.10; Pine Creek, Goshen, \$10.50; Topeka, \$7.25; Goshen City, \$108.65; Walnut, \$30; Middlebury, \$12.78; Union, Plymouth, \$6,	387 39
Christian Workers.	
Rossville, LaPorte,	3 10
Classes.	
Little Sunbeams, 70 cents; Little Missionaries, \$1.25; Sunshine Band, \$2.47; No. 5, \$2; Young People's, \$7,	13 42
Individuals.	
Sarah Mishler, \$2; A brother and sister, Walnut, \$35; Mr. and Mrs. Milo Geyer, \$10,	47 00
Middle District.	
Walton Mission,	25 00
Sunday-schools.	
Mexico, \$50.57; Mt. Vernon, Somerset, \$3.69; West Marion, \$6.08; Cart Creek, \$5; Logansport, \$10.25; Huntington City, \$25; Peru, \$10; Sugar Grove, \$16.50; Wabash, \$10; Sugar Creek, \$7; Andrews, \$10.80; Mexico, \$20.31; Landesville, \$8,	183 20
Aid Society.	
Loon Creek,	10 00
Individuals.	
C. H. Popejoy, \$4.60; A brother, \$3.65,	8 25
Southern District, Sunday-schools.	
Mt. Pleasant, \$124.60; Locust Grove, Nettle Creek, \$34; Antioch, \$9.44; Noblesville, \$3.80; Pyrmont, \$60.80; New Bethel, \$14.25; Union City, \$10.92;	

Howard, \$48.96; Union Grove, Missis- sinewa, \$70.66,\$	377 43	Sunday-schools.	
Individual.		Walnut Grove, Silver Creek, \$10; Richland, \$35; Nevada, \$12.50; South Poplar Ridge, \$2.06,\$	59 56
Jas. A. Byer, 50		Individuals.	
Virginia—\$1,117.38.		C. E. Burns, \$3.10; G. L. Snider and wife, \$13, 16 10	
First District, Congregations.		Northeastern District, Congregations.	
Chestnut Grove, Pleasant View, \$56.50; Oronoco, \$10.47; Bethesda, \$13; Dale- ville, \$39.11; Daleville Junior Mission Band, \$3, 122 08		Danville, \$121; Zion Hill, \$34; New Philadelphia, \$23.42, 178 42	
Sunday-schools.		Sunday-schools.	
Oak Grove, \$13.80; Troutville, \$12.58; Mt. Joy, \$5.70; Trinity, Troutville, \$5; Laurel Branch, \$12.10; Cloverdale, \$110.17; Bluefield, W. Va., \$10.60; Bethel, 4.16, 174 11		Freeburg, \$37; Canton City, \$34.60; Dickey, Ashland, \$1; Springfield, \$50.21; Kent, \$1.35; East Chippewa, \$46.52; Mo- hican, \$14; Beech Grove, Chippewa, \$56, Classes, 260 68	
Individual.		Sunbeam, North Bend, Danville, \$8.25; Organized Bible Class, Black River, \$15, Individual.	23 25
A. C. Rieley, 5 00		Geo. Hartsough, 9 00	
Second District, Congregations.		Southern District, Congregations.	
Sangersville, \$86.55; Elk Run, Mos- cow, \$15.50; Lebanon, \$37; Oak Grove, Lebanon, \$10, 149 05		North Star, \$8; Bear Creek, \$17.18; Cincinnati Mission, \$2, 27 13	
Sunday-school.		Sunday-schools.	
Daleville, \$5; Montezuma, \$10; Mid- dle River, \$47.97; Barren Ridge, \$13; Elk Run, \$10, 85 97		West Milton, \$1; Beech Grove, \$5; East Dayton, \$15.10; West Charleston, \$20; Eversole, \$53.11; Circleville, \$5.50; Prices Creek, \$18; Troy, \$8, 125 71	
Aid Societies.		Young Ladies' Class.	
Barren Ridge, \$3; Elk Run, \$3, 6 00		Lower Miami, 10 01	
Northern District, Sunday-schools.		Individuals.	
Linnville Creek, \$24; Bethel, Unity, \$27.50; Lower Union, \$6; Buena Vista, \$20.00; Wakeman, \$2; Port, \$7.50; Val- ley Pike, \$26.53; Garbers, Cooks Creek, \$20; Greenmount, \$32.28; Mt. Zion, \$19.47; Flat Rock, \$18.20; Mountain Grove Chapel, \$5; Pleasant Run, Cooks Creek, \$36.25; Timberville, \$25; Salem, \$55; White Hill, \$7, 331 73		Jacob P. Getz, 15 cents; Barbara West and family, \$10; Viola and Mary Miller, \$5; W. E. Klinger, \$10; Oliver Royer, \$5; A brother, sister and family, Red River, Painter Creek, \$25, 55 15	
Individuals.		Kansas—\$724.89.	
P. M. Funkhouser, \$9; I. Wm. Miller, \$5; H. M. Garber, \$10, 24 00		Northwestern District, Congregation.	
Southern District, Congregation.		North Solomon, 35 40	
Bethlehem, 44 50		Sunday-school.	
Sunday-schools.		White Rock, 8 15	
Blackwater Chapel, \$25; Mt. Bethel, Beaver Creek, \$9.71; Tonceo, \$15.32; Brick, Germantown, \$18.73; Antioch, \$23.20; Bethlehem, \$16.50; Pleasant Hill, \$5, 113 46		Northeastern District.	
Class No. 8, Pleasant Valley, 12 00		Oakland, \$4; Richland Center, \$6.83, Aid Society, 10 83	
Eastern District, Congregations.		Richland Center, 10 00	
Manassas, \$6; Valley, \$12.36, 18 36		Sunday-schools.	
Sunday-schools.		Morrill, \$85.31; Navarre, Abilene, \$46; Wade Branch, \$8; Ottawa, \$10; Rock Creek, \$38.50; Olathe, \$50.25; Ozawkie, \$24.11; Overbrook, \$50.02; Abilene, \$5, .. 317 19	
Midland, \$14.52; Oakdale, \$7.50; Mt. Hermion, Midland, \$9.10, 31 12		Individuals.	
Illinois—\$992.08.		Mary Read Shomber, \$1.50; Mrs. W. H. Entrikin and daughter, \$5, 6 50	
Northern District, Congregations.		Southwestern District, Congregations.	
Mt. Carroll, \$24; Waddams Grove, \$60.80; Mt. Morris, \$10; Dixon, \$9.35, .. 104 15		Newton, \$13.50; Protection, \$15, 28 50	
Sunday-schools.		Sunday-schools.	
Naperville, \$211.76; Bethany, Chicago, \$40; Rockford, \$26.44; Sterling, \$31.02; Shannon, \$28.73; Mt. Morris, \$137.07; Cherry Grove, \$10.37; Cerro Gordo, \$62.75; Pine Creek, \$35; Dixon, \$13.10; Milledgeville, \$89.90, 686 14		Prairie View \$6.72; Garden City, \$23.26; West Wichita, \$11.35; Salem, \$12.50; Conway, \$100; Pleasant View, \$80.56; Kansas Center, \$22.70, 257 09	
Aid Society.		Christian Workers.	
Waddams Grove, 10 00		Wichita, 5 00	
Junior Classes.		Southeastern District, Congregation.	
Bethany, Chicago, 40		Madison, 10 55	
Individuals.		Sunday-schools.	
Mary Brown, \$1; A sister, Yellow Creek, \$3, 4 00		Verdigris, \$10; Scott Valley, \$7.68; Fredonia, \$13, 35 68	
Southern District, Sunday-schools.		Maryland—\$665.42.	
Sugar Creek, \$15; La Motte, \$19; As- toria, \$26; Mansfield, \$12.50; Champaign, \$3.26; Centennial, \$48.26, 124 02		Maple Grove, 26 00	
Aid Society.		Western District, Sunday-school.	
Centennial, 25 00		Middle District, Congregations.	
Individuals.		Hagerstown, \$45; Broadfording, \$1, .. 46 00	
Mrs. B. S. Kindig, \$10; Fred K. Eagle- ton, \$2.37; C. J. David, \$1; H. H. Rohrer, \$25, 38 37		Sunday-schools.	
Ohio—\$900.70.		Brownsville, \$46 33; Pleasant View, \$165; Longmeadow, Beaver Creek, \$16.10, Eastern District, Congregations.	227 43
Northwestern District, Congregations.		Grossnickle, \$18.31; Owens Station, Denton, \$6.64; Denton, \$11, 35 95	
Eagle Creek, \$10.70; Marion Mission, \$2.66; North Poplar Ridge, \$121.28; Portage, \$1, 135 64		Sunday-schools.	
		Union Bridge, \$30; Meyersdale, \$35; Locust Grove, \$20.22; Pleasant Hill, \$11.98; Green Hill, \$29.97; Woodberry, \$16.25; Pleasant Hill, Rush Creek, \$6.38; Long Green Valley, \$11; Melrose, \$24.50; Fulton Avenue, Baltimore, \$57.74; Pipe Creek, \$27; Meadow Branch, \$60, 330 04	
		Iowa—\$622.83.	
		Northern District, Congregation.	
		South Waterloo, 65 00	

Sunday-schools.					
Franklin County,	\$	31	50	South Loup, \$4; Bethel, \$51.58;	
Ladies Social Circle.				Juniata, \$7.78; Beatrice, \$20.34,	\$ 83 70
Waterloo,		10	00	Individuals.	
Individuals.				J. S. Gabel and wife, \$36.50; Wm. Mc-	
E. L. Whitmer and wife, \$100; Hannah				Gaffey, \$1,	37 50
C. Messer, \$15,		115	00	North Dakota—\$130.97.	
Middle District, Congregation.				Congregations.	
Fernald,		26	41	Bethany, \$3.93; Minot, \$14,	17 93
Sunday-schools.				Sunday-schools.	
Panther Creek, \$48; Garrison, \$101.15;				Brumbaugh, \$4.39; Salem, \$15; Surrey,	
Yale, Coon River, \$13.75; Robins, \$36.36;				\$10.55; Golden Willow, \$20.70; Ellison,	
Bagley, Coon River, \$17.66,		216	92	\$7.40; Rock Lilly, Williston, \$30,	88 04
Christian Workers.				Individual.	
Cedar Rapids Juniors,		5	00	Geo. K. Miller,	25 00
Individuals.				Michigan—\$126.64.	
Mrs. A. E. Bonesteel, \$4; John Zuck,				Sunday-schools.	
\$25; A sister, \$1,		30	00	Thornapple, \$37.04, Shepherd, \$26.26;	
Southern District, Congregation.				Elmdale, \$12.50; Custer, \$11.90; Fair-	
Osceola,		28	03	view, \$4; Woodland Village, \$10,	101 70
Sunday-schools.				Individuals.	
North English, \$5.15; Council Bluffs,				J. F. Sherrick, \$10.50; John E. Somers,	
\$2.43; Salem, \$4; Franklin, \$7; South				\$4.44; A brother and sister, \$10,	24 94
Keokuk, \$51.39,		69	97	Washington—\$122.96.	
Individuals.				Congregation.	
Susan Brown and Daughter, \$20; Mr.				Loomis,	23 15
and Mrs. M. A. Whisler, \$5,		25	00	Sunday-schools.	
California—\$511.12.				Majestic Valley, Wenatchee, \$40; We-	
Northern District, Congregations.				natchee, \$13; Seattle Primary, \$5.21;	
Reedley, \$43.20; Strathmore, \$29.89;				East Wenatchee, \$13.50; Wenatchee	
Empire, \$18,		91	09	Park, \$4.10; Outlook, \$15.90,	91 71
Sunday-schools.				Christian Workers.	
Elk Creek, \$17; McFarland, \$170.56;				Outlook,	4 10
Fresno, \$24.55; Live Oak, \$21.50,		233	61	Individual.	
Class.				Mignon Whisler,	4 00
Live Wire, Live Oak,		1	00	Oregon—\$109.65.	
Individual.				Sunday-schools.	
C. Earnest Davis,		2	00	Portland, \$51.50; Weston, \$24; New-	
Southern District, Congregations.				berg, \$12; Myrtle Point, \$15; Ashland,	
Long Beach, \$28.90; La Verne, \$6.01, .		34	91	\$7.15,	109 65
Sunday-schools.				Tennessee—\$96.94.	
Lordsburg, \$42.92; Los Angeles, \$26.26;				Congregation.	
Hemet, \$27.51; Inglewood, \$15,		111	69	New Hope,	8 90
Two Classes.				Sunday-schools.	
La Verne,		22	62	Mountain Valley, \$28.79; Limestone,	
Individuals.				\$14; Knob Creek, \$10; Meadow Branch,	
Mabel Arbogast, \$2; Nancy D. Under-				\$25,	78 04
hill, \$7.20; E. P. Pike, \$5,		14	20	Individual.	
Idaho—\$267.76.				W. H. Swadley,	10 00
Congregations.				Missouri—\$95.42.	
Weiser, \$55; Fruitland, \$31.70,		86	70	Middle District, Congregations.	
Sunday-school.				Kansas City, \$6.05; Turkey Creek, \$21,	
Boise Valley, \$69.26; Bowmont, \$30,		99	26	Southern District, Sunday-schools.	
Classes.				Oak Grove, \$10.25; Peach Valley, \$5.32;	
Iconoclast, Nampa, \$3; Primary and				Shoal Creek, \$1.55,	17 12
Junior, Winchester, \$2.80,		5	80	Northern District, Sunday-schools.	
Individuals.				Wakenda, \$47.95; South St. Joseph,	
Perry H. Sanger and family, \$75;				\$3.30,	51 25
Lizzie Greene, \$1,		76	00	Oklahoma—\$84.95.	
West Virginia—\$205.00.				Congregation.	
First District.				Washita, \$3; Thomas, \$46.95,	49 95
Beaver Run Congregation and Sun-				Sunday-schools.	
day-school,		23	75	Antelope Valley, \$4; Big Creek, \$20;	
Sunday-schools.				Elk City, \$11,	35 00
Wiles Hill, \$8.65; Scherr, Greenland,				Minnesota—\$76.72.	
\$6.37; Salem, \$25.60; Upper Lost River,				Congregation.	
\$2; Oak Dale, Greenland, \$32.63; Martins-				Morrill,	18 66
burg, \$2.25; Allegheny, \$31.25,		108	75	Sunday-schools.	
Individuals.				Worthington, \$27.91; Lewiston, \$10.50;	
J. B. Rhodes, \$6.75; Jos. Rembold,				Monticello, \$9.65,	48 06
German Settlement, Maple Spring, \$5, ..		11	75	Individuals.	
Second District, Congregation.				A brother and sister, Minneapolis, ..	10 00
Mt. Zion,		3	00	Canada—\$51.55.	
Sunday-schools.				Western District, Sunday-schools.	
Hevner, \$21; Bethany, \$20.75; Brick,				Irricana, \$3.20; Battle Creek, \$13.35, ..	16 55
N. Mill Creek, \$16,		57	75	Individuals.	
Colorado—\$175.11.				A family, Pleasant Valley,	35 00
Western District, Sunday-schools.				South Carolina—\$47.10.	
First Grand Valley, \$41.60; Bonita				Congregations.	
Valley, \$3; Con Creek, \$11.65,		65	25	Mill Creek, N. C., \$18.10; Brooklyn, S.	
Northeastern District, Congregations.				C., \$4; Melvin Hill, N. C., \$25,	47 10
Sterling, \$64; Denver, \$9.55,		73	55	South Dakota—\$43.80.	
Sunday-schools.				Sunday-school.	
Denver, \$4; Haxtun, \$41.31,		45	31	Willow Creek,	27 80
Nebraska—\$172.70.				Individuals.	
Congregations.				A sister, \$10; Henry Taylor, \$1; Mrs.	
Afton, \$21; Silver Lake, \$5.50; Enders,				Wm. Dumpman, \$2; Roy and Hazel	
\$25,		51	50	Dumpman, \$3,	16 00
Sunday-schools.					

Texas—\$24.27.		
Congregation.		
Manvel,	\$ 24 27	
Montana—\$20.50.		
Congregation.		
Pioneer,	20 00	
Individual.		
Mrs. E. L. Jordan,	50	
North Carolina—\$13.90.		
Sunday-schools.		
Melvin Hill, \$7.50; Pleasant Grove, \$6.40,	13 90	
Wisconsin—\$9.15.		
Sunday-schools.		
Worden, \$5; Maple Grove, \$4.15,	9 15	
Kentucky—\$5.00.		
Sunday-school.		
Constance,	5 00	
Alabama—\$5.00.		
Sunday-school.		
Fruitdale,	5 00	
New Mexico—\$4.26.		
Christian Workers.		
Clovis,	4 26	
New Jersey—\$2.00.		
Individual.		
M. B. Miller,	2 00	
Florida—\$1.25.		
Individual.		
Sarah G. Felthouse,	1 25	
Total for the month,	\$12,332 39	
Previously received,	11,861 71	
For the year so far,	\$24,194 10	
RELIEF AND RECONSTRUCTION FUNDS		
On Jan. 26, 1918, the Committee appointed at the Goshen Conference, namely J. E. Miller, Galen B. Royer and C. W. Lahman, took up the work by accepting funds on hand and funds sent in. The Committee wishes to acknowledge the receipt of funds received for the remainder of January as follows:		
ARMENIAN AND SYRIAN RELIEF		
California.		
A sister at Reedley,	\$ 5 00	
Canada.		
Bow Valley Sunday-school, Alta.,	15 20	
Colorado.		
Coon Creek Sunday-school,	2 00	
Idaho.		
Twin Falls Congregation,	59 65	
Illinois.		
Macoupin Creek Sunday-school, \$35; Big Creek Congregation, \$12.30; Cherry Grove Congregation and Sunday-school, \$3.50; A sister, Pleasant Mound, \$5; Yellow Creek Congregation, \$28.64; Decatur Congregation, \$15,	99 44	
Indiana.		
In memory of Mary Lorenz, Amboy, \$5; Hartford City, Congregation, \$17; North Manchester Congregation, \$90; Counter Sunday-school, \$22; Elkhart Valley Congregation, \$20; Peru Sunday-school, \$14.65; Pine Creek Congregation, \$16.44; Pleasant Dale Sunday-school, \$44.40; New Salem Congregation, \$55; Spring Creek Sunday-school, \$55.25; Pike Creek Sunday-school, \$8.64; Maple Grove Sunday-school, Saline City, \$6.32; Wakarusa, \$5; Guernsey Sunday-school, \$13,	373 00	
Iowa.		
Indian Creek church south, \$3.87; S. Keokuk Sunday-school, \$1; Pleasant View Sunday-school, Cedar Creek Congregation, \$50; South Waterloo (country) Sunday-school, Men's Bible Class, \$62.50; Ever Faith Class, \$15.80; Up Streamers, \$5.50; Batavia Sunday-school, \$22.52,	161 19	
Kansas.		
Susan Crumpacker, Hiattville, \$2; Holland Brethren Sunday-school, \$9.35; Royal Workers Sunday-school Class of Morrill, \$19.75; Morrill Congregation, \$15.25,	46 35	
Maryland.		
Della M. Galor, Boonsboro, \$3; C. F. Pifer, Rehoboth, \$15; Frederick Sunday-school, \$3.75,	\$ 21 75	
Michigan.		
Zion Church, \$8.19; New Haven Sunday-school and Congregation, \$33.33; Vestaburg Sunday-school, \$13.25,	54 77	
Minnesota.		
Harmony Sunday-school,	24 00	
Missouri.		
South Bethel Sunday-school, \$10; Carthage Aid Society, \$16.10; Mound City Congregation, \$32.10; Prairie View Sunday-school, \$16.54,	74 74	
Montana.		
Grandview Sunday-school,	16 50	
Nebraska.		
Alvo Sunday-school, \$12.85; Juniata Sunday-school, 77 cents; Arcadia Sunday-school, \$5,	18 62	
North Dakota.		
Egeland Sunday-school, \$22.64; Zion Sunday-school, \$23,	45 64	
Ohio.		
Mrs. I. Inboden, Logan, \$2; Palestine Sunday-school, \$4.50; Bunter Hill Sunday-school, Sugar Creek Congregation, \$6.26; Reading Sunday-school, \$25; Lima Congregation and Sunday-school, 21.13; Percy Beery, Bremen, \$2; Sugar Creek Sunday-school, \$22; Happy Corner Sunday-school, Lower Stillwater, \$16; Abram Coil, St. Marys, \$5; Owl Creek Sunday-school, \$5; Brookville Sunday-school, \$60.50; West Nimishillen Sunday-school, \$50,	219 39	
Oregon.		
Mabel Sunday-school,	7 50	
Pennsylvania.		
Tulpehocken Congregation, \$145; Tulpehocken Sunday-school, \$25; Palmyra Sunday-school, Spring Creek Congregation, \$31.18; Bareville Sunday-school, Conestoga Congregation, \$20; Indian Creek Sunday-school, Indian Creek Congregation, \$37; Wide awake and Willing Workers Organized Classes, Bareville Sunday-school, \$8; Mountville Sunday-school, \$25.20; Harrisburg Congregation, \$36.30; Mechanic Grove Sunday-school, \$2; Elizabethtown Congregation, \$94.10; Elizabethtown Sunday-school, \$21.57; Bethany Bible Class, Elizabethtown Sunday-school, \$10; Elizabethtown College, \$12.78; Lancaster Sunday-school, \$15; Coventry Sunday-school, \$23.31; Philadelphia First Church Sunday-school, \$43; Parker Ford Sunday-school, \$13.27; Ida K. B. Hetrie, \$10; Spring Run Sunday-school, \$15; Snider Cross Roads Sunday-school, Woodbury, \$28; Hooversville Sunday-school, \$32.75; Codorus Congregation, \$36.22; Huntsdale Sunday-school, \$19.50; Woodbury Congregation, \$5; Always Willing Sunday-school Class, Waynesboro, \$25; Dunning Creek Congregation, \$10; Tyrone Sunday-school, \$14; Edward Hardin, wife and Daughter, \$2.50; Upper Codorus Congregation, Black Rock Sunday-school, \$12; Malletta Ripple, Rochester Mills, \$1; Snake Spring Sunday-school, \$5; A brother from Lancaster, \$3,	781 68	
Tennessee.		
Mrs. L. H. Sigenore, Rogersville,	5 00	
Virginia.		
Pleasant Valley Sunday-school,	68 76	
Washington.		
Ladies Aid, Yakima, \$5; Sunnyside Sunday-school, \$40; Sunnyslope Sunday-school, \$55.50,	100 50	
West Virginia.		
G. W. Annon, Thornton, \$5; Frank Stultz and wife, Doversville, \$4.60; R. Baker, Bismarck, \$4,	13 60	

(Continued on Page 97)

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Wine, Attie C. (on furlough)

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Graybill, J. F.
Graybill, Alice M.

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Flory, Edna R.
Flory, Nora
Flory, Byron M.
Heisey, Walter J.
Heisey, Sue R.
Pollock, Myrtle
Schaeffer, Mary
Seese, Anna
Seese, Norman R.

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Walkerton, Ind.
Metzger, Minerva
Rossville, Ind.

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Blough, Anna Z.

Pittenger, J. M.

Pittenger, Florence B.

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Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Ebbert, Ella
Grisso, Lillian
Mohler, Jennie
Miller, Eliza B.
Mow, Anetta
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Eby, Anna M.
Lichty, Daniel L.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jalalpur, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Kaylor, Rosa
Powell, Josephine

Pest: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.
Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Holsoption, Q. A., Elgin, Illinois
Holsoption, Kathryn R., Elgin, Ill.
Shumaker, Ida C., Meyersdale, Pa.

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The MISSIONARY VISITOR

Testimonials of the Power of the Word

CHURCH
OF THE
BRETHREN



Products of the City Mission, Ottumwa, Iowa. Bro. and Sister S. L. Cover, the pastor and wife at the time this picture was taken are seated in the group.

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XX

APRIL, 1918

Number 4

EDITORIALS

This month a number of our articles bear upon the subject of "Missions on the Home Base." Missionary endeavor in the homeland bears a most vital relation to our advance abroad. Indeed, the missionary development of the home base is so imperative that we almost confess we have been negligent in our treatment of the home problem through our Missionary Visitor.



For at least a decade, possibly two, our minds and hearts and prayers have been centered upon making our missions prosperous and supplying the fields with men and with money. All of this is well and good, and nothing has been done that has been unnecessary; but we are confronted with the task of development on the home base now, in order to keep pace with the development of our work abroad.



The article of Bro. Edgar Rothrock, on "Brotherhood Cooperation of District Boards," calls to our attention in a forcible manner the need for more definite coöperation among our various Districts. Our General Conferences year by year draw us together in the discussion of our plans, and the Conference of District Boards held at Annual Meeting is beginning to supply something in the way of mutual assistance, but certainly one of the future developments of the church will be a growth in the spirit of coöperation.



It does seem strange sometimes, doesn't it, what a clear view some of us have of the needs of the foreign field, and at the same time what a murky, hazy conception we have of the spiritual needs of our own neighborhood. The petty difficulties of the church in which we live are allowed to blind us to the needs of our neighbors and friends. We do not like to see or think of their needs, for a direct, immediate vision

of their souls' welfare implies a definite personal responsibility.



Every local church in our Brotherhood is a direct asset to the progress of the kingdom. And every individual of that church is an asset in its program of extension for the Lord. And there is where our hazy vision sometimes manifests itself in our treating some of our members as liabilities. And why? Because of the responsibility that they place upon us. We cannot dare to be satisfied with our individual missionary progress until we have as clear a conception of our own relation to the kingdom as we have of what we consider to be our brother's share in the program.



A well-known English minister not long since expressed something of the Christian's responsibility in these words: "Any religious effort which tends to build up the spiritual side of man's nature is doing as much to win the war and to make the war worth winning as all the armaments of the world. The great empires of the world fell because they became decadent, not in material strength, but in spiritual strength." Surely, to the lethargic American Christian these are times, when, if the above words be true, our responsibility to maintain our Christian principles should be burned into our hearts and lives.



Do you not suppose, dear reader, that many of our boys, when they read the words of our beloved President, who desires to "make the world safe for democracy," wonder what kind of a democracy the folks back home will make for the world; and what kind of a world the kind of democracy will make that the home folks will project into it; and will that world be worth all of the sacrifice that "I in the trenches am making"?

The life blood of thousands of the nation's best, given freely, should awaken in our lives the keenest ambition of which the human heart is capable, to extend the borders of our King Immanuel into the farthest portions of the world. The church in no age has been able to prosper so much as when it was exercising in the spirit of the "Go ye" of the Master; and the present stupendous sacrifice of our country's strongest men on the plains of Europe constitutes a distinct challenge to the members of the Church of the Brethren to redouble her sacrifices for the advance of the Kingdom of Truth.



The generous contribution of \$600 to the Ministerial and Missionary Relief Fund, recently made by a dear sister who is interested in our aged ministers, will serve to refresh our minds on the question of properly caring for those who have given their best years for the work of the Lord. We have never until the present time been able to raise an endowment that would give our ministers an assurance of support in their old days. Possibly the need has not been urgent. But in these days, when we are asking our young men to lay their all on the Lord's altar of service, practical Christianity would seem to urge us to have an endowment fund increasing as they grow old, so that their last years, if they have no income, may be made happy and comfortable by the church which they have served. Surely we can truly say that the Lord will provide; and He hopes to do it through us, who are given to the ministry of amassing consecrated finance.



Our missionaries to India, who sailed from Seattle in December, seem to be experiencing difficulties on the way. They reached Japan in good time, but only to find delay in securing a boat to Hong Kong. At the latter place they were being detained because of a lack of boat on to India when last we heard from them. Their hopes, as expressed in a letter received from Sister Himmelsbaugh, were that they might reach India by the middle of March.



A refreshing incident comes to us from a missionary station in Bengal, India. An

English missionary writes: "One of our evangelists first found this Moslem seeker for the truth not many months ago. During one of my visits this man Karim, who keeps a tiny shop, unwittingly taught me a lesson of more humble reliance upon God. When a customer intruded upon our talk, Karim, with singular politeness, besought the customer to excuse him that day as he was busy! On the departure of the customer he said: 'My good friend, we are engaged in business much more serious than a sale. God knows my needs, and, should He think well, He will send that man to me again.' " Can one wonder long why God would bless a mission field when it possesses such sincere seekers as that?



The sword has always been the favorite weapon of Islam, as truly as the Sword of the Spirit is the weapon of Christianity. In this simple statement we find the irreconcilable difference between these two great religions. Schlegel has said regarding Islam, that it has "a prophet without miracles, a faith without mysteries, a morality without love, which has encouraged a thirst for blood, and which began and ends in the most unbounded sensuality." The Moslem Koran says, "Kill the idolaters wherever ye shall find them." Hence their hatred and massacres of innocent Armenian peoples.



An exchange from the South reports the existence of a small body of believers (?) in that part of the country who have on their minute books this bit of "ante-dated" theology: "This association disclaims all connection with any missionary society, by whatever name it may be called. No church shall hereafter be admitted into this union until she shall have first produced satisfactory evidence of her being opposed to all missionary schemes." This might be the subject of some comment from us, were it not for the fact that some time ago the editor of the Visitor was told by a well-meaning brother, that we do not want such and such people in our church, "because all they would do would be to make us trouble, and we have enough of that as it is."

Adoniram Judson, one time in writing for volunteers, gave some very splendid qualifications for missionaries. And, by the way, they are just as necessary among Christian workers anywhere. He said: "One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men of sound, sterling talents, of decent accomplishments and some natural aptitude to acquire a language, men of amiable, yielding temper, willing to take the lowest place, to be the least of all and be servant of all men, who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need."



There are two words so short that they are uttered before reflection has time to repress them; so light that they flutter from mouth to mouth, without our even knowing from whose lips they came; so powerful that they justify slander, authorize calumny, reassure the most timorous consciences, and circulate without contradiction the gossip which destroys reputation and prepares the ruin and despair of families. They are called, "They say."—Golden Sands.



The Waldensian Church adopted as its slogan in behalf of the Italian soldiers, "A New Testament for every Italian soldier." How well they are succeeding in this we have not heard, but such a possession in the hands of every able-bodied son of Italy would go a long way towards dispelling the superstitions of popery.



For nearly four hundred years the only religion permitted by law in Bolivia was Roman Catholicism, and the penalty of death was pronounced against those who would attempt to propagate any other faith. Today, after sixteen years of political movement and missionary labor, Bolivia is greatly changed. The revolution resulted in an entire break with the past. Now there is full religious liberty, and the cemeteries have been taken from the church and placed under the control of the municipalities. At least sixty per cent of the men (exclusive of Indians) have drifted away

from Romanism, and the attitude of many of the women is not what it was. Hence the present is a great door of opportunity for the Gospel.



As an instance of how Christianity can rise above the influence of tradition and personal attachment, the Gilbert Islands Missions of the Congregational Boards of America and England have been merged under the direction of the English—the London Missionary Society. Careful investigation was made and it was found that the administration of the islands by one board could be carried on more efficiently and economically than with two boards operating.



Few people are aware of the gross superstition which exists among Moslems. One day, in a certain market, a stampede took place among the camels. They ran about in all directions, followed by their drivers. This went on for about twenty minutes. A celebrated marabout or saint happened to be at the market, and was only too ready to play upon the superstition of the camel drivers. After various incantations he assured them that God had ordered the demon, Rohana, to cause the stampede in order to punish the owners for having neglected to pay their religious contribution. The contribution was immediately paid to this saint, that further disaster might be averted.—A. V. Lilley, in North Africa.



Years ago, when the great English statesman, Mr. Gladstone, was cutting down a tree, a relic hunter succeeded in getting one of the chips straight from the ax. He was so delighted that he turned to the crowd of other relic hunters, awaiting their chance, and said, "Hey, lads, when I die, this shall go into my coffin!" This was too much for his sensible wife to hear and keep quiet, so she said at once, "Sam, my lad, if thou'd worship God as thou worships Gladstone, thou'd stand a better chance of going where the chips would not burn!"

Is the object sought for in our worship, a wooden chip or a live coal just off from the altar of the Lord?—Record of Christian Work.

Brotherhood Co-operation of District Mission Boards

Edgar Rothrock

THE record of the growth and development of organized mission work in the Church of the Brethren is interesting. By the close of the seventies a number of State Districts had organized and there was a strong effort being made to provide a plan for the Brotherhood. But large bodies of people move slowly. Apparently fruitless struggles by Spirit-filled leaders paved the way for the effectual plan adopted in 1884. Today we have forty-eight District Mission Boards within the United States.

For many years these Boards exercised almost exclusive authority within their Districts. If the Board was alive to the opportunities the work prospered, and when a Board was inactive the Brotherhood had little opportunity to push the work. Every District Board, although selected by its own District Meeting, has always been the authorized agent of the General Brotherhood to evangelize the respective fields. While the problems have been similar, about the only exchange of methods has been through the Gospel Messenger, until recently the Missionary Visitor has devoted some space to these Boards and the development of the great work intrusted to their care. It is true that the home mission work is nearly always given a large place in the District Meetings, but it is a little surprising that it has received so little attention in our Annual Conference programs.

There seems to be a growing feeling that the work demands that some means should be provided, so that the District Boards might be brought into closer touch with each other, and the work be more evenly distributed between the stronger and weaker Districts. Also to give an opportunity for the exchange of methods and give the needed inspiration to plan and do large things for the extension of the kingdom.

The General Mission Board has developed our foreign mission work to a high state of efficiency. Aided most ably by its secretary-treasurer and traveling secretaries, this work of prime importance is in a state of development that does credit to the great cause we represent. Another branch of work, the publishing interests,

has grown, under the supervision of the General Mission Board, to a place where it would be a credit to a church several times as large as ours. The Annual Conference of 1913, by amending Section 4 of the plan adopted in 1893, placed the key to "Brotherhood Coöperation of District Mission Boards" in the hands of the General Mission Board. The disposition of the requests from two Districts, to the Conference of 1917, requesting the "General Mission Board to take into more serious consideration the evangelization of the Southern States," was a manifestation of the strong desire of the Brotherhood for this Board to take the initiative in marshaling all the forces of our Fraternity, that we may do our full share in reaching the 40,000,000 Americans who are not connected with any church. I suggest the following for consideration:

1. The talent and money of the General Brotherhood, used to promote work within a State District, which the Mission Board of that District is unable to provide for, should be under the direction of the General Mission Board.

2. That the General Mission Board appoint two secretaries, instead of one as at present, one of whom shall give his attention to the foreign work, in all its relations to the field and the home base, and the other to the promotion of HOME MISSIONS. The latter should be an expert field man; one on whom the various Boards can rely to survey prospective fields, to help establish the mission and act as general superintendent of the stations under the direct supervision of the General Board.

3. To secure a larger coöperation, to deepen the interest and enlarge the vision of the workers of the various Districts, the General Mission Board might plan a Conference on Home Missions, to which the District Boards would be invited to send at least one of their number and their District Missionary Secretaries.

"The field is white unto the harvest." Let us pray and work as never before to carry the whole Gospel to all the people. Twelve years ago in five Southern States the Presbyterian church had fifty-eight congrega-

tions with a membership of 3,491; now 689 churches with a membership of 44,425. Twelve years ago in this territory their Board of Home Missions spent \$11,417, and last year the sum expended was \$79,041. They have thirty-three demonstration parishes in the Southland, in each of which there are a resident pastor, a manse, and an adequate support.

In five State Districts, whose territory comprises more than nine Southern States, we have seventy-two congregations. Only five have a membership of 100 or more,

while forty-six have a membership of thirty or less. According to the last report our Brotherhood, through the General Mission Board, expended in this vast field \$850, or an average of \$18.47 for each of these weak congregations. May we rally to the support of our General Mission Board in this great cause of home missions with our prayers, men and money. Then we will have a "Brotherhood Coöperation of District Mission Boards" that will increase the joy of our Great Leader.

Holmesville, Nebr.

Solicitations in State Districts: How Best to Handle Them

D. J. Blickenstaff

MAN'S greatest need is a practical knowledge of Jesus Christ. This knowledge is contained in the Word of God. In order that man may come in touch with this knowledge, it must be taken to him, since he is ignorant of his need, and also of the remedy. Therefore Jesus has said, "Go preach the gospel to every creature." One of the requirements to make this possible is that a sufficient amount of our Lord's money, now in the hands of His people, be placed at the disposal of the District Mission Boards, organized for the purpose of working in the State Districts.

One of the problems that confront every Mission Board is the best way to secure and handle these funds. Experience has taught us that to obtain money for any line of work, those from whom the money is to come must know and feel the urgent need. "If people only knew, they would do." Since it is looked to the District Boards to acquaint the members of their Districts with their Districts' needs, it is absolutely necessary that each Board be thoroughly acquainted with its field, both the worked and the unworked part. A study should be made of the geography of the District, this to include the entire population, as well as the number of members; the approximate wealth of the membership of the District, also of each local congregation; what they are now giving for the District work.

In order that a Board may have this information, no better method of obtaining

it has ever come to the writer than the house-to-house visit, or the every-member canvass. To make this plan effective the Board should make an occasional (at least every few years) canvass of the membership. This will be found to have an educational value that cannot be measured, and will well repay its cost many times over, both to the Mission Board and the membership of the District.

The logical man to make this canvass is a member of the Board, if the needed qualifications obtain. No one outside of their own number can be in as close touch with the District's work and needs, from every angle and viewpoint and feel the responsibility quite so keen, as those chosen by the District for this work. If no member of the Board measures up to the standard of requirement, then the one best adapted, that can be secured, should be appointed, and he should acquaint himself thoroughly with the Board's work, and then keep in constant close touch with their work.

The work to be done by the solicitor should be to solicit funds, information, and statistics for the benefit of the Board. Also to inspire confidence in the work done by the Board, and incite more prayers for the salvation of souls, and especially in behalf of their Mission Board. He should have at his command the information to present in canvassing the membership—the number of points where work is done; whether partial or full support is rendered; who the pastor or the mission worker is at each point, and be able to mention or indicate at least

one strong point in the character of each individual worker, and something telling that has been accomplished at each particular place.

One thing that has been found to appeal in District work is that the work is so near our own door; that the Lord has placed the opportunity immediately before our eyes, and that the responsibility of throwing light in the pathway of our neighbor is very great; that no other organization can do it quite so well; that many inquirers are found from children whose parents were members of the Church of the Brethren, and they have precious memories of their religious lives.

Another point of appeal (and this often reaches our older people) is that our Board is striving to build up some of the old forts, that have gone down, which some pioneer workers had toiled and sacrificed to establish. To the young the building up new on virgin soil, showing what has been done in a few years' time, and referring to splendid openings and prospects now ripe and waiting, are the stronger grounds of appeal.

One more thing in this canvass, and by no means the least, and yet one that has been much neglected, is to find endowments, prospective endowments, and bequests for mission work; to be able to assist those who are looking toward something of this kind,

help them in preparing their papers, and so arrange that their desires will be realized and that their money cannot be lost or misapplied. A certain District in our Brotherhood has been active along this line, and in a few years' time has increased its endowment many hundred per cent. In so doing confidence has been inspired, the idea of permanency established more firmly, and means provided that may mean many souls gathered into the garner of our Lord.



TITHING IN SIAM

One of the elders in the Tap Teang church, Siam, is a firm believer in tithing. During the recent floods in his section of the country, his rice field, as well as his unbelieving neighbor's, was almost covered by the water. It seemed a complete loss to the Christian, although there was some hope that the neighbor's could be saved. But the elder believed it was his duty to keep on tithing in spite of the loss, and he now feels he has reaped the reward of his sacrifice, for when the harvest time came, he found the crop the largest he had ever had. The neighbor's field was a complete failure. Now the elder says that God opened the windows of heaven, according to His promise, as a reward for his trust in giving his tithe.—Selected.



SOME LEADING WORKERS OF NORTHEASTERN DISTRICT OF OHIO

Front Row: Left to Right—Eld. A. B. Horst, Spencer, President of Home Mission Board; A. S. Halteman, Treasurer of Home Mission Board; A. F. Shriver, New Philadelphia. (Eld. Edward Shepfer, Secretary and third member of Home Mission Board, could not be present, hence is not in the group.)

Back Row: Left to Right—W. D. Keller, Ashland; John Irwin, Creston; Joseph Bechtel, Ankenytown; H. A. Brubaker, Akron; G. S. Strausbaugh, Canton; D. R. McFadden, Smithville; Oscar Bechtel, District Missionary Secretary, Bellville; A. H. Miller, Louisville; E. W. Wolf, Hartsville.

The District Mission Board has authorized the brethren with them in this group to canvass the District, to raise \$20,000 in the next two years, to be used for Mission Work in the District.

What Is a Wisely Active District Mission Board?

David Metzler

OUR District Mission Boards are a result of the church's work in organizing and systematizing her work in carrying into effect the Lord's great commission, the "Go ye." It is in complete harmony with the practice of the apostolic church, which, under the direction of the Holy Spirit at Antioch, separated Paul and Barnabas for the work whereunto He had called them.

A wisely active District Board is one that realizes the trust committed to it, and the responsibility resting upon it, and acts accordingly. It realizes that it is an agent of the Holy Spirit, helping to accomplish His work in the world; knowing that through indifference it would become a hindrance to the work of the Spirit in His relation to God and man. It understands that through it the church expects to do effective work in its allotted territory, both in the "going" and in the "teaching," and that its relation to the work determines to a large extent the success or failure of the church. It knows that the fate of the unsaved to a certain degree is resting upon it, and that it is a vital factor in determining the eternal destiny of immortal souls. The realization of these facts is the basis for its activity; the incentive that moves it to diligence in every department of its responsible work, endeavoring to meet the approval of God and man.

The fear of God—for "that is wisdom" in the highest sense—becomes a mighty factor in its activity. It knows relative values, and realizes the fact that for a few paltry dollars which it might gain through neglect of its Heaven-ordained work, souls might forever be banished from the presence of God, and will not allow the perishable to draw it away from the imperishable. It believes that one soul outweighs the world. It realizes also that time is but a grain of sand upon the endless sea of eternity.

It is aware of its responsibility to God, and labors as in His sight. It knows that it is He to Whom it must give account for its stewardship. The fear of God constrains it to be active in spreading the message of love and life to those who know it not. The love of God, which was shed abroad in the

hearts of His people through the Holy Spirit, which was given to them, dwells in it and cannot help but manifest itself through its deeds.

Furthermore, it has the prosperity of God's kingdom uppermost in its heart, and uses every effort to advance it. It is not satisfied with "just anything." In its selection of workers the fundamental doctrines and principles of the Gospel, which are also the practice of the church, are kept carefully in view. Workers are selected who are qualified to teach these principles intelligently and convincingly, so that a foundation may be laid that shall stand the test when men's work shall be tried by fire. It knows that effective mission work can be done only by intelligent doctrinal teaching.

The needs of each field are so varied that different types of workers can be used. The Spirit made such. "There are diversities of gifts but the same Spirit, . . . dividing to each one severally even as He will." A wisely-active Board will study the needs of each point where a worker is to be located, and make its selection accordingly.

Since the Spirit qualifies workers as **He will**, He also has work for them; and the Mission Board becomes an agent to bring the work and the worker together. But in order that this may be done it must be spiritually active, allowing the Spirit to direct according to His will. This all requires anxious care, so that the Spirit may not be hindered in this most important work.

It works its field according to the Divine plan. This will not permit a careless or random selection of locations to start a permanent work; and for that reason requires a careful survey of the field, which means wise action. The Spirit forbade Paul and Barnabas to work at different points where they had intended to work. If they had not been in close touch with the Spirit they would have failed at this point. Jesus taught by parables that those who steeled their hearts against the truth might not understand. There is such a thing as casting pearls before swine. Macedonia was a field white for the harvest, while Mysia and Bythinia were unfruitful, and the Spirit

suffered them not to be worked. It understands that "we are workers together with God." He takes the initiative—the worker follows.

In order that this guidance may be had there must be devotion, consecration and activity on the part of the worker. By careful investigation the Lord's will may be determined in the selection of places for permanent work. It may require the rule given by Jesus when He told His disciples that when they entered into a house or city and were not received, they should shake the dust off their feet and depart. There are

places where much time, labor and means would be required to accomplish little, while others are open and ready to be worked.

It is aware that the means used by it is sacred, having been contributed by consecrated workers under the direction of the Spirit, some giving out of their poverty, desiring to help in the Lord's work. A wisely-active Board will not become a channel-choker for the Spirit by making an unwise use of these means, or allowing them to lie idle while the work is waiting. It works to the limit of its means at least, using its funds in a way that will meet God's approval, desiring to do His will perfectly.

A Living Support for the Worker: What Is It?

M. R. Weaver

SINCE it is quite generally known that the writer of this article has been a city worker for a number of years, some might construe our statements as growing out of a dissatisfied condition, thus reflecting on the Board employing us, which would be erroneous, for ours has always been a full living support, paid regularly every month for the last nine years. Here is something for other Boards to take note of: If at any time they did not have the money on hand with which to pay us, they borrowed it, so that we have never had to ask the groceryman or others to wait for their money, thus giving us a good standing in the community.

When a man accepts the call to the ministry he has consented to take a place of leadership with the largest and grandest organization of all the world's great enterprises. When he answers the call of a home mission field, he is accepting a hard place, for it is either run down, or new, and in either event will require much hard work, tact and perseverance on his part; thus we see the type of worker that the home mission fields need. Too long we have been getting along with just what we can get because of small pittances in the way of support. These home mission fields need the biggest men of the church. How are you going to get them? By paying for them, of course. It was said in Washington, D. C., a short time ago, that "you could not run a ship building plant on patriotism."

Neither can you run a mission point on zeal and enthusiasm. As it now is the strong churches are paying a full and living support, and it is to these places that our most capable men are going, when it is out on the firing line we need them, blazing the trail; missionaries of the Pauline type.

A living support—what is it? Simple! Enough on which to live! Yes, but how live? On the very cheapest, and in poorest houses? That is not living—that is simply existing. No man can do his best work and keep steadily at it when chafing under the difficulty of being honest with the men with whom he trades. If the margin is to be so close, how can he have the courage to lead and undertake things worth while? Or plan and propose big things? The worker should be a man among men—and not only among common men, but men of affairs—men who do things—but how can he on the average meager pittance which he receives? Why, under present conditions, let a minister propose big things and he is at once branded as being visionary and not practical, for without home or scarcely anything which he can call his own, how can he command the confidence of men of big affairs? But let one of our ministers who has made a success in financial affairs, because he has given his time to it, suggest something and it is considered sound and sensible; he has a commanding influence.

But why look at this question in the light of support? Too long have we held to this

narrow view. We spoke in the beginning of the type of man needed; why not pay this man a salary commensurate with his training, experience and ability? Why not pay him a salary sufficient to enable him to procure a home of his own and a comfortable old age, rather than have him continually haunted with the grim figure of charity staring at him from out of the future? How can a man do his best when tormented with such a vision? It is time that this thing be no longer so one-sided. It is time that we talk in larger terms than mere support for the worker. It is time that we have things more in common, and that he that has broad acres, cattle, grain and bank stocks, because he gives his time to these things, give to him that has not because he has given the best years of his

life to a cause that provided only a support.

Now I know there are those who will disagree with me, and believe that if we pay the worker too well he will become proud, and spend too much of his time looking after financial affairs. Say, which is the most wearing and tearing on one's physical and spiritual well-being, spending a little time looking after a few investments or prospering financial affairs, or continually worrying over the problem of how to make both ends meet? One is just as much financial as the other.

In conclusion I would say that a living support is a salary sufficient to assure the worker a comfortable living and an independent old age, for of all people he is surely worthy.

2615 N. 22d St., Omaha, Nebr.

A Glimpse Into the Life of a City Mission Worker

By One in the Work

SOME people called her the city mission worker, some the pastor's assistant, and others the deaconess, but the name made little difference, for there were always plenty of avenues open for usefulness.

It was Monday forenoon, and she sat at her desk, planning the work of the week which lay before her. First on the schedule were marked those activities which she was wont to designate as "regular." There were the departmental teachers' meetings for the different grades of Sunday-school lessons; the home Bible classes; the organized class meetings of the intermediate and junior departments for which she was responsible, and prayer meeting. She made a mental inventory of the number of hours that would be required in preparing the nine hours of teaching which she would do this week, in going to and from the classes, and in the preparation of the lessons; and then, as she thought of the "incidentals" that were always sure to occur, such as calling on the sick and the old, charity work, Sunday-school work, committee meetings and practicings, a smile flitted over her face to think there were those who asked her what she did to pass away the time, and if it were really necessary, in a church so large and well organized as this, to employ a trained worker year after year. "I just

wonder," she said to herself, "if these same people would be willing to look after my Bible classes, teachers' meetings, etc., if the church were to dispense with this office. I'm afraid they would say 'Let some one else do it.'"

She busied herself awhile in planning the hand work and the new songs that were to be taken up at the primary teachers' meeting that afternoon. What a blessed experience it was to meet with all the teachers and assistants of one department where together they could discuss the problems of their classes, pray about them, plan new work, go over the lesson together, and come so close to each other in their work! The city missionary was thankful beyond words for the tireless efforts of her predecessors in making these meetings possible, for it had required years of patient toil in building them up to the place where they had become indispensable to the teachers.

Just then her studies were interrupted by the ringing of the telephone. Alice M——, chairman of the social committee of the young ladies' class, wanted to arrange a time when her committee could meet with the missionary to plan the entertainment for the social on Friday night. They were a fine group of young people, and enjoyed clean entertainments if it was provided.

There had been a time when the young people's socials had been a problem, but things had changed, and her mind wandered back to the time when it was a question as to whether or not she should be included in their socials. But how grateful she was that they had made her a part of their crowd, and welcomed her helps in the planning of socials that were interesting and yet were worthy of being considered a part of the Sunday-school activities.

(And, dear reader, should you question the advisability of a mission worker taking her time to enter into this phase of Sunday-school work, just weigh the importance of clean entertainment and young people's religion and you will be satisfied.)

Back at her desk her eye fell upon the Bible classes that were scheduled for that week. In a pleasant little home, in a secluded part of the town, was a dear little mother whose home duties had kept her from forming many acquaintances in the town. And yet these two had met, and the Bible class had been formed, and how eagerly both looked forward to that hour each week! Although she had presented the opportunities of calling to others of the church, few had availed themselves of it, and none other, save the pastor, knew how deeply the lessons were sinking, and how near they were to bearing fruit. How she loved this work! Was there not a soul at stake? The other classes were equally interesting, but space forbids telling about them.

Another telephone call brought new opportunities of service through the Y. W. C. A., but it must be left to the minds of the readers to fill out the rest of the day, the week and the year, with its multitude of open doors for service; for of all the avenues of usefulness in church work in the homeland, for a sister, few are more fruitful than that of the city missionary.



LEARNING TO GIVE

J. Homer Bright

ONE of the subjects discussed with vigor at our Chinese conference, held in May this year at Liao Chou, was that of "Giving." At the close of the discussion it was decided to have a meeting of the local church on the evening following the close of the conference, to con-

sider plans for systematic giving. The example of the Ping Ting church was a real impetus. A month previous they had planned to raise means to send two of their number to a Bible school for a term of two years.

On the appointed evening, after some discussion, it was decided that each member be afforded an opportunity to give for some definite work for a year, the manner of contributing, whether by the week, month, or year, to be left to the individual.

From the suggestions then presented it was decided to send a lay preacher out among the near-by villages to carry the "glad tidings" to every man's door. A committee was appointed and subscription blanks were distributed. Every one seemed eager to have a part in this undertaking. At a recent members' meeting 52,000 cash was reported, already equal at present rates to about \$25 gold. About a fourth of the members have not yet reported.

When we consider that the average workmen must labor five days to earn 1,000 cash, and many days' work are done for less wages, together with the high cost of food and clothing and the poor facilities for women and pupils earning money, we are encouraged by this manifestation of their zeal. The teachers are earning more, and while none are yet devoting a tenth, they are making a good start and give encouragement to the project. May they all find joy in abounding in this grace also!



LOVE'S STRENGTH

Emma Horning

Love me, brother, though I've faults,
Flesh is weak and folly strong.
Every day I fight to win
But the victory's far from sure.
So love me, brother, in spite of my faults.

I have my faults, you have yours,
Who dare say that he has none?
So, brother, if you will bear with me
I will do the same with you.
Let's love each other in spite of our faults.

Each heart contains more good than bad,
So seek not vice, but virtue more.
Then watch the drooping heads revive.
Yes, cure our faults with deeds of love,
Speak more of our virtues, think less of our faults.

Trials and Joys of a Mission Worker's Wife

BY SISTER DORTHA STUTSMAN

IF you should ask the consecrated wife of the home mission worker if she would give up her work rather than bear the responsibility involved, she would quickly answer, "No, the joys of service are far greater than the trials." Although she must be separated from parents and childhood friends, yet these are supplied an hundredfold.

After sleepless hours of planning how to remodel the children's clothes, in order to save the expense of new, some sister brings in material left from Mary's dress, hoping it will be enough for little Rachael's; or while wondering what she might do without in order that her husband could secure some needed books or periodicals, or attend the Annual Conference (not daring to think how she would enjoy going with him), and some kind relative sends a check, her faith in God's providing care is increased.

When food supplies are running low and a brother, sister, or even just a neighbor shows appreciation of your labors by bringing vegetables, meat, fruit or groceries, she remembers how Elijah was fed.

Often her reputation as a model housewife must suffer in order that she may be present and on time at services, or minister to some one in need, but the inspiration received means much more than immaculate rooms and fancy meals.

A trial it is when her children, who are so full of energy, make mistakes and she wonders if she is neglecting them in order to be "mother to all." But after prayerful consideration she resolves to try anew.

Then she must be able to bridle her tongue, and even heap coals of fire on the heads of those who may utter unkind or even untrue remarks about one of her family or herself.

But the hardest of all to bear is the discouragement that comes in not being able to reach the lost souls or to see any growth in others who have been born into God's kingdom.

Still, in her meditation she is consoled by the fact that her Savior is able to sympathize in her trials, because He has been

tempted in all points as she is, and realizes that the deeper her experience the more she will be able to sympathize with and serve those who need her help. For if she has never felt the pangs of loneliness, poverty, or discouragement, she cannot be as useful to those who need her counsel and assistance. Service that is not prompted by love and sympathy is not worthy the name.

When she considers what she is doing, compared with what Christ did for humanity, she is ashamed to call her little trials sacrifices.

No one but herself can know the joy that comes from the fellowship with those that have been helped to some extent by her feeble efforts, and the interest and concern they manifest in her welfare is beyond the power of words to express. But sweeter than all is the whisper of the still small voice saying, "She hath done what she could."

Liberty, Ill.



BY SISTER S. L. COVER

THE mission worker's wife is one who, with her husband, has been willing through the love of God in her heart, to sacrifice not only luxury, but even the comforts of life, to go and teach Christ to a lost and dying people.

The days come and go. The routine of housework that any wife and mother has, cooking, dishwashing, sweeping, scrubbing, washing, ironing, caring for the little ones in the home and planning how to feed, clothe and care for the family with what little finance the good husband is allowed for his support, is the daily work of the mission worker's wife.

Many times her strength is taxed almost to its utmost. Some one is sick, and she hastens to the home to help, or she may be called to the bedside of a dying one to hear that one say, "I'm not ready to die. Save me!" She prays, pleads and loses rest for several nights, until the sick one has passed away; then hastens home to find the floor cluttered with toys, paper, etc., which the little ones have made while mother was away trying to do her duty with the sick.

Cold winter comes, with little ones need-

ing shoes, clothing and eatables. This the mission worker's wife knows, so she plans, sews and distributes clothing, and many times sacrifices something needed in the family to buy for some poor soul who is needy.

The mission worker's wife is placed where she sees so many needy that she realizes fully her duty to them in this world's goods. She also sees sin-sick souls and cannot rest without doing what she can to relieve them.

But with all these trials and sacrifices of one who loves her home and family as well as any wife or mother, she is forced to leave her housework and many needed things to be done, to help others and give words of encouragement. The joy comes in seeing the little eyes of some dear, neglected child brighten and almost dance for joy, when some absolute necessity has been given it, or when some weary widowed mother has been encouraged by a basket of food or clothing for her little ones, until she pours forth her thanks with tears.

The mission worker's wife becomes a companion and confidant to all. The young

people bring their secrets, the children their joys, and the mothers their burdened hearts. To all these she has been a loving sympathizer, and it has caused all the trials to fade away and joys to fill their places. But her joy reaches its climax when some of these dear souls come to the baptismal waters, where they renounce Satan and promise to live faithful until death, and she realizes it has been through her trials that Christ was brought into their lives. She then pleads with the Heavenly Father to give her strength to do more.

Dear reader, if **you** could fill the place of the mission worker's wife for six months, the District Boards would not need to ask you for finance; you would be willing without being asked, "to give as the Lord has prospered you," until every mission worker would be comfortably supported and a sister hired to help care for the home so your mission worker's wife could do more good. And you **never, never**, would forget to let your prayers ascend to the throne each day for those who have sacrificed their lives to work for those whom Christ died to save.

Some Hopeful Signs in State Districts

Various Districts were asked to send in items for this feature of the Visitor, and we regret that so few have responded. Their words will give cheer to those who are laboring at the task.—Ed.

FROM MIDDLE INDIANA

The forty-three churches of Middle Indiana responded nobly to the call of the Mission Board. Eleven of these are receiving partial support. Over \$5,000 was paid into all funds of the Board. Nearly all the churches paid into some fund, and but seven were delinquent in the main assessment. Mission work requires funds. It is a pleasure to work for such a membership.

S. S. Blough, Secretary.

FROM WESTERN PENNSYLVANIA

The Connellsville Mission has outgrown the store room, and has occupied an abandoned church. The Board is looking for a pastor for this growing field. It is a "mission with a mission"—Bear Run having been organized in connection with

it. Markleysburg has become self-supporting, and Greensburg soon will be.

M. Clyde Horst.

Western Pennsylvania Board.

FROM SOUTHERN INDIANA

Southern Indiana embraces about two-thirds the area of the entire State. She has great opportunities. A substantial house of worship was erected about a year ago at Kokomo, from where good returns are being reported.

Pastors are located at four different mission points and quite a few accessions are being reported from points where preaching is being supplied.

Pray for the mission work of Southern Indiana.

Jacob A. Miller, Secretary.

FROM SOUTHERN IOWA

We have 880 members. We support three mission churches. One of these was a decreasing church. We located a pastor



Church at New Philadelphia, Ohio

there in December, 1916, and doubled the membership the first year. We have a strong (elder) pastor in each mission, each in his second year in the present field. All are receiving souls into the fold. Our members are becoming interested. Praise the Lord!

A. H. Brower.

South English, Iowa.



FROM MIDDLE MARYLAND

The home mission work of the Middle District of Maryland has taken on a much more hopeful aspect since the Board has been using a District evangelist. Just at the present we are without one. Increased interest is also manifested in foreign missions since the Sunday-schools of the District are supporting Bro. H. P. Garner in India.

John S. Bowlus,

Secretary of Home Mission Board.



FROM OREGON

Acts 16: 9. The Macedonian call comes to us from a part of our District where the Brethren have not been preaching, but those that knew of our teaching have called for admittance into the church, and they want it now. They say others want the light more fully, but the territory is large, money is scarce, and laborers are few, yet we must and will help them.

Thomas Barklow.

FROM MICHIGAN

The mission field of this District is large. "A great door and effectual is open unto us" in the cities of Grand Rapids and Detroit, while a number of smaller cities and towns are appealing for help.

We look forward very hopefully because of the lively interest shown by our Sunday-schools in both home and foreign mission work.

Peter B. Messner.

Lake Odessa, Mich.



THE SILENT SLANDERER

He speaks no ill of any man,
Nor tries to slur a maiden's name.
He can not stoop, as gossips can,
To cry aloud a brother's shame,
But when an absent friend is slurred,
He dare not rise and say one word.

Who hears a friend by slander stung
Without one move, one angry stir,
With no defense quick on his tongue
Is but a silent slanderer.

A friend is one who, night or day,
Will fight your fight when you're away.

You are no friend unless you do
Your all to shield a friend's fair name;
He is no sterling friend to you
Who will not swiftly do the same,
For, if he will not check a slur,
He is a silent slanderer.

—Will F. Kirk, in Pittsburgh Sun.



Site for the Proposed New Churchhouse, New Philadelphia, Ohio

Why Should We Emphasize Country Mission Work?

A. B. Horst

WHEN Adam and Eve were driven out of the Garden of Eden, into the great unexplored and unsubdued world-field, to cope with a new order of things, "because of sin, they and their posterity became tillers of the soil, and keepers of flocks and herds, and by these occupations the multiplying human race was sustained.

From this great world-field has ever come the literal bread to feed the world. From the rural districts has ever come the strongest manhood and womanhood as leaders in church and state. And in all history there never was a time when the people of the rural districts, the producers of the world's food supplies, were more highly honored and respected than at present.

Because of these facts, there probably never was a greater need, or a greater opportunity, for country mission work than at present. That the country people have been neglected is apparent. Many country churches have declined, and in some instances have been abandoned. Many isolated places are without religious instruction. There is a fault somewhere.

In the last decade many of our most gifted and influential young people have gone to the city, and have become leaders in the city mission church. We all rejoice for their consecrated labors of love, and the results that follow. But the country church feels keenly the loss of their inspiration and helpfulness. Not a few (re) tired country people have gone to the city and helped to deplete the country churches.

There must of necessity be a reaction somewhere. Somebody must stay by the country work.

Recently a successful pastor offered his services to the Ministerial Board of a certain State District, saying that his experience fitted him for a "large place," preferably in some city. Now we all admire those who have large capacity for service. God bless them all! We need many more like them. But why should not these gifted workers make the greater sacrifice, and offer their services for the upbuilding of some weak country church, or some neg-

lected out-of-the-way place, and make them "great" or give them a "large place" in the eyes of God because of precious souls won for immortal glory?

Now turn again to the Gospel Messenger of March 2, page 139, and read "A New Field." See what has been done in the country. And no doubt this could be duplicated in many other places if the right efforts were put forth.

What we need today, more than ever before, especially because of the world crisis, is a restoration of the apostolic fervor and zeal in service. We need men and women "of the hour," who, seeing a vision of great things for God, and having a passion for souls, can truly say, "Immediately I conferred not with flesh and blood" (Gal. 1: 16), but are willing to spend and "be spent" in the active service of the Master.

When we consider how great is the sacrifice others are making in this world conflict should we not greatly multiply our efforts in every way possible to acquaint the dying sons and daughters of men with the message of salvation and peace?

True, there are many difficulties in the way, many obstacles to overcome, but God will sustain his own (Philpp. 4: 19), give grace and fortitude for every trial and difficulty (Acts 20: 24), and will give "rejoicing with joy unspeakable, and full of glory, receiving the end of your faith, even the salvation of your souls" (1 Pet. 1: 8, 9).

Oh, for the power to live
Submissive to the call.
Oh, for the power to give
And sacrifice our all.

Oh, for the joy to know
That Jesus died that we
May live with Him below
And through eternity.



The priests absorb the entire surplus of the Indian, they collect all baptismal, marriage, and burial fees in advance, and the price is always fixed at a little more than the Indian can afford to pay.

There are several million Indians and other native peoples who have not been reached by any church whatever and are as pagan as any tribe in the heart of Africa.

Why Emphasize City Mission Work?

Carman Cover Johnson

A generation ago there were no city missions or city churches of the Brethren outside of Philadelphia and Baltimore, and few in any towns of any considerable size. Now it's Brooklyn, Chicago, Dayton, Denver, Altoona, Uniontown, Kansas City, Pittsburgh, Hagerstown, Los Angeles, Washington, Johnstown, Roanoke, Harrisburg, Waterloo, Lancaster, Toledo, York, Akron, Detroit, and scores of other places larger or smaller. Almost in spite of herself, the Brotherhood has turned back to the towns and cities, as it were, completing a two hundred or at least a hundred year circuit. For did she not begin in a little town in Germany and thence travel from town to town until she crossed to America, only to seat herself in German-town and Philadelphia, until under pressure of post-Revolutionary persecution she began her migration to the rich valleys and fairly lost herself in the grain fields, forgetting the real harvest?

Now what are some reflections coming from these developments of the last thirty years or so? In the first place, it goes without saying that the people, about fifty per cent of them in America, are now in cities of eight thousand and over. The centre of gravity of the church ought always to be in the heart of the population areas. Abandon the country, the splendid agricultural belts in which our people have flourished and have so well defined their character? Never! Hold on to them rather, and intensify and vary them exceedingly. But the towns and cities need the Gospel—"the whole Gospel"; and we are so fortunate as to be unhampered with the creeds that are really the basis of so much of the popular disgust with many of the other churches.

Let the powerful and well-established country seats of the Brethren become anything like as enthusiastic for city missions as for foreign missions, let them make it a fifty-fifty home and foreign interest in missions, and let them apply the same spirit of generosity in the support and handling of both types of missions; and the Church of the Brethren will double itself easily in ten years.

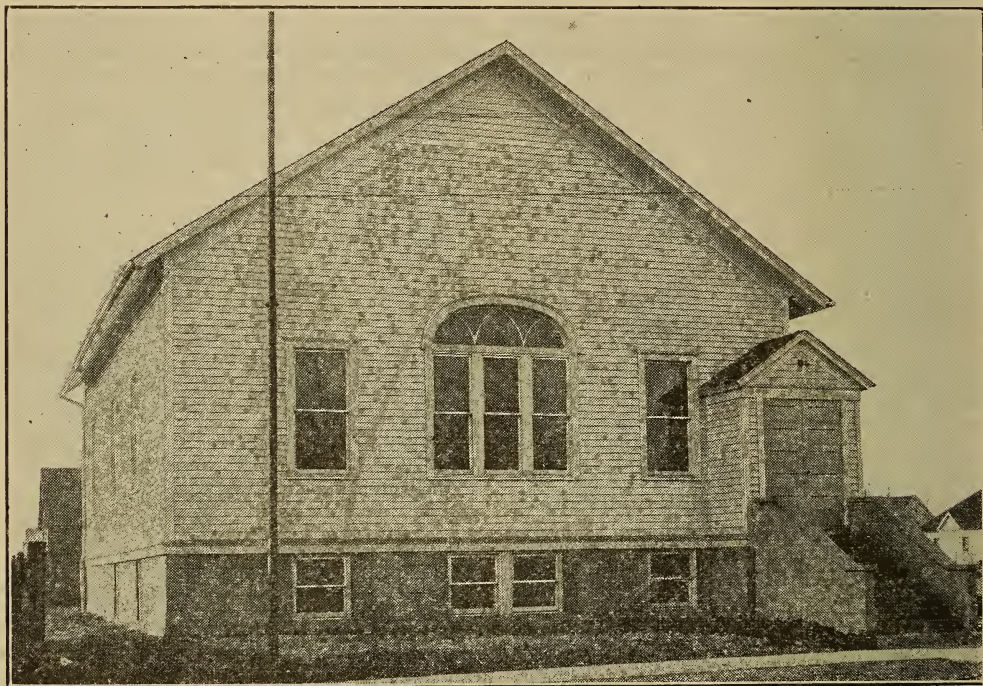
But "why" city missions? Not only because of great populations with whom to work, and the very probable increase in the church membership among hitherto unchurched or cooled-off church people, but because city missions have saved, are saving, and will continue to save the youth-product of the church to the church, and so put them in position to take hold of their own problems of new-life adjustment and the problems of community-life adjustment in general from the angle of the whole Gospel in which we profess to believe. Would the brethren of our great and good Fraternity believe that the sweet, quiet, holy and sacred environment of the country church, in which our boys and girls are being reared and have been reared, poorly fits them to cope with city life? No. And they shouldn't believe it. But they should believe that the shock of city life needs to be taken up and absorbed by sympathetic brethren and sisters well organized into a city church that has become a nucleus of continuous encouragement to a life of piety and good works such as the country church stood for in fact as well as in name. So the city mission or the city church is, for our people particularly, an absolutely necessary other-half. Our people cannot easily affiliate with other communions, even if they can and do and should attend other services and Sunday-schools when their own are not available.

The whole Brotherhood must comprehend this problem of city missions or city churches in the light of strength and integrity and consistency to the whole Brotherhood, before we are in very good position to extend our influence among either the native or the foreign-born sections of the cities in which we locate. To make an appeal to city people today, one must have not only the backing of an absolutely true and pure Gospel, but he must have a home base somewhere to which to refer those whom he is winning, and the home base must prove up in the real and tangible qualities of spiritual and moral earnestness and mutual community respect.

Of course, the city mission must look forward to becoming a city church; and

the city church must look forward to a city-wide, interdenominational coöperation that seems like scattering rather than gathering, involving the pastor and his workers in street and shop and park and office building and restaurant and other meetings, where the evangelistic note may be sounded in prayer and song and preached Word in broad fellowship with others. Oh, it is an endless story, an eternal task, a wonderful

complex of effort for God and His kingdom! No brother or sister who is inclined to count the cost or to reckon the rewards should ever undertake it; but it is tense with interest for anyone who enjoys being under fire in the great battle for truth, justice, righteousness, and the souls of men. Why city missions? Because they are the severest test of our sincerity in our prayer for "Thy Kingdom Come."



Champaign Church of the Brethren, Illinois

History of the Champaign (Ill.) Congregation

Walter Wallick

THE first members of the Church of the Brethren to settle in Champaign County were George Dilling and wife. Some years before the Civil War they located near Urbana. Eld. John Barnhart, of Woodford County, later located here, and the church was organized in 1863. Bro. John Metzger was the first elder. In 1869 J. H. Moore was elected to the ministry. Other elections were: A. B. Snyder, 1868; Noah Kinsey, 1870.

The church had a gradual growth, and about 1870 a churchhouse was built four

miles east of Urbana. The membership at that time numbered nearly eighty, growing from a handful of eighteen. Later the members commenced moving away, and in 1905 the organization was disbanded, and the churchhouse was sold.

In 1913, following a series of tent meetings, conducted by Elders J. W. Lear and W. T. Heckman, the work was reorganized in the city of Champaign. Such an interest was manifested by the new members and the whole neighborhood that the Mission Board of Southern Illinois, under whose

auspices the meetings were held, decided to build a churchhouse at 1203 North Market Street, which was dedicated Jan. 4, 1914. The interest and attendance were good, and the young congregation soon outgrew its original quarters. In the summer of 1917 steps were taken to remodel the churchhouse, and the improvements were finished early in the winter. Dec. 2 the church was rededicated, free from debt. Bro. J. W. Lear, who preached the dedicatory sermon at the first dedication, delivered the address on this occasion. The improvements include the addition of two Sunday-school rooms in the second story, remodeling the basement to accommodate the primary department, installing new seats, and refinishing the walls and ceiling of the auditorium. The accompanying halftone gives a good idea of the appearance of the new churchhouse. The main auditorium is 35 x 35, with a Sunday-school room at the rear of the church, which can be thrown into the auditorium. The baptistry is underneath this room. In addition to the heating plant and kitchen, the basement is especially fitted for kindergarten work, and can be used as a small auditorium or can be subdivided into a number of classrooms.

The membership of the church is now nearly seventy-five. The Sunday-school, especially the primary section, is one of the live departments of the church work. At the Rally Day exercises, held a few weeks before the dedication, the attendance was 201. Sister Minna Heckman has charge of the kindergarten, which now has an enrollment of thirty-five. Sister Heckman is also superintendent of the primary department, where she introduced the graded lessons. Through the kindergarten, which meets during the week, and primary department of the Sunday-school, Sister Heckman has had the opportunity of doing some practical missionary work among the families of Champaign. She is now laboring in her second year in Champaign.

For a number of years Bro. C. A. Lewis was the only member of the Church of the Brethren in the Twin Cities (Champaign and Urbana), and it is largely through his efforts and personal sacrifice that the work was resumed in 1913. Bro. Lewis was the first pastor, and during his pastorate the membership grew to nearly fifty. Bro.

Lewis is now the local minister. He was succeeded by Bro. R. N. Leatherman, who resigned in 1917 to take up pastoral work in Cincinnati, Ohio. The church had a steady growth under Bro. Leatherman's pastorate. Since Feb. 15 Bro. J. W. Kitson, formerly of Goshen, Ind., has been pastor of the church. His wife will join him in the work in the near future. Sister Hettie Barnhart has been located in Champaign as mission worker for nearly three years. She has been faithful in her duties, and has made many friends in the neighborhood of the church. Sister Barnhart has been a great help to the work of the congregation, and the members and residents of the neighborhood appreciate her assistance.

The following extract is taken from a press notice of the dedication in 1914: "The members of the District Mission Board, under whose direction the church was built, deserve much credit for their work. They have succeeded in erecting a commodious house at a very economical figure, and the results of their work bid fair to grow into a large and prosperous congregation."

Champaign is the seat of the University of Illinois, which had an enrollment last year of 6,000. Members of the Church of the Brethren, who are considering the pursuit of post-graduate work, will do well to investigate the U. of I. with a view to continuing their studies and doing some practical Christian work. The church at Champaign offers unusual opportunities for practical workers, as the work is growing faster than our present force can take care of it. The local church has already had a wholesome effect on the immediate neighborhood, and the future has opportunities which only need be taken hold of.

Note.—The author realizes that this history is necessarily brief and incomplete. He would be glad to have other facts and corrections of the early history of the work of the Brethren in Champaign County. Correspondence from former members will be appreciated. Address, care of Twin City Printing Co., Champaign, Ill.



In South America every effort has been made by Roman priests to prevent the spread of evangelical truth. The Bible is pronounced an immoral Book, and the priests seize every opportunity to destroy it.

A Few Statistics From Our State Districts

The Editor

THE facts presented in the accompanying table have been gathered from the Secretaries of the various District Mission Boards during the past fall and winter. No particular comment is necessary, for these figures tell their own story and each one can gather the particular message for himself that he should have.

There will be found facts in these that

give us encouragement, and again some things will not appear as rosy as we had hoped. It was somewhat of a surprise to us to learn that there were 87 missions in the Brotherhood that were being fully supported by District Boards, and also that 65 workers are being cared for in full, with 12 sisters and 103 ministers being given a partial support. The fact that only 23 church-

District Mission Survey

Districts	Missions Full Support			Workers			Miss. P's. Rural	Miss. P's. City	Vacant Churches	Rural Preaching Points under Dist. Bd.	New Houses	Remodelled Houses	Parsonages	Pastors Full Supp.	Pastors Part Supp.	Want Pastors	Fiscal Year Closes	Mission Receipts Last Year	Expended Last Year	Churches Contrib.	Not Contributing
	Full	Part	Supp.	Ministers Full	Sisters Part	Ministers Part															
Arkansas,	2	1	3	8	1	2	1	2	1	2	1	1	1	1	1	1	Nov. 1, ..	\$ 182.39	\$ 610.03	10	5
California, N.,	2	1	3	2	1	3	2	3	1	1	1	2	1	3	1	1	Oct. 1, ..	1,792.40	1,426.83	All	...
California, S.,	3	3	1	3	1	1	3	1	1	1	1	1	3	1	1	1	July 31, ..	2,291.60	2,228.40	2	5
Colorado, W.,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	Nov. 30, ..	...	...	...	...
Idaho,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	April 1, ..	750.43	765.85	9	3
Illinois, N.,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	July 1, ..	5,635.03	5,551.80	20	4
Illinois, S.,	4	4	4	6	3	3	6	3	1	2	1	1	3	3	3	3	Oct. 1, ..	3,429.04	3,429.04	27	2
Indiana, M.,	11	5	5	3	9	9	3	9	1	2	1	2	5	5	3	3	Oct. 1, ..	4,650.13	4,703.05	41	3
Indiana, N.,	6	1	1	3	3	3	3	3	1	2	1	1	1	3	4	4	Sept. 1, ..	422.91	2,288.88	42	3
Indiana, S.,	2	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	Oct. 1, ..	1,754.19	1,630.21	28	6
Iowa, M.,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	Sept. 1, ..	1,531.31	1,612.16	All	...
Iowa, N.,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	Aug. 15, ..	4,761.99	3,875.04	All	...
Iowa, S.,	3	3	3	2	2	2	2	2	1	1	2	1	1	4	4	4	Sept. 25, ..	306.26	1,784.78	7	5
Kansas, N. E.,	2	2	2	2	2	2	2	2	1	1	2	1	1	2	4	4	Oct. 15, ..	1,733.24	1,517.13	20	1
Kansas, N. W.,	2	2	2	2	2	2	2	2	1	1	1	1	2	3	3	3	Oct. 1, ..	2,067.70	2,553.66	12	2
Kansas, S. E.,	1	1	1	2	2	2	2	2	1	1	2	1	1	3	3	3	Oct. 25, ..	300.00	900.00	9	2
Kansas, S. W.,	4	4	4	4	4	4	4	4	3	3	1	1	11	11	2	2	Oct. 1, ..	4,574.64	4,107.06	All	...
Maryland, E.,	4	10	7	10	3	3	10	3	1	1	2	2	5	5	5	5	March 31, ..	1,200.00	...	15	2
Maryland, M.,	3	3	3	3	3	3	3	3	1	1	1	1	1	2	2	2	April 1, ..	...	800.00	All	...
Maryland, W.,	1	1	1	2	3	3	1	3	1	1	1	1	2	1	1	1	Sept. 1, ..	21.32	...	All	...
Michigan,	1	1	1	3	1	1	3	1	2	1	1	1	1	1	1	1	June 30, ..	2,220.61	2,450.23	23	2
Missouri, M.,	2	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	Oct. 1, ..	341.59	818.39	11	2
Missouri, N.,	2	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	Oct. 12, ..	337.00	1,200.00	All	...
Missouri, S.,	3	4	1	2	2	2	1	2	1	1	1	1	1	1	1	1	Sept. 30, ..	175.00	173.00	...	...
Nebraska,	1	1	1	5	1	1	4	1	1	4	1	1	1	7	3	3	June 30, ..	1,756.62	2,019.29	21	...
N. Dakota,	1	1	1	5	1	1	4	1	1	4	1	1	1	...	...	...	May 15, ..	1,059.55	1,102.54	28	4
N. and S. Carolina,	1	1	1	1	1	1	1	1	1	1	1	1	3	2	2	2	Aug. 30, ..	2,109.40	1,510.13	All	...
Ohio, N. E.,	2	2	2	6	4	5	1	1	1	1	1	1	3	4	4	4	March 1, ..	2,045.09	1,834.02	22	4
Ohio, N. W.,	6	6	6	2	2	2	6	1	1	1	1	1	1	4	4	4	April 1, ..	5,500.00	8,000.00	All	...
Ohio, S.,	1	2	1	6	2	1	1	1	1	1	1	1	6	6	6	6	Sept. 1, ..	1,961.61	1,894.83	All	...
Oklahoma,	2	2	2	1	3	1	1	1	1	1	1	3	1	1	1	1	Aug. 23, ..	723.33	788.24	All	...
Oregon,	3	3	3	2	1	1	1	1	1	1	1	3	1	1	1	1	April 1, ..	2,471.23	1,928.13	31	3
Pennsylvania, E.,	3	3	3	3	5	5	1	1	1	1	1	1	5	8	8	8	Dec. 31, ..	918.44	...	21	9
Pennsylvania, M.,	2	1	1	1	2	3	1	1	1	1	1	1	10	3	3	3	Oct. 1, ..	3,561.57	3,813.71	14	...
Pennsylvania, S. E.,	2	1	1	3	3	1	1	1	1	1	1	1	1	1	1	1	April 1, ..	2,844.24	3,585.19	All	...
Pennsylvania, S.,	5	2	2	2	3	2	1	1	1	1	1	3	14	3	3	3	April 1, ..	1,400.00	...	28	7
Pennsylvania, W.,	2	1	1	10	2	10	2	20	1	1	1	1	8	8	8	8	Sept. 1, ..	218.50	29.10	10	18
Tennessee,	2	2	2	6	6	1	1	1	1	1	1	1	1	1	1	1	Dec. 1, ..	675.95	1,067.72	All	...
Texas,	1	1	1	6	6	1	1	1	1	1	1	1	1	1	1	1	Aug. 15, ..	1,200.00	1,000.00	9	3
Virginia, E.,	1	1	1	10	10	5	1	1	1	1	1	1	1	1	1	1	March 31, ..	462.90	433.34	7	11
Virginia, N.,	1	1	1	3	9	4	3	1	1	1	1	1	2	5	5	5	Aug. 1, ..	489.28	484.98	20	3
Virginia, 1st,	1	1	1	4	1	3	5	2	1	1	1	1	1	1	1	1	March 31, ..	1,892.01	1,379.15	14	4
Virginia, 2nd,	1	1	1	2	1	1	1	1	1	1	1	1	1	3	3	3	Aug. 15, ..	2,217.44	928.72	16	...
Washington,	1	1	1	8	8	1	1	1	1	1	1	2	1	1	1	1	Oct. 31, ..	500.00	425.00	14	3
West Virginia, 1st,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	...	...	...	...	...
West Virginia, 2nd,	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	...	...	...	...	...
Total,	87	65	12	103	108	93	24	68	10	16	32	8	93	92	66	66	...	\$76,145.94	\$79,530.53	541	115

houses are reported by the Boards as being vacant and unused is a point well worth considering. We could hardly gather from this statement that our country churches are being deserted very rapidly. We know that some of the churches should not be deserted, and then again we know of others that we could hardly expect to be otherwise.

We would emphasize by mentioning it here that there were built during the last fiscal year sixteen new houses of worship and 32 remodeled. What does it mean that so many must be remodeled? Simply that our people at that rate of 32 churches per year are catching the spirit of progress, and are manifesting this desire by remodeling their houses so as to fill the needs for Sunday-school quarters, commodious and attractive.

Likewise would we mention that 8 parsonages were erected during the year, a sign that our people are planning to adequately care for those who give their entire time for the Lord's work. We also learn from these statistics that one church out of every ten fully supports her pastor, while another one out of each ten partially does so. And so far as the District Secretaries were able to know, one church out of every twelve of these not having pastors were seeking for them.

When we consider the fact that the supported pastor is only a product of recent years and that nearly one church out of every five is supporting a man in full or partially it shows the trend of affairs among us. Nor does it require a very long-headed prophet to see that there will be an increasing call for the prepared minister. And reasoning further along this line this very fact ought to inspire our ministers to fit themselves for the tasks which will inevitably beckon them.

We do not desire to consider this last statement as applying only to young men. The term "young" is really a relative term. We are so prone to reckon all things possible to youthful years. We know some very fine ministers who are "young" old men and they are moving our churches toward Jesus Christ, in consecration, in gifts to missions and in vision of the lost world. And again we have heard of some ministers, young in years, but very old in disposition, —ministers who have little vision and, what

is more tragic, slight disposition to gain a larger. Therefore to sum up the last two paragraphs we believe that we can state it plainly and truthfully when we say that the Church of the Brethren is developing in such a manner that there will never come a time when the man who is willing to work and who is willing to work in a needy place need ever feel, regardless of his age, that the pulpits will be crowded. The fact that we have three thousand ministers and that sixty-six churches in the Brotherhood can not find pastors out of the 2,820 who are not being fully or partially supported now, certainly shows that there is still room for the man baptized with the spirit of sacrifice and service.

But these various truths presented here are merely suggestive and we prefer for each reader to draw his own conclusions from the table given. And incidentally we shall be glad to have your thoughts for the Missionary Visitor if you feel impressed to send them in.



THE GOSPEL OF THE LORD

Matt. 24: 14

O H, the Gospel of the Lord
Must be carried all abroad
Ere He comes, ere He comes.
Can the Master count on you,
As a witness strong and true,
Till He comes, till He comes?

Chorus

Beautiful feet that bear glad tidings,
Making all one—no more dividings;
Beautiful kingdom—Christ the King,
Over the world this anthem ring.

Saving Gospel, saving Grace,
Blessed boon for every race—

Him proclaim, Him proclaim.
Debtors all, ye servants are—
Meet thy debt, and clear the bar

When He comes, when He comes.

He is coming—oh, the day!

"Come ye blessed," can He say,

When He comes, when He comes?

Christ alone can save the world,

But ye saints must be the herald

Till He comes, till He comes.

—Wm. Kinsey.

History of the Pittsburgh Church

Gurney Simpson Bail

AT the District Meeting held in the Shade Creek congregation Aug. 22, 1899, Bro. S. S. Blough was sent to Pittsburgh to look up a city mission field, the District Meeting securing him a support.

May 27, 1900, Bro. Blough, who, in the meantime, had selected a location and had moved his family to Pittsburgh, taught the first Sunday-school lesson in the front room of his own home at No. 8 Camp Street, on Herron Hill. There were present Samuel C. Cover, Etta V. Cover, Cyrus Replogle, Joseph Replogle, Sylvanus Rishel, S. S. Blough, Mrs. Mary W. Blough and Carman G. Blough, then four and one-half years of age. Two services each Sunday forenoon were held until 1900, in the missionaries' home.

Soon it developed that there were other Brethren in Pittsburgh, and, because most of them were located in or near to Hazelwood District, it seemed wise for Bro. Blough to move to Courtland Street, Hazelwood. Nov. 18, 1900, the first meeting in Moore's Hall, on Hazelwood Avenue, Hazelwood, was held.

In the meantime night meetings once a month had been held at the home of Bro. D. F. Troxel, in Wilmerding, and at other homes of Brethren and friends throughout the city, and although the regular meeting place on Hazelwood was very unattractive, because of its location over a livery stable and immediately adjacent to an undertaker's room, there was much faithfulness on the part of the members in these humble beginnings.

The time came at last when the Pittsburgh Mission should become a regular congregation. The elders at Walnut Grove, Johnstown, Pa., in District Meeting, assembled in 1902 and appointed a committee of three elders—Joseph Holsopple, D. H. Walker, W. A. Gaunt—to organize the Pittsburgh church. July 6, 1902, this committee met the mission at Moore's Hall, and at 2 o'clock a special meeting of organization was held. After a few explanatory remarks, founded upon the principles and doctrines of the Church of the Brethren, the

twenty-seven members present decided by vote to organize the congregation.

On Sunday evening following the organization Eld. D. H. Walker preached the first sermon to an organized body of Brethren in the city of Pittsburgh.

After three years in Moore's Hall this growing congregation moved to the hall of the Hazelwood Trust Company, and from there into the fine brick church on the corner of Greenfield Avenue and Montclair Street. Sunday morning, Oct. 2, 1904, the dedicatory address was delivered in this building by Eld. Swigart.

After Bro. Blough had acted as missionary and then elder in charge for seven years he tendered his resignation May 5, 1907. During this time the mission had grown from a mere handful of worshipers to over one hundred, and the Pittsburgh church had a brilliant outlook. Bro. Blough's benediction upon the Pittsburgh church was that it might grow and prosper always under the nurture and guidance of the Lord.

This left the pulpit vacant for two months, during which time Elders Walker and Gaunt supplied. Bro. M. J. Weaver was extended a call and moved into the parsonage to take up his regular work in July, 1907. In November, 1909, Bro. Weaver brought his new wife to the parsonage, and soon her helpfulness in all the varied activities of the congregation were manifest. During Bro. Weaver's labors the congregation relinquished its dependence upon the District Mission Board of Western Pennsylvania, and became self-supporting in 1910.

In July, 1912, the congregation was called upon to relieve Bro. Weaver of his charge, he having been called to the pastorate of the Everett congregation in Middle Pennsylvania. This separation was an unusually difficult experience for the congregation, as Brother and Sister Weaver had lived very helpfully into the lives of all, their consecration to the Lord and His people being always in evidence.

In this period evangelistic services were held by C. O. Beery, Jasper Barnthouse, Harvey Replogle, John H. Cassady, and Milton C. Swigart.

After the departure of Bro. Weaver, Bro.

Carman C. Johnson, who since the fall of 1900 had been connected with the congregation, took charge of the pulpit until Bro. Herman B. Heisey arrived to take the pastorate temporarily. The previous decision of Brother and Sister Heisey to go as missionaries to India prevented them from seriously considering a call to the permanent pastorate of the church. When Bro. Heisey left for his vacation, preparatory to departing for India, Bro. Carman C. Johnson again filled the pulpit. Bro. S. W. Bail was then chosen as temporary pastor, pending the selection of a permanent one. Bro. Bail served the congregation faithfully until Feb. 1, 1913, during which time he was married and took residence in the parsonage.

On Sunday, Feb. 2, 1913, Eld. D. H. Walker delivered the charge to Eld. T. Rodney Coffman as permanent pastor of the Pittsburgh congregation. The roll of church membership numbered 175 when Bro. Coffman took charge of the congregation. Over

200 are now enrolled as members. Bro. Coffman served the congregation for almost five years, and then resigned to take the pastorate at Meyersdale, Pa.

Bro. S. W. Bail was again called to take the pastorate temporarily, after which he was elected as the permanent pastor for one year. Bro. Bail regrets very much that he cannot remain with the Pittsburgh Brethren, but feels that there are even greater responsibilities awaiting him in the Southland.

The Pittsburgh church of the Brethren has a wonderful outlook for growth, a wide field to work, which makes the work both interesting and helpful. The church is growing rapidly, and even now plans are on foot either to enlarge the old building or rebuild anew entirely.

The graded lesson work has recently been installed in the primary department, and the Sunday-school is a real live workshop of Christian development.

China News Notes for January

Laura J. Shock

JANUARY 6 Bro. Crumpacker, of Ping Ting Hsien, in connection with Bro.

Bright and Bro. Flory, began a series of meetings in our chapel in Liao, which lasted for ten days. During the morning sessions Bro. Crumpacker gave lessons from the Sermon on the Mount, Bro. Flory from the Epistle to the Galatians, while Bro. Bright gave helpful talks from the Epistle of James. The afternoon sessions were led by Bro. Crumpacker, who delivered powerful sermons on such subjects as "Ye Cannot Serve Two Masters," "What Shall I Do to Be Saved," and others equally as impressive, to a Chinese audience. All these meetings were well attended and much interest was manifested throughout. At the closing session three men and two school-girls were baptized, and thirty-nine souls had expressed their determination to be followers of the one true God. The meetings were followed by a love feast where the fellowship of love and good will was a real feast to every one.



Jan. 11 Sister Blough left Ping Ting for

T'ai Ku, where two of our Christian women have been attending Bible School, and accompanied them a few days later back to Ping Ting at the close of their term's work.



The dry winter among our Shansi mountains stands out in sharp contrast with the extremely rainy season of last summer. No snow nor rain has fallen since early in November. As a result the streets are exceedingly dusty.



Liao has recently been favored with the opening of a new shop controlled by Chinese Christians. It is the only one of its kind in the city, and its closed doors on Sunday bear a silent message to these people as to the proper keeping of the Lord's Day.



Jan. 31 Bro. Ma, of Liao Chou, passed to his eternal reward. He is the third of our number to be claimed by death since the establishment of our mission at this place.



The reform movement, which has recently been started in Shansi in the effort to

eliminate foot-binding, has been taken hold of in good earnest by the city official at Ping Ting, and fruits of the effort are being seen on every hand; but while the feet of most of the women have been distorted for life and the custom cannot be entirely eliminated in this generation, we have large hopes for the coming generation, for we believe the present movement will be the beginning of a brighter future for the thousands of women who have so long been in bondage and ignorance.



Mrs. Chang (one of the Bible women) and the wife of one of our Christians at Ping Ting have, under the appointment of the city official, visited about thirty homes among the people of the higher class in the interests of anti-foot-binding. By first working more especially among this class it is thought the others will more readily yield.



At one of our weekly Thursday meetings for the women, Bro. Yin, the newly-elected Chinese minister, gave a very forceful talk to the women on the evils of foot-binding. The meeting had been advertised in a special way, and a very large attendance was the result. Much interest was manifested. The following week Miss Chang, the Chinese nurse, spoke to the women on the subject of sanitation and proper care of their bodies, which is a subject of which these women know so little.



The district school inspector recently visited our Girls' School at Liao and expressed himself as being well pleased with the condition of the school.



While the city official at Liao is not yet working very diligently to eliminate foot-binding, he is demanding that the men give up their long hair and many are the amusing sights to be seen when the soldier squad compels some unwilling victim to part with his much-prized queue.



About two weeks ago word came that the pneumonic plague was ravaging the territory that lies between the two branches of the Great Wall in Northern Shansi. All the physicians of the province were called to assist in stamping out the dread disease.

The governor of the province has placed soldiers upon the wall to prevent any one suspected of being infected with the disease from escaping and spreading the disease farther south. Efforts in that line have not been wholly successful, however, and Tai Chou and Shin Chou, including some nearby villages, are also infected. However, at this writing, the doctors seem to feel that they have the situation fairly well under control. Dr. Wampler is working at Tai Chou. Others of our mission assisting in the work are Dr. Brubaker, Bro. Vaniman, and Sister Wampler, who is at T'ai Yuan Fu, the provincial capital, assisting in the clerical work.

Liao Chou, Shansi, Feb. 1.



A BELATED CONVERSION

J. Homer Bright

THE subject of this sketch came three years ago and applied for baptism at the time Bro. Beckners were visiting us. He said that his dear old mother had been a Christian for thirty years, his younger brother had been a Christian and in Christian employ for many years, his second son was then preparing for the ministry, and his two other sons were Christians. As he spoke these words I shall never forget the shadow of shame that was on his face. His one regret was that he had withstood the pleading of the Spirit so long.

When one of our teachers fell a few years ago through temptation he remained faithful. Though he was accused falsely of being implicated he quietly bore the blame and went on faithfully performing his duties. He is not a preacher, but has been of much help in personal touch with his brothers. While not openly confessing Christ till very recently, he has been in sympathy with the work of the church and is now as a father in Israel. He is entrusted by the native church with her finances, and in his financial dealings for the station people are led in a quiet way to greater respect for the Jesus doctrine. This man is an older brother of Bro. Yin, of Ping Ting Chou. They come from an old Christian family of Shantung.

India Notes for January

Florence B. Pittenger

THE Christmas season is past and another year has dawned. Each year special effort is put forth in all our stations to make the Christmas season one of helpfulness as well as one of happiness.



At Vyara the Christians and friends from out-villages came in. About 300 were present to enjoy the day of special good things. There was a program for the morning, and in the afternoon the school-children rendered their program. All were served to food, and sweetmeats were given to the children. There was joy not only at Vyara but also in heaven because fifty-two persons were baptized on this glad day. Twenty-two of the number are women and girls.



At Ahwa the school-children and teachers conducted appropriate exercises. Sweetmeats were given to the children. The teachers in the surrounding villages observed the day in the same manner. Thus many of the poor people heard again the meaning of Christmas. All the teachers came in for a few days of Bible study and prayer at the new Year. On New Year's Eve a watch meeting was held, consisting of songs, prayer and admonition. On New Year's Day a church meeting was held, at which all officers of the Sunday-school were elected and also a church secretary. There were some confessions of sin. All rejoiced over the feast of good things, and resolved that each Christian would try to win at least one soul during 1918.



At Dahanu, besides the regular Christmas joy, they had a love feast, which was greatly enjoyed by all. On New Year's Day the new dispensary was opened with appropriate exercises. Dahanu has been a most busy place during the year, and now all rejoice that the new buildings are ready for use and all are eager to push forward the work.



From Raj Pipla state comes the word of a happy, helpful Christmas spent.

A high-caste Hindoo, who is head master for a boys' school in Broach, came to one of our brethren at Anklesvar and said he had read the Bible and that he loved Jesus. He wants the Bible as Textbook in his school.



Bulsar's Christmas joys began even four days before Christmas, as on that day the children from both schools entertained us with their athletic sports. Sweetmeats were given to all the children of the community. We dare not miss telling of the tolling of the wedding bells. On Saturday before Christmas three young Christian couples were married in the church. After the ceremony the friends bedecked the happy couples with wreaths and garlands of flowers. This is one of the beautiful customs of this land, where flowers bloom even at Christmas time. On Christmas morning there were services in the church, after which a collection was taken for the war sufferers. During the season officers for all church activities were elected, and we are hopeful for a year of good work. The new work in the district is promising. One young man has received baptism. He is a teacher, and so his influence will count for much. Pray for him, that he may remain faithful.



All over our field there is in progress special evangelistic effort. At Anklesvar Sister Ziegler is out in her tent, pushing forward the work with the aid of some of the native brethren. Sister Widdowson also goes out when she can get away from her duties at home. Sister Sadie Miller is out in the Vyara district. Bro. Long also does touring. Bro. Emmert is touring in the Jalalpur district. At Dahanu Sister Eby is in the district. I send in full the report sent from Vada by Sister Powell.



Bro. Garners have finished their first year of language study. They successfully passed their examination just before going to Vada.



We rejoice that some of our number can be out in the district away from the press-

ing duties at the stations. May the Son of man be lifted up in the districts as well as in stations, is our prayer.

Bulsar.



Notes from Vada

By Sister Josephine Powell

Oct. 24 our dear Sister Kaylor was taken from us by death, and we miss her so much in the home and in the work. She was sick about two weeks, but we had great hopes of her recovery until a few days before her death. She was anointed Oct. 17. Dr. Cottrell came out twice and did all he could for her, and finally when he saw he could not care for her here he took her to Bulsar, reaching there Sunday evening, and she went to be with Jesus the following Wednesday morning. She was like a sister to me; we had such good times working among the women, as well as in the home. We mourn our loss, but we weep not as those that have no hope.



Nov. 18 the native workers and I started out touring. We camped in a village ten miles from Vada, where no work had been done before, and so we could only lay the foundation for future work. At first the people were afraid and thought that we had come to get recruits for the war; but we were not there very long till they began to be friendly, and towards the last of our stay they began making requests that we should come to their village again. We staid forty days, and from here we worked seven other villages and pardas. The latter are only very small villages, with few houses. We believe good impressions were made, and that if some one can follow up this work, many of these very people will come into the kingdom. There are in this and surrounding villages many Kolis and Varlis, and they are reachables. Pray for them.



We came in from this tour the same day that Bro. Garners came to Vada, Dec. 28. Dec. 31 Bro. Kaylor called the Christians in from the out-villages, and we had our Christmas dinner together on New Year's Day instead of Dec. 25. On New Year's Eve we had a Christmas tree for the children of our boarding school and Christian families. This was followed by a dialogue

given by three of our Christian teachers, one representing a Mohammedan, one a Hindoo, and one a Christian. This was enjoyed very much by all. Jan. 1 and 2 we had meetings, the last being a love feast. These meetings are helpful in many ways, as we seldom all get together for religious worship, and when we do it is appreciated. Jan. 2 three were received by baptism. One was a boy who came into the boarding school only about four months ago. His father, a Hindoo, asked us to take the boy into the school, as he was sick and could not care for him. We took care of the father for a while, but he died in a short time. He was a Christian at heart but had not received the rite of baptism. He had expressed his desire to come into the church, and had it not been that Bro. Kaylor was gone when he became so ill I suppose he would have been received. He died before Bro. Kaylor returned. We thought it best to teach him further before baptism, but as it was he died before taking the final step. His boy is in the fold now. Pray for him, that he may be an instrument in God's hands for doing much for his own people in bringing them to the full knowledge of Christ.



Bro. Garners are here now and by God's help we hope to carry forward the work of this place. There are some who would become Christian now were it not for the fear of their people; they are so afraid of being defiled that it is hard for them to make up their minds to break away from their idolatry, and serve Christ, even though they are convinced. Pray for them, that they may have the courage to step out on the promises, and pray for us, that we may have wisdom and strength to lead them into the fold. This is not a fight against flesh and blood, but against Satan and his many devices and cunning ways. He deceives the people by making them believe that if they become Christian they will be defiled.



"Prayer can not change God's intention, but it does change his action. * * * Real praying costs habitual self-discipline in thinking. The pure in heart see God. If you are averse to pray, pray the more."



THE STUDENT VOLUNTEER

DID YOU?

Did you give him a lift? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile? He was down-
cast and blue,
And the smile would have helped him to
battle it through.
Did you give him your hand? He was slip-
ping downhill,
And the world, so I fancied, was using him
ill.
Did you give him a word? Did you show
him the road?
Or did you just let him go on with his
load?
Did you help him along? He's a sinner like
you,
But the grasp of your hand might have
helped him through.
Did you bid him good cheer? Just a word
and a smile
Were what he most needed that last weary
mile.
Do you know what he bore in that burden
of cares,
That is every man's load and that sympathy
shares?
Did you try to find out what he needed from
you?
Or did you just leave him to battle it
through?
Don't you know it's the part of a brother
of man
To find what the grief is and help when
you can?
Did you stop when he asked you to give
him a lift?
Or were you so busy you left him to shift?
Oh, I know what you meant; what you say
may be true;
But the test of your manhood is, what did
you do?
Did you reach out a hand? Did you find
him the road?
Or did you just let him go by with his
load?
—Selected.

THE BETHANY VOLUNTEER BAND

THIS has been a glorious year in the history of the band in this school. We have been praying for a larger vision of world needs and for deeper consecration, and both petitions are being marvelously answered. At present our band numbers 135, with additions every week or so. We find the plan for systematic giving working splendidly. Each student has his envelope for the week, and gives as he feels led. Last week we broke all records by raising over \$28. This money will be used for missionaries on the foreign field.

Thus far we have had six returned missionaries to give us messages, and have been privileged to attend several live missionary conferences, besides sending a delegate to Northfield Convention. Perhaps you would be interested in a few of the good things we received.

Charles Yoder, a missionary of Buenos Aires, gave us a bird's-eye view of South American conditions. He said in part:

"South America has copied our constitution, laws, and customs. Gigantic commercial enterprises are carried on. Among the peoples morals are low; there is teaching, but little practice. For instance, a teacher was elaborating on the effects of tobacco while he smoked a cigarette, and had a glass of whiskey on his desk! Smallpox, diphtheria, vice of all kinds, and poverty, abound. Liquor is sold in grocery stores; nickel shows are numerous.

"South America has the superficial marks of civilization, but it needs the Gospel. Romanism is widespread, but dominates only part of the country. Where it rules, the cheapest Bible costs \$40. But Romish barriers are crumbling. Women who once kissed the feet of the priest, now hiss at him openly. Now comes the question, Will we be able to substitute Jesus Christ for their former beliefs? If we'd quit playing at religion and get down to work, we could have fifty missionaries in South America. In the United States there is one pastor to 150

people; in South America, one to 150,000. What are you going to do about it?"

Perhaps just a glimpse of the personal life of one of the missionaries would be helpful. Mrs. McClure, now a secretary U. S. V., and a former missionary of India, is a woman of deep consecration. She was married to a minister, a volunteer for foreign work. They were appointed to India because she loved her husband, not because she yearned for the souls of the heathen, for she didn't. His strong love alone drew her. He realized this, and pleaded against it, but to no purpose.

After they had been on the field a few years her husband became very ill, and in spite of her prayers for his healing he died. Then Mrs. McClure became rebellious. She faced heathenism, with all its power, and lost her hold on faith. She doubted everything, even God. Should she go to America to friends? Should she try to fill her husband's place in India? Things went from bad to worse until, one evening, she said to herself that her questions must be decided, and she locked herself in her study, knowing well that she would come out from those hours a confirmed atheist or a firm believer in Christ. Those hours she spent in clear reasoning, and gradually a conviction grew that only selfish motives had brought her to India; that there was a God, and He had dealt justly; that the higher road for her lay through the villages of India. She went to her knees and obtained peace. As morning dawned, and she stepped into the courtyard to begin her day's work, the girls realized that a wonderful change had come over her. From that time she has labored with power. She had paid the price. Do you wonder that our hearts were stirred as she plead for the needs of India? She will soon sail for India to resume her work. Volunteers, look well to your motives and see that all is right.

The Elmhurst Conference, the annual one for the schools and universities of Northern Illinois, was very much enjoyed. Here are a few echoes:

"God wants to do extraordinary things."

"Two-thirds of the world's population is in ignorance of Christ."

"One expensive shell will support one missionary on the front one year."

"The only vital question ten thousand

years from now will not be 'The Germans or the allies?' but 'With Jesus Christ or against Him?'"

"We must not labor for the 'meat which perisheth.'"

"In Bengal there is one missionary to two million souls."

In regard to preparation for missionaries, Dr. Cook was very emphatic in his points. "First. Learn all you can about Jesus Christ. You need to know the way to Calvary before you can become a successful missionary. Second. Study the Word! Master the Scriptures! The saddest thing in the world is a missionary face to face with heathenism, without a knowledge of the Word, and of Jesus Christ as the living Savior. John G. Paton said, 'O brethren, magnify the Book! When I went to the New Hebrides there wasn't a Christian there; when I left there wasn't a heathen.' Third. Cultivate your own spiritual life, and power of spiritual perception. Get up close and feel the heart throb of the Master. Fourth. Be scrupulous in your physical preparation. Also, get you a good wife—one educated, physically strong, and of cheerful disposition. It's an awful test to put her way out in heathenism—just with you!"

"At the close of fifty-three years in China, there were 1,000 converts; in the last nine years, 125,000."

"Every Christian person spends 40c per year for foreign work."

"If every Christian gave 5c per week, and we could send out 100,000 missionaries, we could evangelize the world in this generation."

"Do your best, not your bit."

We have had live messages and appeals from Sister Himmelsbaugh, Sister Minerva Metzger, and Sister Shumaker. Some of the incidents related will always stay with us, and have been a direct call for deeper consecration. Most of the bands have had the privilege of hearing one or all of these missionaries, so no report is necessary. Suffice it to say that personal contact with such consecrated workers is a wonderful inspiration, and if any of you have the opportunity of obtaining them for your band, do so, by all means.

Our regular weekly meeting comes at 9 o'clock on Tuesday morning, and is largely intercessory. Every morning a half-hour

prayer meeting is held for the larger missionary interests of the kingdom, and not a week passes but that your band and school are remembered. All can truly give praise for the awakening missionary interest over

our Brotherhood. May God be able to use the Church of the Brethren in large missionary undertakings. Let us not limit Him, but allow Him to lead on, and He will work the miracle out!

Prayer Hour

Arranged by Anna Beahm

April 7-13.—MEDICAL NEEDS AND OPPORTUNITIES OF THE FIELDS.

The medical profession is one of the most efficient means of reaching the mistrusting, skeptical heathen. Medicine has reached the highest castes in India and the most intolerant natives in China. One who heals the body usually opens the door to heal the soul also. Let us thank God for such opportunities.

Pray for the hospital equipment, nurses and doctors needed on the field.

A number of nurses and doctors are now in preparation for the field. Several are beginning this spring. Pray for them, that they be kept strong in their purpose. Some have financial problems in their medical work. Pray that God will supply their need, and let Him do so through you if He will.

April 14-20.—TRAINING AND WORK OF NATIVE CHRISTIANS.

The future of our mission work depends largely upon the strength of the native Christians.

The boys' and girls' schools are very important factors in the development of native talent. Pray for them in their daily association with their Christian teachers.

Pray that the young Christians may be taught the true principles of self-discipline; that their social standards may be raised; that they may be raised above the prevailing illiteracy of the multitudes and yet remain humbled for the Master's use.

Thank God for so many energetic and sacrificing Christians who are so heartily giving their service for their less fortunate countrymen.

Pray for those native brethren who are in college, and for those who are now assistants to the doctors and nurses.

April 21-27.—CONSECRATION OF THE LIVES OF THE MISSIONARIES.

None of God's work can be successfully carried forward in any field unless His ambassadors there are intimately and continually in touch with Him.

We must thank our Father for so many men and women who have so freely given of themselves and have accomplished so much for others.

Pray that every missionary may consecrate his entire life to God's service; that each one may be filled and led of the Spirit in each day's duties; that they may learn to rely upon the never-failing Source of strength when theirs is small; that the missionaries may work in harmony with each other and the Lord, even when such a thing is difficult.

April 28-May 4.—STUDENTS OF AMERICA.

Never have the students of America had a greater responsibility than they now have in face of the present crisis. A challenge has come to the North American student to "mobilize for Christian world democracy." This means a definite purpose to gain a clearer understanding of the Christian principles of world democracy. And more than this—a program of study on the life of Jesus for our colleges and universities. Many students all over North America have already enrolled in such classes. Pray for them, that they may see Jesus and may know and accept His life and principles.

Pray that every student may be gripped by the responsibility resting upon him as a Christian. "If any of us fail, we are not only upsetting our scheme but that of others" and of God.

FINANCIAL REPORT

CORRECTION

In the January Visitor, World-Wide Funds, Idaho, the \$19.20 credited to Hallie M. Parriott should instead be credited to Weiser Sunday-school.

The General Mission Board sent out 151,888 pages of tracts during the month of February.

During February the General Board received the following donations to its several funds:

WORLD-WIDE

California—\$640.16.

Northern District, Sunday-school.

Reedley,\$ 50 00
Christian Workers.

Fresno, 8 60
Individuals.

Mrs. A. W. Leib, \$15; W. C. Lehman, \$12; Effie Metzger, \$10; Wm. Dyck, \$2.60; Rachel B. Dyck, \$3.90; Dorthen Dyck, 52 cents, 44 02
Southern District, Individuals.

Lydia Ann Brumbaugh, deceased, \$522.04; Mabel Arbogast, \$10; W. M. Platt (marriage notice), 50 cents; A sister, \$5, 537 54

Kansas—\$314.23.

Northwestern District, Individual.

Jacob Sloniker (marriage notice), .. 50

Northeastern District, Sunday-school.

Ottawa, 24 39

Individuals.

Mrs. H. H. Kimmel, \$10; W. B. Price, \$1; A sister, Morrill, \$5, 16 00

Southwestern District, Congregations.

McPherson, \$128.88; Hutchinson, \$15.56; Larned, \$20.85, 165 29

Aid Society.

Larned, 15 00

Individuals.

Eliza Flack, deceased, \$66; Mrs. C. O. Engstrom, 50 cents; S. P. Weaver, \$2.50; Regina Harnish, \$5; A. L. Snoberger, \$4.50; Sophia Dudte, \$1.80; Naomi Hupp, \$1.80; Lizzie A. Lehman, \$1.80; A sister, \$5, 88 90

Southeastern District, Individuals.

Fannie Stevens, \$3.15; F. G. Edwards, \$1, 4 15

Maryland—\$260.81.

Western District, Individuals.

J. E. Walls, \$10; Cora Shaffer, \$1, 11 00

Middle District, Individual.

O. W. Miller, 20

Eastern District.

Blue Ridge College, 129 11

Individuals.

W. B. Yount and wife, Pipe Creek, \$100; W. E. Roop, \$20; J. M. Henry, Wash., D. C. (marriage notice), 50 cents, 120 50

Ohio—\$228.66.

Northwestern District, Sunday-school.

Sugar Creek, 23 15

Christian Workers.

Green Spring, 24 00

Individuals.

Mrs. E. M. McFadden, \$3; Claude G. Vore and wife, \$3, 6 00

Northeastern District, Congregations.

Danville, \$55.50; Mt. Zion, \$8.75; Chipewa, \$5.64, 69 87

Sunday-schools.

Danville, North Bend, \$30.36; Science Hill-Freeburg, \$33.21, 63 57

Individual.

E. S. Coder, 1 00

Southern District, Congregation

Eversole, 5 55

Christian Workers.

East Dayton, 4 00

Individuals.

Mr. and Mrs. B. F. Shroyer, \$30; Emanuel Shank, \$1.50, 31 50

Indiana—\$128.38.

Northern District, Congregation.

Elkhart Valley,\$ 5 00

Christian Workers.

Wakarusa, 4 50

Individuals.

Mollie Toney, Upper Deer Creek, \$60; Thomas Cripe, \$10; Mary Baringer, \$1.20; John Huntington, \$1; Martha Sisson, \$1; Sister E., \$11, 84 20

Middle District, Congregations.

Lower Deer Creek, \$5.91; Portland, \$2.50, 8 41

Individuals.

George W. Fosnaugh, \$7; Emma J. Reiff, \$5; Emanuel Leckrone and wife, \$5; Emma Fair, \$1, 18 00

Southern District.

Individuals.

Celestia Miller, Fairview, \$3.27; John Herr, \$3; Edith Bailiff, \$2, 8 27

Pennsylvania—\$110.46.

Western District, Sunday-school.

Summit, Brothers Valley, 15 00

Individuals.

H. L. Griffith, \$13; Mrs. S. F. Rieman, \$5; Harry Reichard, \$2.40; Thos. Harden and family, \$1; Mrs. William Trevor, 50 cents, 21 90

Middle District.

Unknown, 1 00

Eastern District, Individuals.

Mary Fisher and Anna Wampler, Maiden Creek, \$7.50; Martha Light, \$2; Mrs. R. D. Raffensperger, \$1; Sally Hersherberger, \$1; Wm. K. Conner (marriage notice), 50 cents, 12 00

Southern District, Individuals.

Brother and Sister W. W. Leiter, Back Creek, \$20; Albert Hollinger, \$14.06; M. O. Myers, \$10; C. T. Frymoyer, \$5; Mrs. C. T. Frymoyer, \$3.50; Mrs. Ruth Anna Linsev, \$1; Celia Yost, \$5; A sister, \$1; A sister, \$1, 60 56

New Jersey—\$103.00.

Individuals.

H. C. Schull, \$100; Louisa Burris, \$3, 103 00

Virginia—\$62.75.

First District, Congregation.

Daleville, 5 00

The Widow's Mite, W. Va., 50

Second District, Individuals.

S. T. Glick, \$1; Nannie O. Humbert, 50 cents, 1 50

Northern District, Individuals.

J. F. Wampler, \$25; Benj. Wine and wife, \$10; Mrs. A. L. Cline, \$2; N. I. Buck, \$2; Scott Cline, \$2; John W. Huffman, \$1; J. W. Moyer, \$1; Phebe E. Stultz, 50 cents, 43 50

Eastern District, Individuals.

B. F. A. Myers, \$1.25; E. E. Blough, \$1; A brother, Fairfax, \$10, 12 25

Iowa—\$54.60.

Northern District, Individuals.

Samuel Fike, \$12; H. C. Sheller, \$10; David Brallier and wife, Curlew, \$10; E. M. Lichty, \$3; Mary S. Newsom, 50 cents, 35 50

Middle District, Christian Workers.

Yale, 6 60

Individual.

Melissa Longhenry, 5 00

Southern District, Congregation.

English River, 7 00

Individual.

W. W. Oliver, 50

Illinois—\$53.25.

Northern District, Congregation.

Polo, 12 30

Individuals.

Wm. Lammie, \$26; Ida Emmert, \$5; Elias Weigle, \$5; Ezra Flory, \$1.25;

Philip H. Graybill, \$1.20; Eld. E. B. Hoff (marriage notice), 50 cents,	38 95
Southern District, Individual.	
Mrs. J. B. Shaffer,	2 00
North Dakota—\$36.27.	
Congregation.	
Minot,	24 96
Sunday-school.	
Salem,	11 31
New York—\$25.00.	
A brother, Lake Ridge,	25 00
Oklahoma—\$24.01.	
Congregations.	
Pleasant Plains, \$16.81; Enid, \$6,	22 81
Individual.	
Wm. P. Bosserman,	1 20
Nebraska—\$23.90.	
Christian Workers.	
South Beatrice,	7 40
Individuals.	
Daniel Frantz, \$10; D. Vasey, \$5; Mrs. H. D. Culler, \$1; Pearl E. Neal, 50 cents,	16 50
Missouri—\$23.65.	
Middle District, Christian Workers.	
Warrensburg,	7 45
Individual.	
John M. Mohler,	5 00
Southern District, Sunday-school.	
Greenwood-Cabool,	6 70
Christian Workers.	
Peace Valley,	4 50
Idaho—\$22.44.	
Congregation.	
Nampa,	12 44
Christian Workers.	
Clearwater,	10 00
Washington—\$21.50.	
Christian Workers.	
Sunnyslope, Wenatchee,	19 50
Individuals.	
Susie E. Reber, \$1; Marion Stanley, \$1,	2 00
Canada—\$20.10.	
Western District, Sunday-school.	
Battle Creek,	5 10
Individual.	
M. E. Rhodes,	15 00
Michigan—\$10.65.	
Sunday-school.	
Thornapple,	3 80
Christian Workers.	
Sunfield,	2 15
Individuals.	
Wm. A. Hershberger, \$3.40; J. C. Harrison, \$1.20; Jos. O. Cook, 10 cents,	4 70
Oregon—\$8.50.	
Congregation.	
Myrtle Point,	7 50
Individual.	
Alice L. Christlieb,	1 00
Colorado—\$8.15.	
Western District, Individual.	
Mrs. H. M. Long,	3 00
Southeastern District, Individuals.	
Mary E. Honey, \$3.65; Mrs. Henry Baker, \$1.50,	5 15
Tennessee—\$5.00.	
Individuals.	
Mrs. D. T. Keebler and daughter, \$5,	5 00
Arizona—\$3.12.	
Christian Workers.	
Glendale,	3 12
Unknown—\$5.00.	
A sister,	5 00
Total for the month,	\$ 2,196 26
Previously received,	66,316 62
For the year,	\$ 68,512 88

INDIA MISSION

Virginia—\$64.71.	
Second District, Congregation.	
Bridgewater,	64 71
Washington—\$63.50.	
Congregation.	
Wenatchee City,	63 50

Maryland—\$35.00.	
Eastern District, Individuals.	
J. M. Prigel, \$25; Anna Snader, \$10, ..\$	35 00
Kansas—\$27.50.	
Northwestern District, Congregation.	
North Star,	2 50
Northeastern District, Individual.	
S. J. Heckman,	+25 00
Idaho—\$10.51.	
Congregation.	
Nampa,	10 51
Missouri—\$10.00.	
Middle District, Individuals.	
Salinda Gauss, \$5; Elda Gauss, \$5, ..	10 00
Oregon—\$2.00.	
Individuals.	
A. E. Troyer and wife,	2 00
Tennessee—\$1.00.	
Individual.	
A sister,	1 00
Pennsylvania—\$1.00.	
Southern District, Individual.	
A sister,	1 00
Total for the month,	\$ 215 22
Previously received,	2,246 24
For the year,	\$ 2,461 46

INDIA ORPHANAGE

Pennsylvania—\$110.00.	
Western District, Individual.	
Mrs. S. F. Rieman,	5 00
Eastern District, Sunday-school.	
Lititz,	40 00
Southeastern District, Sunday-schools.	
Green Tree, \$25; Parkerford, \$20; ..	45 00
Christian Workers.	
Parkerford,	20 00
Ohio—\$46.84.	
Northeastern District, Sunday-school.	
Akron,	46 84
Washington—\$40.00.	
Individual.	
E. C. Weimer,	40 00
Indiana—\$38.71.	
Middle District, Sunday-school.	
Manchester Primary,	10 00
Classes.	
Truth Seekers, Mt. Vernon, Somerset, \$22.46; King's Daughters, Rossville, \$6.25, ..	28 71
Maryland—\$16.00.	
Eastern District, Sunday-school.	
Pipe Creek,	16 00
Michigan—\$8.00.	
Sunday-school.	
Sunfield,	8 00
Virginia—\$0.50.	
Northern District, Individual.	
Phebe E. Stultz,	50
Total for the month,	\$ 260 05
Previously received,	2,700 63
For the year,	\$ 2,960 68

INDIA BOARDING SCHOOL

Virginia—\$120.35.	
First District.	
Daleville Bible Institute,	182 85
Northern District.	
Willing Workers, Mill Creek,	25 00
Eastern District, Christian Workers.	
Valley, Nokesville,	12 50
Kansas—\$30.00.	
Southwestern District, Congregation.	
McPherson,	30 00
Pennsylvania—\$25.00.	
Western District.	
Laborers for the Master Class, Pike, Brothers Valley,	25 00
Ohio—\$20.00.	
Northeastern District, Congregation.	
Sugar Creek,	20 00
Michigan—\$12.50.	
Sunday-school.	
Woodland,	12 50

Iowa—\$12.50.		
Northern District.		
Investor Junior League,	\$	12 50
Colorado—\$5.62.		
Western District, Congregation.		
Fruita,		5 62
California—\$2.50.		
Northern District, Individual.		
Maud B. Edgecomb,		2 50
Total for the month,	\$	328 47
Previously received,		1,441 75
For the year,	\$	1,770 22

INDIA HOSPITAL

California—\$150.00.		
Southern District, Individuals.		
Isalah and Olive Brenaman,		150 00
Maryland—\$5.00.		
Eastern District, Young People's Class.		
Washington, D. C.,		5 00
Michigan—\$1.71.		
Christian Workers.		
Sunfield,		1 71
Total for the month,	\$	156 71
Previously received,		1,198 64
For the year,	\$	1,355 35

QUINTER MEMORIAL

Ohio—\$60.85.		
Northeastern District, Aid Society.		
Ashland-Dickey,		25 00
Southern District, Sewing Society.		
Salem,		35 00
Individual.		
Sarah Bigler,		85
Virginia—\$50.00.		
Second District, Aid Society.		
Bridgewater,		50 00
Illinois—\$40.00.		
Southern District, Aid Societies.		
Decatur, \$25; La Place, \$15,		40 00
New Mexico—\$25.00.		
Aid Society.		
Miami,		25 00
Pennsylvania—\$16.50.		
Middle District, Christian Workers.		
Stonerstown,		2 50
Eastern District, Aid Society.		
Ridgely,		14 00
Nebraska—\$16.00.		
Aid Society.		
Bethel,		16 00
California—\$15.00.		
Northern District, Aid Society.		
McFarland,		15 00
South Dakota—\$10.00.		
Aid Society.		
Willow Creek,		10 00
Missouri—\$10.00.		
Middle District, Aid Societies.		
Warrensburg, \$8; Kansas City, \$2, ..		10 00
Iowa—\$10.00.		
Middle District, Aid Society.		
Garrison,		10 00
Kansas—\$5.00.		
Northeastern District, Aid Society.		
Lawrence,		5 00
Indiana—\$5.00.		
Middle District, Individual.		
A brother,		5 00
Total for the month,	\$	263 35
Previously received,		6,284 76
For the year,	\$	6,548 11

QUINTER HOSPITAL EQUIPMENT

Indiana—\$25.00.		
Middle District, Aid Society.		
Pipe Creek,		25 00
Virginia—\$20.00.		
Northern District, Aid Society.		
Cooks Creek,		20 00

Maryland—\$5.00.		
Eastern District, Aid Society.		
Woodberry,		5 00
Total for the month,	\$	50 00
Previously received,		207 00
For the year,	\$	257 00

CHINA MISSION

Indiana—\$31.51.		
Northern District, Congregations.		
West Goshen, \$17.83; First South Bend, \$10.68,		28 51
Individual.		
Alice A. Kitson,		3 00
Kansas—\$25.00.		
Northeastern District, Individual.		
S. J. Heckman,		25 00
Pennsylvania—\$11.00.		
Southern District, Individual.		
A sister,		1 00
Southeastern District, Individual.		
Maggie Wallace,		10 00
Ohio—\$10.00.		
Northwestern District, Congregation.		
Toledo,		10 00
Virginia—\$4.50.		
Eastern District, Individual.		
D. T. Balliff,		4 50
Illinois—\$3.13.		
Northern District, Christian Workers.		
Polo,		3 13
Iowa—\$1.00.		
Northern District, Individual.		
Elmer M. Hersch,		1 00
Total for the month,	\$	86 14
Previously received,		2,422 01
For the year,	\$	2,508 15

CHINA ORPHANAGE

Colorado—\$29.03.		
Southeastern District.		
Bible Student Class, Wiley,		29 03
California—\$22.00.		
Northern District, Sunday-school.		
Raisin City Primary,		22 00
Missouri—\$22.00.		
Middle District, Christian Workers.		
Mound,		22 00
Ohio—\$14.11.		
Northwestern District, Sunday-school.		
Baker,		14 11
Pennsylvania—\$10.00.		
Eastern District, Christian Workers.		
Ephrata,		10 00
Total for the month,	\$	97 14
Previously received,		808 57
For the year,	\$	905 71

CHINA BOYS' SCHOOL

California—\$2.75.		
Northern District, Individual.		
George Wray,		2 75
Total for the month,	\$	2 75
Previously received,		155 30
For the year,	\$	158 05

CHINA GIRLS' SCHOOL

Illinois—\$25.00.		
Northern District, Sunday-school.		
Hastings, Chicago,		25 00
Indiana—\$7.67.		
Northern District, Congregation.		
English Prairie,		5 00
Southern District.		
Little Girls' Class, Anderson,		2 67
Kansas—\$4.73.		
Southwestern District.		
Royal Workers, Salem,		4 73

California—\$2.40.

Northern District, Individual.	
Mrs. C. A. Wray,	\$ 2 40
Total for the month,	\$ 37 13
Previously received,	281 21
For the year,	\$ 318 34

CHINA HOSPITAL

Pennsylvania—\$10.00.

Eastern District, Sunday-school.	
Frystown, Little Swatara,	10 00

Indiana—\$8.20.

Northern District, Congregation.	
Oak Grove,	8 20

Maryland—\$5.00.

Eastern District, Young People's Bible Class, Washington City, D. C.,	5 00
Total for the month,	\$ 23 20
Previously received,	776 01
For the year,	\$ 799 21

HIEL HAMILTON HOSPITAL—CHINA

Indiana—\$43.82.

Northern District, Congregation.	
Elkhart City,	33 82
Middle District, Individual.	
Lee Burrows,	10 00
Total for the month,	\$ 43 82
Previously received,	1,280 03
For the year,	\$ 1,323 85

SWEDEN MISSION

New York—\$2.87.

Sunday-school.	
Ludlow Union,	2 87
Total for the month,	\$ 2 87
Previously received,	46 35
For the year,	\$ 49 22

SWEDEN RELIEF

Maryland—\$5.00.

Eastern District, Young Peoples' Class.	
Washington, D. C.,	5 00

Ohio—\$2.50.

Northwestern District, Individual.	
A sister,	2 50

Pennsylvania—\$2.00.

Southern District, Individuals.	
Two sisters,	2 00

Tennessee—\$1.00.

Individual.	
A sister,	1 00
Total for the month,	\$ 10 50
Previously received,	518 64
For the year,	\$ 529 14

ITALIAN MISSION—BROOKLYN

Illinois—\$1.00.

Northern District, Individuals.	
Amos E. Wolfe and wife,	1 00
Total for the month,	\$ 1 00
Previously received,	228 50
For the year,	\$ 229 50

CHURCH EXTENSION

Wyoming—\$5.00.

Individual.	
E. P. Fike,	5 00
Total for the month,	\$ 5 00
Previously received,	72 78
For the year,	\$ 77 78

RELIEF AND RECONSTRUCTION FUNDS

On Jan. 26, 1918, the Committee appointed at the Goshen Conference, namely J. E. Miller, Galen B. Royer and C. W. Lahman, took up the work by accepting funds on hand and funds sent in. The Committee wishes to acknowledge the receipt of funds received for February as follows:

ARMENIAN AND SYRIAN RELIEF FUND

Arizona.

Phoenix Sunday-school,	\$ 10 00
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California.

G. W. Dorman, Modesto, \$5; Glendora Sunday-school, Jan. 6, \$58.40; Glendora Sunday-school, \$25; Glendora Sunday-school, Thanksgiving, \$42.20; Christian Workers, Reedley, \$10; Mrs. J. C. Groff, Fresno, \$5,	145 60
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Colorado.

Fruita Christian Workers Society, ..	8 32
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Delaware.

David Hochstetler, Farmington,	3 00
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District of Columbia.

Washington Sunday-school,	38 00
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Illinois.

Coal Creek Congregation, \$15.50; Mrs. Anna L. Fry, Wheaton, \$5; Amos E. Wolfe and wife, Sterling, \$1; Columbia Sunday-school, \$14; Woodland Congregation, \$34.95; Woodland Sunday-school, \$18.55; Pine Creek Sunday-school, \$40.42,	129 42
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Brother and Sister, Argos, \$50; Lulu Tinkle, Greencastle, \$2; Chas E. Ellabarger, Cambridge City, \$5; Albert F. Cripe, Rossville, \$5; Union Sunday-school, \$3.77; Fourmile Congregation, \$29.25; Bethel Congregation, \$18; Brother and Sister, Peru, \$1; Arcadia Sunday-school, \$15; Rossville Sunday-school, \$46.15; Turkey Creek Sunday-school, \$30; Mrs. Mary E. Albright, Butler, \$2; Solomons Creek Sunday-school, \$5.25; Sister E., Nappanee, \$9; Rebecca Geyer, Nappanee, \$2; Emanuel Leckrone, Silver Lake, \$5; Upper Deer Creek Congregation, \$17; Cynthia A. Foote, Cornuna, \$6; Foreign Volunteers, \$8; Loon Creek Sunday-school, \$20; Salamonie Sunday-school, \$100; Colfax Sunday-school, \$12.53; Flora Christian Workers Society, \$25; Kewanna Congregation, \$5; Bethany Sunday-school, \$30,	451 95
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Iowa.

Coon River Congregation, \$40; Monroe Co. Sunday-school, \$4.94; Des Moines Valley, \$15.87,	60 81
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Kansas.

Mrs. H. H. Kimmel, McLouth, \$5; Chanute Sunday-school, \$3.19; Larned Congregation, \$25; Fredonia Sunday-school, \$4.50; C. R. Applegrath, Scandia, \$10; Olathe Sunday-school, \$14.50; Larned City Christian Workers Society, \$13.65; Maple Grove Christian Workers Society, \$4; Wichita Christian Workers Society, \$5; Paint Creek Congregation, \$6.25; Ottawa Sisters Aid, \$5,	96 09
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Maryland.

Codorus Congregation, \$5; Denton Congregation, \$30; C. E. Martin and wife, Maugansville, \$5; A sister, 25 cents; Monocacy Congregation, Rocky Ridge Sunday-school, \$10,	50 25
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Michigan.

Mrs. J. S. Meyerhoeffer's Class, \$2.15; Long Lake Sunday-school, \$7.13,	9 28
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Minnesota.

A. J. Nickey, Monticello, \$25; Root River Sunday-school, \$2; Brother and Sister G. W. Dull, Monticello, \$10,	37 00
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Missouri.

Mary M. Cox, Sweet Springs,	1 00
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North Dakota.

A. H. Jones, Berthold,	15 00
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Ohio.		
Mrs. Inboden, Logan, \$2; Pittsburg Sunday-school, \$31.68; Baken Congregation, \$9.10; Mrs. C. E. Burns, Leipsie, \$2; A sister, Walbridge, \$2.50; Beech Grove Sunday-school, \$16.42; Cyrus Young, South Akron, \$5; George Hart-sough, Glenford, \$15; Eagle Creek Sunday-school, \$46.13; Canton City Congregation, \$40; Canton City Church, Christian Workers Society, \$10; Ft. McKinley Sunday-school, \$7.27,	\$ 187 10	
Oklahoma.		
Paradise Prairie Sunday-school,	14 57	
Oregon.		
Portland Christian Workers,	20 00	
Pennsylvania.		
New Enterprise Young People's Meeting, \$20; D. G. Shellenberger and wife, \$2; Mrs. A. W. Herr and Lucy Herr, \$2; Brother, Lancaster, \$3; Ridgely Aid Society, \$20.00; Frystown Sunday-school, Little Swatara Congregation, \$10; Union Sunday-school, \$12.37; Altoona Sunday-school, \$5; Sister, Vernfield, \$5; Quaker-town Congregation, \$21.57; Upton, Back Creek Congregation, \$10; Willing Workers, Pike Sunday-school, \$21.04; Mrs. Esther Guyer, Curryville, \$5; Altoona Sunday-school, \$71.12; Barbara E. Roth, Carlisle, \$10; Mrs. M. C. Swigart, Germantown, \$10; Upper Conewago Congregation, \$41; Penn Run Sunday-school, \$5; Welsh Run and Clay Lick Sunday-schools, \$78.43; East Petersburg Sunday-school, \$22.39; East Petersburg Sewing Society, \$5; Morning Land Sunday-school, \$4.85; Mattie F. Hollinger, Abbottstown, \$1; Primary and Junior Departments, Shippensburg Sunday-school, \$5.10; Silas Hoover, Somerset, \$5; Summit Sunday-school, Brothers Valley, \$15; Barbara and Dessie Ziegler, Carlisle, \$2; Curryville Sunday-school, \$27.93; White Spring Sunday-school, \$8.40; Locust Grove Sunday-school, \$10,	459 20	
Tennessee.		
Sister,	2 00	
Texas.		
F. G. Gross, Nocona,	3 00	
Virginia.		
J. W. Carbin, Dayton, \$5; Mrs. Isaac Hooker, Buffalo Ridge, \$5; Middle River Sunday-school, \$2.05; Mt. Hermon Sunday-school, \$4.00; J. H. Garber, New Market, \$5; B. W. Neff and wife, Quicksburg, \$10; E. O. Neff and wife, Quicksburg, \$10; D. Saylor Neff and wife, Quicksburg, \$5; Sid Wilson and wife, Quicksburg, \$2; Flat Rock Congregation, \$4; Grottoes Sunday-school, \$1.10; Grottoes Congregation, \$6.24; Lewis D. Wampler, Harrisonburg, \$11,	70 39	
Washington.		
G. E. Replogle, Yakima,	6 50	
West Virginia.		
D. M. and S. H. Snuffer, Crab Orchard, \$5; Pleasant View Christian Workers, \$5,	10 00	
Wyoming.		
E. P. Fike, Thermopolis,	5 00	
Total for month,	\$ 1,833 48	
RELIEF AND RECONSTRUCTION FUND		
California.		
Augustus Bush, Lemoore, \$20; Nancy D. Underhill, Pomona, \$10.50; Empire Congregation, \$204.51,	235 01	
Illinois.		
Mrs. R. A. Forney, Normal, \$5; S. M. Eshelman, Elgin, \$1,	6 00	
Indiana.		
Goshen City, Christian Workers, \$5.40; Flora Congregation, \$29.03; Oak Grove Sunday-school, \$15; A. H. Snow-berger, Huntington, \$2; Wakarusa Sun-		
day-school, \$10.60,	\$ 62 03	
Iowa.		
Nellie Myers' Class, Adel,	20 50	
Maryland.		
Beaver Creek, \$19.45; Fahrney Mem-orial Home, \$10,	29 45	
Michigan.		
A. Reppert, Montgomery,	6 70	
Missouri.		
Jno. M. Mohler, Leeton,	10 00	
Nebraska.		
Arcadia Christian Workers Society, ..	2 20	
North Dakota.		
Daisy Airy, Egeland, \$1; Egeland Congregation, \$35,	36 00	
Ohio.		
Mr. and Mrs. B. F. Schroyer, New Carlisle, \$30; C. Wohlgamuth, Bur-bank, \$25; Isaac Miller, Beaverdam, \$10; Mrs. D. E. Hoover, Columbus, \$5,	70 00	
Pennsylvania.		
Ten Mile Congregation \$10; E. Ber-lin, Upper Conewago, \$47.64; Hampton, Upper Conewago, \$15.24; Mr. and Mrs. Roscoe C. Hinkle, Hershey, \$5; A sister, Rockton, \$2; Margaret Coble, Erie, \$1.40,	81 28	
South Carolina.		
J. I. Branscom, Campobello,	5 00	
Virginia.		
Valley Congregation, \$10.22; Rebecca Casady, Hinton, 50 cents; Young Brethren, Mt. Grove Chapel, Pirkey, \$11.25; J. F. Wampler, Port Republic, \$25; Wirtz Aid Society, \$24.75,	71 72	
Total for the month,	\$ 635 91	
BELGIAN RELIEF FUND		
California.		
G. W. Dorman, Modesto, \$5; Golden Gate Christian Workers Society, Berke-ley, \$3.70,	8 70	
District of Columbia.		
Washington Young People's Class, ..	10 00	
Indiana.		
Brother and Sister, Argos, \$50; Mrs. J. Huntingdon, Butler, \$1,	51 00	
Kansas.		
Mrs. H. H. Kimmel, McLouth,	5 00	
Maryland.		
Jesse C. Merrill, Lonaconing,	3 00	
New Mexico.		
Miami Sunday-school,	44 00	
Pennsylvania.		
Barbara Roth, Carlisle, \$10; Penn Run Sunday-school, \$5,	15 00	
Tennessee.		
Mrs. D. T. Keebler, Jonesboro,	1 00	
Total for the month,	\$ 137 70	
SOLDIER TESTAMENT FUND		
Texas.		
Irene B. Rupp, Flowella,	4 00	
Indiana.		
Chas. E. Johnsonbaugh, Anderson, ..	1 00	
Total for the month,	\$ 5 00	
RED CROSS SOCIETY		
Kansas.		
S. J. Heckman, Overbrook,	12 50	
Y. M. C. A.		
District of Columbia.		
Washington Young People's Class, ..	10 00	
Kansas.		
S. J. Heckman, Overbrook,	12 50	
Total for the month,	\$ 22 50	



To rely on Christ, and not to be weary of sin, is presumption, not faith. Faith is ever neighbor to a contrite spirit.—Rutherford.

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Walkerton, Ind.
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Ahwa, Dangs Forest, via Bilimera, India.

Blough, J. M.
Blough, Anna Z.

Pittenger, J. M.
Pittenger, Florence B.

Anklesvar, Breach Dist., India.

Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Ebbert, Ella
Grisso, Lillian
Mohler, Jennie
Miller, Eliza B.
Mow, Anetta
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Eby, Anna M.
Lichty, Daniel L.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Kaylor, Rosa
Powell, Josephine

Pest: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.
Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Holsopple, Q. A., Elgin, Illinois
Holsopple, Kathryn R., Elgin, Ill.
Shumaker, Ida C., Meyersdale, Pa.

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237	DEC 23 1917	DEC 23 1917	237
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The MISSIONARY VISITOR

Did Christ Annul God's Law of the Tithe?

THE Bible asserts the divine sovereignty and ownership of the earth and all that is in it. All belongs to God by right of creation and preservation. We sustain to Him the relation of a tenant or renter. It is unwise for a renter to forget that he does not own the place he is occupying. To keep him from forgetting, the landlord imposes a rent which he is required to pay each year—a third of the crop or some share, more or less. The landlord fixes the rate. When God turned this earth over to man He fixed a definite rate of rent that He expected man to return to Him in recognition of His ownership. That share was a tenth. Upon occasion He asked His people to give another tenth or even more for certain sacred purposes. But a tenth of the income, a seventh of the time and the first-born child were required in acknowledgment of God's ownership.

E. H. Eby.

CHURCH
OF THE
BRETHREN

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

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The Hershey Conference Offering

A Little Chat With Ourselves

What shall be our Conference offering this year? What total will it reach when the gifts are all in? How generally and how generously will our people respond to the appeals of the thousand million people who have never heard the Old, Old Story—and more particularly what will be the response in this year when four-fifths of the people of the world are locked in deadly combat?

Present conditions constitute a challenge to the forces of the Christian Church such as she has never faced. True, our own land was bathed in the blood of brothers and kindred during the War of the Rebellion, but at that time the heathen world had not yet become sensitive to the principles of the Man of Galilee.

These facts constitute a distinct challenge to the Church of the Brethren with her pure-hearted peoples, her ideals of piety and her love for mankind. Therefore our earnest desires and anxiety for the generosity of the Hershey Conference Offering. In many ways it will be indicative of the depths of our sympathy for the condition of the heathen, and a test of our appreciation of the tremendous issues and obligations involved in the new World Order being born into the world.

Our church has done splendidly during the past year; never have we given so much to world-wide missions and to the causes across the seas. We have not been stinting in money for relief work when calls have been issued. We have been sensitive to them and have responded liberally.

But new occasions for generosity, new movements, fresh events teach new duties. The great sacrifices that men and nations are giving so freely in this hour of the nation's peril should be duplicated by the children of God in this time of the world's abject need. The struggle with sin never ceases; the battle of the Lord must go on; the victories won by the sacrifices of our missionaries must be consolidated and the advance continued.

This will require more men, more means, more sacrifice. Victory and success in missions are not without their increased expenses. In their train follow demands for schools, churches, ministrations to body, mind and spirit.

We are therefore praying that our churches and individuals will accept the time of this Conference as an opportunity to pour out to God their thanks through generous offerings. The time arranged for lifting this offering in our churches is Sunday, May 19. If that time is not suitable, then Sunday, May 26. Appreciating your splendid coöperation of the past, and praying that the Father may find you responsive in this opportunity for service, we are,

Most fraternally yours,

GENERAL MISSION BOARD.

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough.

EDITORIAL

"Beware lest thou forget the Lord thy God . . . when thou has eaten and art full and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied."



The message of this writer must surely have been meant for us members of the Church of the Brethren, the setting is placed so fine, and the outstanding words are so familiar to our vocabularies. So many of these Old Testament truths sound so commonplace and familiar because of conditions now that fit them. It is not strange that we employ the warnings and exhortations of the prophets, when our twentieth century sins are beheld as being but old sins in new clothes.



But strange it is when these things are true that we are willing to deny the obligation of the tithe as resting upon us. Surely we can not give less than the Jew; surely our opportunities are greater, our privileges better safeguarded, and our prosperity more evenly distributed. When other conditions and experiences and environments fit so well with ours we cannot easily avoid the one obligation while accepting the other conditions of life and tendencies towards covetousness and forgetfulness of God.



The conditions implied in the verses above quoted have come to pass—are being fulfilled literally before our very eyes. What prosperity we are enjoying at this time! And with that prosperity what a tendency to forget the obligations of God upon us! Our prosperity stands out in bold relief when given a background of the world's needs.



To give as we have given before these war times is not charity commensurate with what was then considered liberality. War has hardly come nigh us; our noncombatant principles have been largely respected; our homes are more generally fully united than others at this time. And with this condition, our tendency must be towards finding out God's will for us.

If our young men are exempted because of our noncombative principles and our conscientious objections, and we are allowed to labor on our farms, and thus have opportunity to derive unusual profits, the money is "blood-money" if not used in large measure for the alleviation of the world's suffering. We cannot, we dare not, profit from this war for the enrichment of ourselves; for if we undertake it we do so at the expense of the bonds which bind us to our Master. Never was the obligation for sacrifice for others so strong upon us as at the present time; and this obligation is intensified because of the privileges which we have been permitted to enjoy.



We cannot believe in Christ for ourselves, unless we believe in Him for all the world. The more deeply we believe in Him for ourselves, the more certain we shall believe that He is the Savior of the world. Just as surely as you deepen your own spiritual life and make Jesus more your Savior, just so surely you will believe in Christian missions, and long to tell all that He is their Savior, too.—Phillips Brooks.



We can hardly deny the fact that the tithe was considered as binding upon Christians of the early church when we learn that the following councils of the early church placed upon Christians the obligation of paying tithes; and that they rested the duty not on their own law, but upon the Word of God: Ancyra, A. D. 314; Gangra, A. D. 324; Orleans, A. D. 511; Tours, A. D. 567, and many others.



Opposition to the tithe, these days, usually means that the person so opposing does not pay to the church even one-tenth. Such persons should be made to blush by the example of the Jews and the heathen. The subjects of money and covetousness are mentioned in one out of every six verses in the New Testament. If the law of the tithe had been done away with, or if Christians had been expected to pay less, the change certainly would have been mentioned, but it is not.—Stanfield.

We are pleased to say that the last fiscal year of the General Mission Board, which closed Feb. 28, 1918, shows a most encouraging balance of \$4,683.66, as against a deficit of \$1,773.83 for the preceding year. In the face of war-time conditions we can take courage from the manner in which the Lord has blessed our work. Surely in such times of stress if His children are obedient and reliant upon His promises He will not permit His work to suffer from want of finances.



A cable message from India, April 7, says that the mission party which left Seattle on Dec. 18 has arrived safely. Long and vexatious delays attended the journey of this group of workers. Never have we sent out a party who were on the way for such a time. It reminds us somewhat of early workers who sailed for months to reach their chosen fields. But these are war times, and our party was well cared for on the way, in that most of their time was consumed in comfortable cities waiting for boats. Their longest wait was at Hong Kong.



How may we secure workers for our foreign fields? How shall we visualize the call of the Lord for workers for this imperative task? How may the call be made unmistakable to our young folks? Let the churches seek for some one of their own number to represent them on the foreign field. Let the burden be laid by them upon some heart. Let them back up their call with offers to assist in obtaining the necessary preparation. Let them assure such of support when they are on the field. A call of the Lord for foreign service, couched in such substantial terms by home congregations to their own sons and daughters, will render such a call well-nigh irresistible.



After all, sometimes it is the case that the call of the Lord to young people must first penetrate the seasoned walls of local churches and pierce the indifference of religious hearts, before it has a chance to gain favorable response from the hearts of those who would be called out into service.

Mr. Gladstone, the noted English statesman, one time said regarding the distribution of wealth, "There is no charity in a man's leaving money in his will; he has simply got to leave it." No man is certain what will become of his wealth after he is gone. The only time when he can administer it is while he is living. So many make the mistake in this matter and hoard up their money against the day when they must pass on and leave it for the doubtful administration of others' hands. Hence the reasons for our Board's annuity plan, as given on the back outside cover of this Missionary Visitor.



North Manchester (Ind.) Sunday-school has assumed the support of Sister Alice K. Ebey in India. Likewise Locust Grove Sunday-school, Nettle Creek congregation, Ind., has accepted the support of Sister Sue Rinehart Heisey in China. Pleasant Valley congregation, Va., has asked for opportunity to support Sister Edna Flory. Never before have we had such generous response for caring for our missionaries. We do not at this time have a single missionary worker that we could assign; but we have several who would like to support them.



The Kurds of Persia, whose fiendish cruelty to the Armenian peoples has become so well known to Christian America, are now reported to be suffering more from poverty than were those whom they persecuted and put to death. A recent visitor, says the Missionary Review, estimates that when he was in Persia about 40,000 Kurds were saving themselves from starvation only by what they could steal from the scavenger dogs that eastern cities depend upon to clean up their garbage.



Sometimes the Africans seem to know something of medicine, even though we are prone to think of them all as being under the spell of fetishism. "A case is recorded of a black in Bechuanaland who was able to cure a Boer woman when the English doctor had given her up. She had boils and blood poisoning and seemed in extremity.

One of the Boer's native drivers had been given permission to call in a bush doctor. The bushman sat silently watching the patient for a time and then trotted off over the veldt for some distance, gathering a variety of herbs as he went. Returning, he boiled water over the fire, throwing into the pot his collection of medicines. When the infusion was ready he gave the patient great bowls of it to drink, and also bathed the sores in the decoction. Within twenty-four hours she was able to laugh at the white doctor and to thank the black."

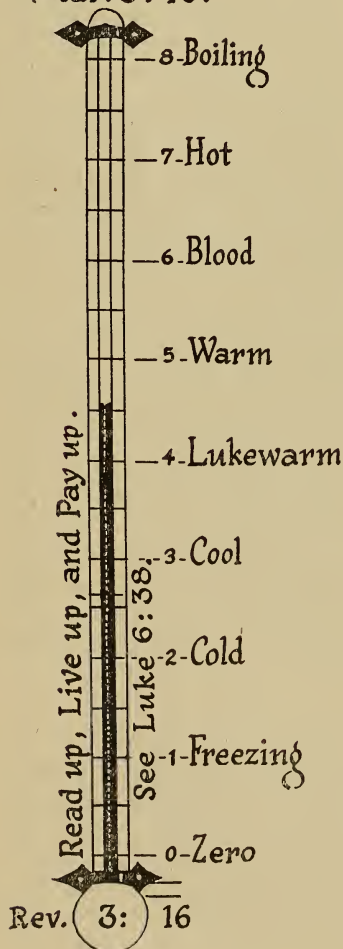


But the foregoing incident is a very unusual one, and the Africans are learning with other heathen peoples to appreciate the

white doctor, as the following illustration shows: "A letter of appreciation was written by a native to the Methodist Board of Missions: 'This doctor we call him in our native converse "Maker-of-people-to-be-glad." Oh, this marvelously doctor! Why? Look at the people; these did have great sick which we could not hope that these people will be healed. But now are getting well. . . . He is doctor of hearts, too. He makes happy the unjoy hearts and makes more tenderness the durable hearts. He is a friend of babies, children, men, women, white people, and he is a friend of all people of black. Therefore I make you know that let you not fatigue to help this make-glad doctor. . . .'"

Mal. 3: 10.

The Missionary Thermometer



—The ideal church; "always abounding in the work of the Lord.

—Prays and longs for members to give; missionary sermons much appreciated; missions equal to or in excess of self-support.

—Prays earnestly; gives freely to missions; a power in the local community for good.

—Deepening interest in missions; no apologies; studies the fields; evangelistic passion growing.

—Assents to missionary training; apologizes for missionary offerings.

—Thinks charity begins at home and ends there; not much charity at home either.

—Callous about the heathen, and about everything else.

—Thinks missions "a great mistake."

—Oppose and criticize missions; dead in spiritual gifts.

—Leander Smith, 125 Kindler Ave., Muscatine, Iowa.

The Tithe: Shall We Give Less Than the Jew?

E. H. Eby

A LAWYER told me recently that our legal institutions find their origin not in the Pentateuch, but in ancient heathen Assyria and Babylonia. I asked a real estate man the other day what the legal definition of ownership is. He said it is the same as possession—what a man has in his hand, having earned, bought or inherited, belongs to him by the law of ownership. We derived this idea of ownership from pagan Rome, which said that by the spirit of the universe if a man finds a pearl or a diamond it belongs to him. On this same principle Rome brought great trains of booty from conquered nations and claimed it by right of conquest. Possession and ownership are synonymous. The governments of Europe and America have inherited this principle and it is operative today. Natural resources are exploited under the sanction of this law. Fortunes are amassed by so-called business acumen and according to this law. In a Christian country it is shorn of many of its rougher aspects, but is capable of hideous crimes when unrestrained. By this same principle millions of people are allowed to starve in the very presence of abundance of grain in a non-Christian country like India. Grain merchants buy at low prices in years of plenty and then hold their property up at famine prices, and the poor people must die because they cannot pay the price asked. Does such a principle receive the sanction of the Spirit of Christ? We claim the Bible as our Guide in life and conduct—what does it teach?

The Bible asserts the divine sovereignty and ownership of the earth and all that is in it. All belongs to God by right of creation and preservation. We belong to God by right of purchase. We sustain to Him the relation of a tenant or renter. It is unwise for a renter to forget that he does not own the place he is occupying. To keep him from forgetting, the landlord imposes a rent which he is required to pay each year—a third of the crop, or some share, more or less. The landlord fixes the rate. When

God turned this earth over to man He fixed a definite rate of rent that He expected man to return to Him in recognition of His ownership. That share was a tenth. Upon occasion He asked His people to give another tenth or even more for certain sacred purposes. But a tenth of the income, a seventh of the time and the firstborn child were required in acknowledgment of God's ownership.

Christ did not abrogate this deep moral principle, but He clarified it and gave it its full weight of meaning. Not merely a tenth belongs to God, but all one has and is; not one day in seven is to be holy, but every day is sacred and meant to serve the highest spiritual interests of men. Not only the firstborn, but every child is to be regarded as lent by God to be trained for Him. Christ was painfully conscious of the dangers to men's souls of selfishness and of greed. He knew how wealth tends to make slaves of men and He wanted His followers to be free—free from every form of bondage. So He was ever teaching His disciples their relation to wealth. "Give us this day our daily bread" is to remind us of our daily dependence upon God. And if He gives us two or ten times as much as we need each day it is not that we may become independent of Him by hoarding up the surplus. It is a sacred trust. He would make us channels of blessing to others. "Lay not up for yourselves treasures on earth," and context, teach the lesson that hoarding of wealth is neither wise nor necessary. The story of the foolish rich farmer shows the futility of selfish accumulation of God's bounties. The parable of the unjust steward (Luke 16) teaches the wisdom of converting wealth into a letter of credit on the next world. The parable of the rich man and Lazarus teaches the awful consequences of a selfish use of stewardship. He lived only for his own comfort and did not recognize his obligation to the poor man. God has laid the world as a beggar at the door of the church. The rich young ruler faced a choice: on the one hand, the needy blessed,

treasure in heaven, fellowship with Christ; on the other hand, money and self. Surrender of **all** was the price to be paid. Here lies the danger of riches, trust in riches and not in God—IDOLATRY. We are as likely to forget our relation to God and to His earth as were His people in olden time. We, too, need to be reminded that we do not own what we possess. The Christian standard gives no sanction to the principle of ownership being based on fact of possession. A Christian cannot hide behind the statute books of our government and excuse himself for selfish hoarding of wealth. He is bound to rise to a higher ethical plane. Possession is **not** ownership in the Christian view. We dare not forget God's sovereignty and our dependence.

With the opportunities to turn muscle and brain into money increasing on every hand, with the natural resources of forest, mine and soil developing at such astounding

rates of rapidity, it is unreasonable to assume that the Owner is asking a lower rent today than He did in the ancient days. To withhold His tenth and so to embezzle His rightful share of the products of our labor and His forces of nature is to lose our right to a place (even of a steward or renter) on this His earth. In this time of unprecedented opportunity for world service in the interests of peace and righteousness and brotherhood, to stop with a paltry tenth is to become a slave to law and is to know nothing of the freedom and joy of fellowship with Christ as He trod the path of self-sacrificing service. To live under the grace of God is not to have license to do less than the Jew did by law, but grace is meant to enable us to fill full the requirement of the law, though not bound by it. See Rom. 8:3-5, R. V., margin. To give less than the Jew gave is to be not in grace but in disgrace.

The Deacon's Tenth

Mary S. Chapman

YE see, the elder had preached a most powerful sermon on Christian givin', in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearin' these ministers forever a dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for one year anyhow."

"My!" says I, "as if I didn't give more'n that now; it's two shillin's, an' fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, with that queer little smile o' hern that she some-

times has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather ag'in it, but somehow Huldy has a cool way o' takin' things for granted, an' though the mildest of all women, she ginerally manages to carry her p'int.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off and stitchin' on to 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I, a wrigglin' an'

twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there a begredgin' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due. The year before old Uncle Nat had died, an' most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd ruther pay the whole thirty dollars then wade through all them dull books. An' then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good pecooniary speckerlation to give to the Lord. They tell about throwin' out crack-

ers an' comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee,' and 'Prove me now herewith,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I had; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heerd o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas; 'My God shall supply all your needs,' an' 'Lo, I am with you.' They are all yea an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin'

hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that. I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breaking the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he

thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin a livin' jest out o' the village that would take good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o' sech uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bedridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of

the poor freedmen of the South, or of the great heathen world that so needs the Gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' for anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first

rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' a comin' into the kingdom.

As I'm closin' I've got this much to tell you: if you want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.

The History of the Greensburg Church of the Brethren

M. J. Brougher

PRIOR to the coming of the Brethren to the city of Greensburg, meetings were held in a schoolhouse, located on Swede Hill. The Brethren that held these meetings were members of the Jacobs Creek congregation. They made frequent visits to this schoolhouse, bearing the message of the cross to those who were there assembled. Some of these ministers are still living, using the opportunities which come to them, and proclaiming the message of the same sweet story. Others have gone to share the reward of their labors in the glory world. Heaven alone can reveal the good things done by them.

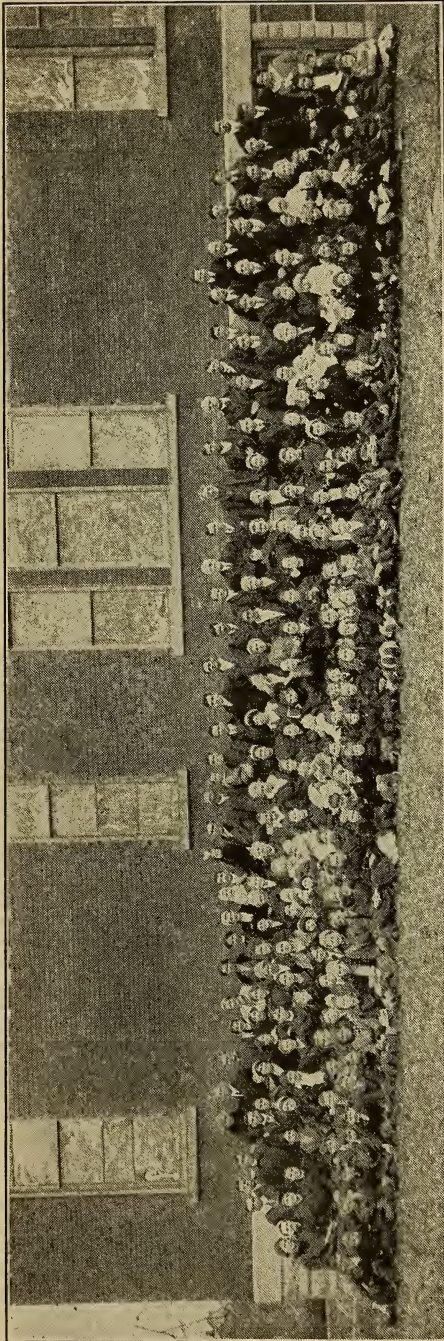
In the year 1903 Bro. Homer P. Galentine, then 22 years old, came to Greensburg and began working at the carpenter trade. He did not know of any Brethren in Greensburg, neither did he feel satisfied, for he had no church home. He longed to hear the Gospel preached as he had heard the Brethren preach in Somerset County, where he was born, and where he united with the church in May, 1892, during a meeting held by Bro. Silas Hoover, of the Middle Creek congregation.

Many people, instead of using what they have, and searching their own home for the coveted gems, will go to some strange land to find them. But not so with this brother. He searched in his home city to find the gem most precious to him. His coveted gems were others of like precious faith and a church. One day he was told

of a brother who was at work in a planing mill. He at once went to search for him. Here he found Bro. Myers Moore, a young man whose former home was near Trent, Somerset County, having been baptized by Robert T. Hull.

These two brethren, as the disciples of old, used the opportunities which presented themselves to speak to others whom they hoped to influence for Christ. After some personal efforts they found two souls who saw the beauty of the Gospel of Christ as understood by the Brethren, and who asked for baptism. Accordingly they went to Pittsburgh, where these two sisters were baptized by M. J. Weaver.

This was the beginning of the work of the Brethren in Greensburg. They were hopeful for great things now, with the aid of these additional workers. As yet they had no preaching, but they were beginning to plan for that. So one evening in the summer of 1908 they met at Bro. Galentine's home to talk over this matter. "What is best?" "How shall we proceed?" were questions to which they sought answers. Their prayers and hopes were that a church of the Brethren would be established in Greensburg. They realized that they must be the instruments in the Lord's hands to answer their prayers. So a call was sent to Robert T. Hull to hold a series of meetings for them. Permission was secured to hold services in the Union Mission Chapel, on W. Pittsburgh Street, where Bro. Hull



A Group of Those Who Attend Sunday-school and Worship at the Greensburg Church of the Brethren

preached ten sermons, beginning Sept. 21, 1908. They held services in this chapel twice a month after this meeting, and although these brethren had many obstacles to overcome they pushed bravely on and in a short time Bro. Hull held another series of meetings during which several members were added to the flock. In December, 1909, Bro. Howe held another series of meetings, and as time rolled on their labors were greatly blessed, and in less than another year another series of meetings was held by Bro. D. K. Clapper, of Meyersdale. These meetings occasioned great joy, for many were made happy in Jesus.

Though these brethren had a place to worship they felt the need of a church building which they could call their own. They felt the need of having a place where more liberty of speech would be granted them—liberty “to declare the whole counsel of God.” Accordingly they purchased three lots on the corner of Mace and Stanton Streets for \$2,500, and erected a small building thereon costing \$500. Here Bro. W. M. Howe organized a Sunday-school Oct. 25, 1910, with an enrollment of twenty. In November, 1910, the little church was dedicated by Eld. J. F. Dietz, of Johnstown.

Some time during 1910 these brethren asked the Mission Board of Western Pennsylvania for recognition and for support for a pastor. Both requests were granted and Bro. M. J. Brougher, of the Middle Creek congregation, was called to take up the pastorate Jan. 1, 1911. Another series of meetings was held by H. S. Replogle, in April, 1911, during which twelve souls were added to their number.

To the District Meeting held in the Maple Spring house of the Quemahoning congregation April 19, 1911, the Mission Board presented the following petition: “We, the Mission Board of Western Pennsylvania, petition the District Meeting in behalf of the brethren at Greensburg, that they be given the privilege to solicit Western Pennsylvania to build a new church at that place.” The petition was granted. The meeting also appointed Elders D. H. Walker and W. M. Howe to organize the Greensburg church. This was done May 1, 1911. Of the thirty-two members in the city,

twenty-three were present. The church was built in the fall of 1911, and dedicated Feb. 11, 1912, Dr. C. C. Ellis preaching the sermon on the occasion. This is one of the best and most modern churchhouses in the District.

Since that time the church has been moving on in a marvelous way. There has been a continuous growth in membership, souls being added, not only in revivals, but at the regular services. In August, 1913, the Ministerial Meeting and Sunday-school convention of the District were held here; and in 1914 the Bible, Missionary and Sunday-school Institute also was held here.

Brethren who have assisted in evangelistic meetings here since the organization are: Silas Hoover, J. H. Cassady, P. J. Blough,

D. W. Kurtz, George W. Flory, and W. S. Long.

Brethren J. H. Cassady, W. M. Howe and P. J. Blough have assisted Bro. M. J. Brouger in the eldership. Since serving as pastor Bro. Brouger has been ordained to the eldership. Bro. Blough is the present elder in charge.

The deacons are: H. P. Galentine, James Osterwise, Walter Moore, Myers Moore, H. C. Smeltzer, C. M. Kuhns, and Lawrence Smalley. The Sunday-school numbers 200 and we have an active Sisters' Aid Society. We have Christian Workers' meetings, Bible Study Class, prayer meetings, teachers' meetings and teachers' training class in addition to the regular Sunday services.

The Second Dinner for the Poor

J. F. Graybill

THE first dinner to the poor for this season was given Dec. 28, in the evening. An account of this has been sent to our Messenger readers, but suffice it to say that fifty-five of the invited were there and a number who had not been invited presented themselves and had their hunger satisfied.

The second dinner to the poor was served Feb. 13 of this year. You may ask: "Do you always invite the same ones, or how can you find so many poor?" This I shall explain. When we had the first dinner I was fearful lest we could not find the number of poor people we had arranged for, so I went to the poor director of our district and asked for about thirty of the poorest in his district. He was very glad to accommodate me in this, and in a few days I received a list of the number of poor I had asked for, and their addresses. But to my great surprise all the invitation cards were given out before we arrived at the list I had received. Therefore we decided to have the second dinner for the poor and invite only those on the list and the poor in the church.

Two days before the appointed day for this treat I took the list and the invitation cards and started out to make a call upon each one on the list. Thus I had the privilege of entering some of the poorest homes

in this city, and most of them were very poor. They were mostly aged, worn-out, pensioned widows who live in little quarters in the garret. At one place where I called the party I inquired for had gone to her long home. At another place the aged lady was dying. One woman, eighty-eight years old, said she could eat nothing but a little bread and milk, and drink coffee. She was nearly blind and therefore declined to come. Three were too feeble. One of them had not been away from the house for several years, so these could not accept the invitation. I need not say that all were glad for the invitation and those who could, accepted it gratefully. Not a few asked me how I had found them in their secluded quarters, but after a little explanation they could well understand.

The appointed day arrived and at 11 o'clock, according to the invitation, nearly all were present. Eld. Anderson led in a short and appropriate devotion, after which the guests, some thirty in number, surrounded the table, which extended the whole length of the hall, to partake of breakfast. This consisted of potatoes in the "jackets," fill—a kind of fish that, to my taste is far inferior to mackerel, but delicious to the poor in Sweden—and coffee. This was considered a good treat for breakfast.

After breakfast we served the guests with spiritual food. This they seemed to enjoy. By their countenances one could understand that some were reckoning themselves among the class called "Christians," or, as we say here in Sweden "Kyrkotroende," which, interpreted, means people of the State Church who are believers and at least try to live a moral life. We pictured to them the rest that remaineth for the people of God, and emphasized the need of laboring to enter into this rest, that the preached Word must be received by faith, and that unbelief will close the gates to the promise given us of entering into His rest.

At three o'clock the dinner was served. This consisted of meat-balls, potatoes, gravy, pickles and fruit soup. They got all

they could eat, and that is what made this a big dinner for the poor during these hard times in which they scarcely ever can satisfy their appetites. All seemed well pleased with the day spent in our hall. They were grateful for the food they received. And all who assisted in serving the temporal and spiritual needs of these poor were happy and well rewarded for their labors of love. We wish the people in the States, who have contributed to our relief work in this city, might have seen the picture when these hungry were satisfied. We thank the Lord for inspiring hearts to charitable deeds in our far-away America. The Lord loveth a cheerful giver, and will reward the same.

Malmö, Sweden.

Is He Another Judas ?

James M. Moore

1. The missionary solicitor, therefore six days before the great missionary meeting came to the home of Brother A, whose son David was home, whom Jesus had raised from the degradation of sin.

2. So they made the solicitor a supper there and Martha, the daughter of Brother A, served; but David was one of them that sat at meat with him.

3. Mary, the sister of Martha, therefore took her purse of hard-earned money, three hundred dollars, and gave it to the solicitor for the Conference offering; and the house was filled with the odor of the sweet smell of the sacrifice acceptable, well-pleasing to God.

4. But brother A being one of the disciples who had not caught the vision of a lost world, saith,

5. "Why was not this purse of three hundred dollars given to the home work, for it would have gone a long ways toward paying our apportionment?"

6. Now this he said, not because he cared for the lost; but because he was a thief, and having much of this world's goods entrusted to him, appropriated to his own luxuries and pleasures what was thus meant to promote the cause of the kingdom. For when the District solicitor presented his cause Brother A excused himself because of the debt on the home church. And when they asked him to help on that he turned that down also.

7. Jesus therefore would say unto us, "Give of thy store that My Gospel may be preached, for time is short and eternity will be long."

China and the New Missionary

Walter J. Heisey

IT has been three months since we landed in Peking, and I suppose many of the Visitor readers have been expecting to hear from us before now. Because of our late arrival in China we have had some extra work to do, and have therefore neglected to write. In addition to our party of ten there were several students who entered the Language School late, and because there were so many of us the director organized a special class for us. This was not only a great favor to us, but was also a decided advantage, for to have entered at that time with the regular class would have made the language study much more difficult. We have been given enough work to do so that when school opens after vacation we will be enrolled with the regular class. The school employs the inductive method of teaching, and this simplifies our work very much.

We are deeply grateful to our Heavenly Father for the privilege of being in China at this crucial time. It seemed for a time that we would not be able to sail, but the way finally opened and we are here and have a good start on our work. Some who had planned to come this year were hindered, either by lack of finance or because of military regulation, and therefore could not come. Beginning with the winter term there will be ten or twelve new students. The total enrollment of the school is about one hundred. Of these, only twenty are men. The work in all of the missions is being greatly retarded because of a shortage of men.

The better we become acquainted with the Chinese people, the more deeply are we impressed with traits of character in them which commend them to us. In our missionary reading and thinking we are apt to form the conclusion that, because the missionary lands are thousands of miles away, and because many of the people are ignorant and superstitious, the people are somewhat beneath us. In some sense this is true, but in a far greater sense it is not true. The people are ignorant because they have been satisfied with themselves and their civilization

for so many years. They are getting their eyes opened to the advantages of western civilization, and the foreigner now receives a hearty welcome among them. While the foreigner is being welcomed in China, he must recognize that the Chinese are natives of the country and that he is the foreigner. We had not been in China long before we realized that we were strangers in a foreign land, and that the Chinese were the citizens of the country. We met Chinese officers, passed through Chinese customs, bought at Chinese stores, rode on the train with Chinese in the majority, listened with very great interest to Chinese speech, and everything about us except our own small possessions was Chinese. We concluded that if we wanted to accomplish anything in China it would be necessary for us to think and talk in Chinese terms.

One does not need to be in China to notice the care-free way with which they move about their work. They move slowly, and at the first thought one is inclined to conclude that they are lazy. As we watch their movements more closely we find that they are not lazy, but that they have not come to value time as we have in the West. And withal they seem to work day and night. The call of the street vender greets us as we wake in the morning, and bids us a last good-night in the evening. It is almost marvelous with what readiness and cheerfulness they adapt themselves to their conditions and environment. Bishop Bashford makes this observation in his book, "China an Interpretation": "Adaptability is with the Chinese an inherited virtue essential to their survival. It is one thing to submit to one's surroundings from necessity, and quite another so to triumph over these surroundings as to make the adjustment with cheerfulness." This is a lesson that Western nations could well afford to learn and apply.

The long conservatism of the Chinese people has left a stamp so indelible that it will take many years for the younger generation to break away from its influence. Indelible as this stamp is, yet it is most inter-

esting to note the hunger for Western learning that is manifest among the people generally. Many of the young men from the Government University in Peking, in the face of warnings from their conservative parents against the influence of Western learning, especially as it is associated with Christianity, attend evening Bible classes at some of the missions in the city. Many of them have lost faith in their old religion, and the simple story of the Gospel makes a very strong appeal to them. With many of the parents these objections are being changed into interest in the same things that the children are interested in, and they are allowing their girls to attend

the government schools, as well as the mission schools. The result of this hunger is that many of the young people, who are the coming China, are becoming Christians, and through their influence the homes, also, are gradually opening. Though we are so new on the field, and know so little of the Chinese, we can keenly feel this hungering on the part of the people. This gives us a strong desire to be able to use the Chinese language and tell the Story to them. China is well worthy of the best that the world can afford. Will you join with us in fervently praying that she may not be robbed of her rights?

Peking, China.

How We Spent the Holiday

Sue Rinehart Heisey

THE Workers at Ping Ting invited us to spend our first Christmas in China with them. School closed for vacation on the Thursday before Christmas, and on Friday morning every one was up early, ready to start for Ping Ting. We were disappointed that all ten of us could not go, for we had been looking forward to this trip for some time. Just a few days before time to start the doctor advised that since five of our party had not had successful vaccinations recently, they should not go interior at this time. Accordingly only half of our number prepared to go. Chai, our cook, was very busy preparing our lunch, helping to arrange our baggage, and getting us started to the train. Since we have not yet learned to relish all of the Chinese food, we thought best to take part of our provisions with us. It requires almost two days to make the trip.

We left the station at Peking at nine o'clock. The train was crowded, but the cars are so arranged that we had a small apartment to ourselves and were quite comfortable. We had not gone far until we came into a severe dust storm. The cloud of dust was so dense that we could only see a little distance from the car window. Presently this passed over and we came into a section of country that was covered with snow. This added to the spirit of the Christmas season. About four o'clock in

the evening we arrived at a little town called Shih Kia Chuang. Here we spent the night. This being our first experience in a Chinese inn we were interested in some of the customs, especially that of sleeping on a bed with a fire under it (a warm kang), and in the manner in which our meal was served to us. The innkeeper put a low table on our kang, upon which he served the meal. We surrounded the table in real oriental style, sitting upon our feet or reclining. Instead of knives and forks he gave us chopsticks with which to eat our meal.

The next day we rode among the mountains until twelve o'clock. Upon our arrival at the station we were met by Sister Rider and Brethren Vaniman and Oberholtzer. How glad we were to see some of the missionaries, and how anxious we were to get to the station!—for we had wondered so much what it would be like. It was fifteen li (five miles) from the railroad station to Ping Ting. The men walked, but we girls had our first ride on a donkey and in a chair carried by two men. Before we reached the station Bro. Crumpacker and the rest of the men met us. The missionary women and the schoolboys met us at the gate of the city with their cheerful ping an (greeting). We cannot tell you how good it made us feel when we saw the happy faces of the missionaries and the schoolboys.

On Sunday morning we attended services at our own church in China. We surely were glad to see so many there, and especially so many young boys and girls. We were made glad again, as we have been so many times since we have been here, that we are in a land where there are so many opportunities to help those whose lives are dark. The joy, peace and earnestness that we could see in the faces of those who had accepted Christ was certainly an inspiration to us. On Sunday morning after services fifteen men and boys were baptized, including young Frantz Crumpacker. I think I shall never forget the happy expression on their faces as they came up out of the water. When we think how dark their lives were at one time we do not wonder that their faces beam with joy as they receive the light and experience the joy of salvation in their hearts. In the evening we enjoyed a very impressive communion service with our Chinese brethren and sisters.

On Christmas morning just at daybreak the schoolgirls came to each of the missionaries' homes and sang "Joy to the World" and "Hark, the Herald Angels

Sing." This greeting from those who have so recently learned to know Christ almost put us to shame. We could not help but praise the Father that He has given us the privilege to bring the light to such as these. Bro. Crumpacker preached the Christmas sermon. We did not understand much of the sermon, but it was an impressive scene to see the native Christians bring their gifts of money, food, and clothing to be distributed among the poor. We met in the home of Bro. Crumpacker, where Bro. Seese gave us a good talk in English, after which we enjoyed our Christmas dinner together. In the evening both the boys' and girls' schools rendered interesting programs.

During the week we visited in the homes of all the missionaries, the boys' and girls' schools, the men's and women's hospitals, and saw the plans for the new mission compound, as well as many other interesting things in and about Ping Ting. After a week's visit with the missionaries we returned to Peking, having our vision enlarged, and feeling refreshed to begin the second term's work at the Language School. Peking, China.

China News Notes for February

Laura J. Shock

FEBRUARY 1 the schools of Liao Chou closed for the winter vacation over the Chinese New Year, the great holiday time of China. During this season many heathen rites are performed on a much greater scale than at any other time of the year. The old kitchen gods are burned and new ones installed in their places. Before the old one is burned his mouth is covered with some sweet substance, so that when he reaches heaven, which he does through the process of burning, he will tell sweet tales about the family with whom he dwelt.

At this season the temptations confronting native Christians are greater than ordinary, and because of this the church must put forth special efforts to guard her members from falling. During the week begin-

ning Feb. 11 (Chinese New Year) evening services were held daily in the church at Ping Ting for the benefit of the Christians. One evening was devoted to a debate, at which was discussed the Oriental and Western family systems. The other evenings were devoted to special Bible study.

The week following the above was observed as evangelistic week. Each day during the week the native Christians went out in groups to various parts of the city and several villages, selling books and speaking forth the gospel message, sometimes being gone on their evangelistic work several hours, while at other times they remained the entire day. One group preached one day at a number of theatricals in a village, with several hundred people in attendance. Hun-

dreds of Gospels were sold during the week and the Christians enjoyed it to such an extent that it was decided to continue the efforts each Sunday afternoon. It was apparently the means of implanting new life and inspiration into the body of Christians at this place.



During the evangelistic week the women also did their part. Eight of our Chinese women formed groups and visited our Christian homes and many others in the city and suburbs. Sisters Crumpacker, Vaniman, Oberholtzer, Rider, and Horning accompanied them on most of their visits. During the six days they made some eighty visits. They received such a blessing that they, too, wish to continue the visits each Sunday afternoon.



During Feb. 25, 26, and 27 the Chinese celebrated their Feast of Lanterns. On these days the streets of Liao are gaily decorated with thousands of paper pennants, of many colors, hanging from strings stretched across the street. Arches of evergreen were suspended across some of the streets. In the evenings the streets were made brilliant by large paper lanterns, and more so by the hundreds of pyramids of

burning coal arranged in the center of the streets. While these lights are most brilliant the streets are crowded with hundreds of people from the city and surrounding villages. A great many foolish performances are carried on up and down the streets for the entertainment of the crowds. Many of these stunts are connected with idolatrous worship in some sense and their moral influence is usually of a degrading nature.



During these three days special efforts were put forth to preach the Gospel and distribute tracts through our reading room and on the street. Special meetings were held in the evenings. They were of an entertaining nature, connected with preaching the true joys of the Christian. The attendance was good and quite a number of souls caught their first vision of the Savior of the world.



The work among the men at Ping Ting has been carried on under the direction of Brethren Oberholtzer and Yin, all the other men of this station, together with Dr. Brubaker, of Liao, being engaged in anti-plague work.

Liao Chou, China.



These boys are ready for the song service. Would you like to visit Liao Chou and hear them?

Suppose

Maud Stump

SUPPOSE **you** had been born in a heathen home in far-away India, China or Africa, and had never learned to know of Jesus and His wonderful love for all people; that you knew nothing of a loving heavenly Father, but were taught to worship those cruel heathen gods in order to appease their wrath. Would **you** not feel that some one in America, who has learned to know and to love this Jesus, should be willing to sacrifice home and friends and come over and tell **you** of His love and help **you** to receive Him into your life?

Suppose you were a little Indian boy who had been born in one of these homes, and you had no money to buy books and clothes to go to school, and that this were the only way for **you** to learn of Jesus (as it is with many of them). Would **you** not think that some Sunday-school class or individual might send **you** \$12 per year (for that is all that is required) to send **you** to school?

Suppose **you** were a poor woman in India and were imprisoned in your own home for all your life, not being allowed to get out and enjoy the beauties of nature, while inside **your** home **you** knew nothing except slavery, sin and debauchery. Would you not think that some free Christian woman should love **you** enough to come and tell **you** the story of Jesus, thus bringing joy and gladness into **your** heart which is now so full of sorrow and fear?

Suppose **you** were one of a small band of missionaries doing everything in your power to bring the light of the Gospel to the poor, sinsick souls about **you**, and that one day a man from a near-by village came to **you** (as one did to a certain missionary) and asked you to send them a teacher, for they were ready to accept the Gospel. Of course **you** had to tell him that you had no one to send, for you had already more work than that small band could do. He went away disappointed. Again he came back, receiving the same answer, and the third time he became angry and said, "When we see your God we'll tell Him on **you**." Would **you** not pray that the Lord would open the

eyes of the church at home so that they might see the need and help to educate young men and women that they might come over and help **you** to take the Light to these hungry souls?

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Are **you** willing to follow Christ and become poor in the things of this world, that those who have never heard of Christ may become rich in His love?

"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."



THE GOING AND THE SENDING

Bruce Vannoy

THE idea seems to prevail among the churches that our ministers and missionaries are about the only ones called to active service for the Master. They are thought of as noble, self-sacrificing people, called to do a great work. We read biographies of their noble lives and are thrilled with admiration. And truly they deserve our praise; but did it ever occur to you, dear reader, that we are all members of one body, and that the laity has a calling just as important? If the one is called to go into the field for the Lord the other is called to send, and we believe that if the ones called to send give of their means for that purpose, systematically, willingly and cheerfully, they will hear that. "Blessed, well done," in just as sweet and tender tones as the missionary who gives a life of service in the foreign fields.

We are all members of one body, and from the standpoint of the "Go Ye" commission we might be divided into two classes, the goers and the senders. Many of us may say we are not called to go, but who would dare to say that he is not called to do either?

Let us meditate upon these things.

Bruce, Mont.

Wanted—Young Men

George T. Bennett

Wanted—young men who are willing to
fight,

Clad in God's armor, with swords gleaming
bright,

Wanted—young men whom no foe can af-
fright,

To join in the ranks of our King.

Wanted—young men who will enter the
fight,

Noble young men who will dare to do right;
Stalwart young men who will strive with
their might

To further the cause of our King.

Wanted—young men who'll be loyal and
true,

Men who are willing to side with the few.

Come on, young men, for our leader needs
you

To fight in the ranks of our King.

Wanted—young men who are heathy and
strong,

Who never will shirk, though the battle be
long;

But fight 'neath the banner of truth against
wrong

For the sake of country and King.

Wanted—young men who for Jesus will go,
Gallant young men who will face any foe;

Bright, earnest young men with their hearts
all aglow

To enlist and fight for the King.

Wanted—young men who will stand firm
and fast,

Plucky young men who will stand to the
last.

Wanted—young men, till the battle is past
And victory is claimed for our King.

Wanted—young men to give up their all.

Wanted—young men to respond to the call
To go and rescue the wounded who fall,

And bring them to Jesus our King.

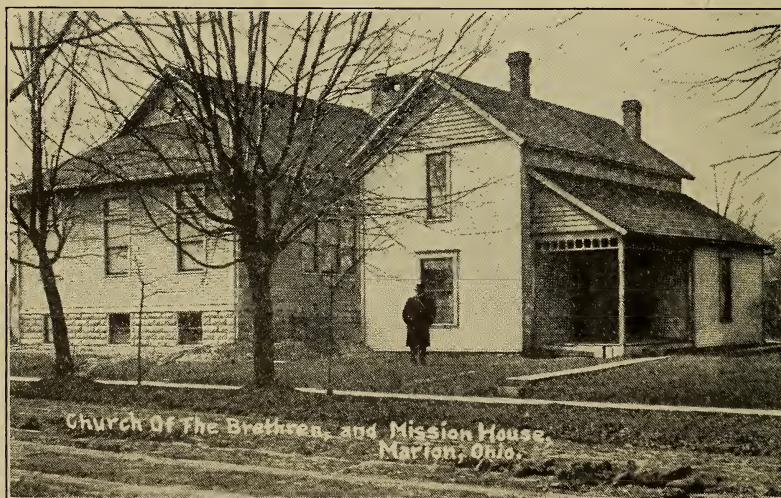
Wanted—young men when the battle is
done;

Wanted—young men when the victory's
won,

To step from the ranks and receive the
"Well done"

From the lips of Jesus our King.

—Bay City, Mich.



Report of the April 1918 Board Meeting

The Editor

[Note.—Hereafter it is the purpose of the Visitor to give a brief report of the business transacted at the various General Mission Board meetings.]

ALL members of the General Mission Board were present at the regular spring meeting which convened at Elgin, Illinois, Wednesday, April 17, 1918. It was also a special cause for thanksgiving that Bro. D. L. Miller, Life Advisory member, could be present. This meeting was no exception to the general trend of Board affairs in that a large volume of business was on the program for consideration.

The Secretary of the General Mission Board is at this time engaged in a revision of the Manual. This little volume, when completed, will cover the policy of the Board as it relates both to the Field and the Home Base. The Secretary is planning that this shall be both comprehensive and exhaustive and cover every phase of our work wherein a policy has been outlined. This Manual was considered by the Board and the work encouraged.

The Southern Mission Field has been the subject of very careful investigation, by the Secretary, through correspondence; a visit to this field has been arranged for some time in the near future. The Board realizes the importance of this work and desires to study the question carefully.

The Board's Five Year Forward Movement in conjunction with the Sunday School and Educational Boards was considered carefully and the work was ordered to be prosecuted vigorously. Since there has been delay in opening the campaign it has been decided to postpone its actual inauguration until January 1, 1919. Preliminary work will be done this season and the campaign will commence with next January.

Bro. E. H. Eby, our splendid Field Secretary, will have his efforts reinforced this summer by the addition of three other secretaries. These brethren will visit as many churches as possible in the time allotted them. One or the other of them may call and see some of the Visitor readers during the year.

Our missionaries in Sweden report conditions there as being quite hard to bear. Living expenses have risen high; the poor people can barely make ends meet. The Scandinavian countries are doing their best to remain neutral. Because of war conditions Bro. Graybill's have been asked to remain in Sweden through this year, even though their furlough is now due. A church-house is much needed, but the Board feels it wise to defer definite action on this matter until a later time.

A committee of two, consisting of Brethren Chas. D. Bonsack and J. J. Yoder, were appointed to study the question of a Music Editor for the House.

Bro. G. J. Fercken, at one time missionary of our church in Asia Minor and later in France, and who has now been reinstated as a member of the church and resides in Switzerland, is in need of the necessities of life. Bro. D. L. Miller was appointed to write an appeal for funds for Bro. Fercken's assistance.

A low-pressure heating plant was authorized for the Hiel Hamilton Memorial Hospital, Liao Chou, China. This type of heating is almost imperative for the greatest success of the hospital.

One of the large problems for parents in India is the education of their children. The plan of the workers now is to send them to a Boarding School in the hills where the climate is more favorable. A petition came to the Board for a matron to care for these children who are thus so far away from their homes. A matron was appointed for this very important and necessary work. Few items of business came to this meeting from the fields. The August session is when the estimates for the succeeding year are considered.

The terms of the members of the Gish Fund Committee having expired, the following brethren were appointed: Elder Harry A. Brandt, House Bookman, till 1921, Elder J. W. Lear, till 1920, Elder J. E. Miller till 1919.

A splendid program for the Monday aft-

ernoon missionary meeting at Conference is assured in the appointment of Sister Ida C. Shumaker and Brother Otho Winger as the speakers.

Quite a large number of applicants were considered for the Field and a number were appointed to this devoted work. These will be recommended to Standing Committee and Conference in the regular manner. The Board recognizes the urgency of the present situation on all of our fields and trusts that the Brotherhood is praying with it for laborers to be thrust out into the harvest.

The question of proper pastoral guidance for our brethren in South China was gone into with considerable care. This matter is being referred to the Hershey Conference for advice and recommendation.

Brother Galen B. Royer, who has been connected with the General Mission Board for more than thirty years, being Secretary-Treasurer for most of that time, tendered his resignation at this meeting. The same was accepted to take effect August 31, 1918. The present Assistant Secretary was elected to this position, to assume the work at the time of Bro. Royer's retirement. The Board accepted Bro. Royer's kindly offer to dis-

pose of his missionary library and the same will become the property of the Board for office use.

Considerable money was appropriated for the assistance of missionary work in State Districts. The Board always endeavors to do its best for such appeals as these that come from our District Mission Boards, but oftentimes is unable to grant the full amounts asked for because of a lack of funds.

A letter from the Student Volunteers was read to the Board, showing their hearty co-operation in the work of the Board and their prayers for the success of the work. Without the kindly interest and active help of these young workers who are in preparation for the large tasks of the Church, the work of the Board would be seriously hampered. But we rejoice in their whole-hearted interest.

Other matters of a more or less routine character were considered by the Board but the foregoing will go to show that the meeting was important in many ways. Truly the doors are opened wide in the fields of the world for active Christian missionary endeavor.

The Kind of a Letter an Editor Appreciates

The following letter, just received, strikes us as being too good to keep. Editing a paper is like a leap into the dark. One can grow enthusiastic over the subject matter of an issue, prepare it, arrange it, pronounce it good and then send it out—and—and—then never hear from it again, unless it be that some one's subscription expires or something is printed that somebody does not like. Just try the job sometime yourself and see if this is not true. But this letter is such a splendid exception, and substantial, too, that we want you to enjoy it with us.—Editor.

Pennsylvania, April 12, 1918.

Dear Brother:

I cannot refrain on this, the fourth day of snowy weather, from expressing my thanks to you for having made it possible for me to enjoy an otherwise dreary morning.

I arose late today with the feeling of a grouch because of enforced inactivity due to weather conditions. However, a Missionary Visitor came along with the other mail, and after getting comfortably settled by the fire I idly lifted the periodical and leafed from page to page, wondering how I should abstract myself from boredom for the day,

when I caught "A Glimpse into the Life of a City Mission Worker." Now, this is one of the things I often mused over: "How is it possible for the city missionary to take up his or her whole time in church work?" I can now perceive a suitable and satisfactory answer, with due appreciation of the article by "One in the Work." In addition to this, the immense possibilities of city work are made plain.

Then that little poem, "The Silent Slanderer," will likely occur from memory when it can do the soul good.

Following closely came Bro. A. B. Horst, who gave me some excellent home mission thoughts, while closely following him with more good things was Bro. Carman Cover Johnson, whom I know and who knows his subject thoroughly. These men brought INSPIRATION.

By this time I was glad to be permitted to make a District Mission Survey under a

competent guide. This impressed me first with the largeness of the field, while second thought brought to mind the seeming scarcity of workers and funds.

Following this came a glimpse of Pittsburgh—the city I know best—and with it memory brought a quiet baptismal scene in a rural district of Armstrong County, Pa., which actually happened many years ago—one of the characters in which seems most prominent in the “History of the Pittsburgh Church.”

I am now loath to part with good company, but it is time for lunch; gloom has been chased away by sturdy resolution and,

“Shall it be \$5, or is that too m . . . ? On second thought nothing but \$25 will do.”

Who knows? If time had permitted China, India, the Student Volunteer Band, and last, but not least, the PRAYER HOUR to claim my attention, conscience might have dictated a larger amount.

This is given freely, willingly, without reservation. Please use it the same way in God's work where He may direct.

Again thanking you for the opportunity of the morning, I am

Yours fraternally,

“A Friend.”

Hershey Press Conference News

The following letter from Bro. J. Allan Myers, Huntington, Pa., is self-explanatory. We give this new venture our strongest approval. For the encouragement of that committee of arrangements which has had the faith to undertake such a thing, and for the benefit which our Brotherhood can derive from such an exclusively-arranged paper, we trust that it may be freely ordered by our people. We should like to see it patronized so freely that committees in the future would do the same thing. Your patronage will lend such encouragement. Many will not get to Conference this year and the paper will be the next thing to being there. If you are of the same mind, please order the paper of Bro. Myers and tell your people, publicly and privately, to do the same. AND DO IT NOW.—Editor.

Under present conditions the news and report of our Annual Meeting at Hershey, through any of the daily newspapers, could not be made of any practical value to our Brotherhood this year.

The committee of arrangements has decided to issue a special publication during the Conference to be known as “THE HERSHEY PRESS CONFERENCE NEWS.”

Many of the programs and conferences representing the numerous activities of the church, such as Evangelistic, Peace, Temperance, Child Rescue, Rural Church Problems, Christian Workers', Volunteers', Sisters' Aid, Fathers and Sons', Mothers and Daughters', etc., etc., are held previous to the business meeting and never appear on the official records of Conference.

These meetings have prepared programs and are supposed to be from the best thought and experience of our Brotherhood. They determine the policy of the church and mark her progress. The committee believes these discussions should be available for careful study, and later application, by those who can not hear them as well as those who do. It shall be the purpose of the Conference News to give the principal speeches and discussions of these several programs as far as practical, at least a comprehensive digest of them, so that they may be preserved in our homes for study and future use.

It will be printed on good paper and each issue will contain not less than eight pages the size of the regular weekly Hershey Press. The cost, under present conditions, will be heavy, but the committee believes it worth while, and, that every family may have the benefit of it, will keep the subscription price at 25 cents. Single copies on the ground, 5 cents.

Will not all our pastors and ministers see that it is brought to the attention of their membership and their subscription secured for the entire issue? If these meetings are worth being held, it is worth while that every family should know what is presented at them.

Send all subscriptions to J. A. Myers, Huntington, Pa. By order of the committee.



THE STUDENT VOLUNTEER

ANOTHER CHALLENGE: AN APPRECIATION

By A Friend



IT is with mingling of greatest joy and deepest sorrow that we bid the last farewell to a fellow-volunteer. Nothing is a greater incentive to more perfect living than to review the life of one to whom God has said, "Well done."

Deane Dunbar Winger was born near North Manchester, Ind., Dec. 22, 1894, and died at the Garfield Park Hospital, Chicago, March 17, 1918, aged twenty-three years, two months and twenty-five days.

Early in life she gave her heart to the Lord, uniting with the Christian Church. She was always an ardent Sunday-school and church worker. May 28, 1917, she united with the Church of the Brethren, and June 2, 1917, was united in marriage to Bro. Roger Winger, an active young minister of our church. Previous to that time she spent parts of several years in Manchester College. Since their marriage she and her husband have been in Bethany Bible School, preparing to spend their lives in definite Christian service.

Her life was an example of beautiful Christian living. She was a tender and sweet companion to a widowed mother, a cheerful friend to a wide circle of acquaintances, and an extremely conscientious Christian. Very few young people of her experience enjoyed such a large circle of friends.

She was never very strong physically, but in spite of that she had planned a life's work that was large enough for a strong man. She had faith that God would supply the needed strength. When talking to a

confidential friend on this subject about a year ago she asked, "Are you praying for me?" This became a common phrase in her language.

It was never a question in her mind whether she would do God's will or not, but to know God's will was to do it. She has been known to ponder on questions of right and wrong for several months at a time, but the instant she knew God's will she obeyed. What could not the church accomplish if that could be said of each member? During the school year of 1917-1918, some of her closest friends tried to help her to see things from their true viewpoint, but she so thoroughly responded to new truth that she soon far surpassed her friends and they had to look to her for help.

She was constantly desiring to do service for Him. For some time she and her husband had been considering the matter of serving the Master on the foreign field, and recently had fully decided to offer themselves for the China field next year. Since she has not been permitted to carry out this desire of her heart, may her life be an inspiration and a challenge to her many friends and fellow-volunteers.

Will not some one be moved to give his life to fill the place left vacant by this one, who so nobly faced life's challenge and the Christian call?



GIVING

Gladys V. Senseman

As I think of the act of giving, I think of two ways in which we as volunteers may give; we can give of our own material possessions, and in addition to that we can make another gift, a gift which is far more valuable, the gift of our strength, our energy, our life, our all, for the cause of the kingdom of God.

On every hand men are being called upon to give their lives for the service of their country. Our government is calling for both money and men, but it will not receive

money in exchange for the service of the young man. It cannot carry on war with money alone; it must have men offer their lives to this service. So it is with us who are citizens of the kingdom of God. We may give of our money and of our material possessions, yet these alone will not carry on the work of God. We must give our lives, our all, for this great cause. Until we do, the work of God will never be carried on to its fullest extent.

Before I became a volunteer I felt that I could give of my material means and thus be doing my part of the work in the kingdom of God. Yet there came a time when I knew that I was not doing my full part. It was then that I became a volunteer, and the joy which I experienced then far excelled any other joy which I had ever felt. If we receive joy in the giving of material wealth how much greater it will be when we give ourselves! The more fully, the more earnestly, we give our lives to be used in this work, the greater will be the joy.



"SUCH AS WE HAVE"

E. D. Kinzie

The poor cripple at the Beautiful Gate of the temple asked an alms of Peter and John, because he did not know that a greater blessing might be had for the asking, which would render him no longer in need of alms. What a joyful surprise! How much better than silver or gold, the healing of this poor wrecked body, in the name of Jesus!

Crippled humanity today cries to us for an alms. They do not realize their real need. The world is full of theories as to remedies and solutions of the world's problems, but Jesus is left out. They do not know His healing power. Oh, may we give "SUCH AS WE HAVE"—Jesus—and show Him to be the Savior and the One fully adequate to heal and comfort.

Yes, by His Spirit's strength we'll go,
And tell mankind the joys we know.
None other name can give to men
Relief from sorrow and from sin.

Elizabethtown, Pa.



PETER'S MESSAGE

W. A. Willoughby

There are starving, with a wealth of manhood and womanhood crushed beneath the

weight of idolatry, eight hundred million heathen, waiting for you and me to take them the message of eternal life. Children are being raised and we are letting their souls die. Why? Have we anything better than they? At the door of the temple Peter told the cripple, "Silver and gold have I none; but such as I have, give I to thee." The same thing Peter gave with his healing—the message of Jesus Christ—we can give to lost heathendom. Peter gave that "which I have." Are you? A few are giving their mind and body to take the message. What are you doing? Laying up treasures on earth? I hope not. If you cannot use your body and mind to take this message of Jesus, use "that which you have." Give of your "silver and gold," to help send the message of Jesus to the dying souls in heathen countries.



A PERTINENT QUESTION AND AN INCIDENT

Trude Mishler

What should be your gift for mission work this year? This story of a young woman may help you to decide. She had a widowed mother. During her girlhood she had just the bare necessities of life. When she reached the age of twenty-one she held in her hand a certificate for \$2,000 as a heritage from her grandfather. This new responsibility was too great for her. All alone she said to God, "I have not earned it; I will use it in Your service." She entered college, and a few years later as she grew into possession of the more abundant life, she said again to God, "I am not worthy of the blessings I am receiving, but I accept them, and give my life as a foreign volunteer." The supreme joy in giving comes when we have given as freely as we have received.



"SUCH AS I HAVE"

Sarah Shisler

Everything in nature gives to the world just what God planned it should. Each bird has its own song, each flower its own fragrance, and each Christian his own work. Christ never meant that the work of the church should be done by a few rare individuals. He never meant that there

should be some active church workers and some passive ones. He is counting on each one to do his own work. There is no substitute to be had, for no one can take your place in the great Divine plan. There is no one who can do your work and my work as well as you and I can, because God especially fitted us for it. Every individual comes from God as a new thought for a special service to the world.

It is first of all necessary for all of us to bring our supreme gift to Christ—ourselves absolutely surrendered to His will. Then we are prepared to give Christ to our fellow-men. All of us have the same thing to give, but we are endowed with different means of giving it.

If we cannot sway an audience with the power of speech or song, let us recognize with Peter that it is not ours to give, and, as he did, let us find what our avenue of service is. Have you found what you have to give? No talent is too small, for "little is always much when God is in it." Paul preached, Peter healed, Dorcas ministered to the poor, David sang, Moses led, the widow gave her mite, and each one's service was acceptable because he gave such as he had. The test of our lives is not what we have wrought, but how hard we have tried.

Every talent consecrated to God leads to power. Surely we can all cheerfully say, "Such as I have I give to thee," if we let go of ourselves and let God lead us into our paths of service.

Elizabethtown, Pa.



"WOE TO THOSE THAT ARE AT EASE IN" THE CHURCH OF THE BRETHREN!

Leo Blickenstaff

"Ye have heard that it was said in old time," you do not need to give, you must keep it all for yourself and your children for a "rainy day." "But I say unto you," if God has bought you from sin and death you belong to Him, and besides you ought to be very grateful.

"The kingdom of heaven is at hand," a new yet old Gospel, to meet the great issues of a ripe and lost world. "Repent ye therefore, for except your right-doing exceed" the standards, the customs, and man-

ner of life of the so-called Christian of today, "ye can in no wise enter this kingdom." The altar was, and still is, just outside the door of the tabernacle. Therefore do not as they who try to enter without their offering—"they are thieves." Ye must be crucified on the altar, even as your Master, that ye may be born to a new life. And that life requires, "presenting your bodies a living sacrifice." It is more than all the loose change of the "rich Pharisees"; it is the "living of the widow."

"Woe unto them, for they cleanse" and beautify their own homes; but the church property is neglected and cold; yea, they have even forgotten to provide any churches at all for millions of their fellow-men!

"Woe unto these" selfish servants! "Let them bring forth fruits showing repentance"! Not fruits to be seen, published, nor those consisting of long prayers in church for the wayward, the unbeliever, and the heathen; which are followed by neglecting them and letting them suffer when the fruit of their own orchard is rotting or their granary locked up!

"Woe unto them, for they are foolish and blind guides!" For after the marriage vow they spend their years for houses and lands without any time for soul service, joining hand to hand with their children from the eldest to the youngest, and leading them in wayward paths.

"Woe unto them," for they praise the disciples of old; and say, "We would not have been among the rejecters." But they are "filling up the measure of their fathers" who gave the tenth, when in America alone the Christian Church is yearly \$2,000,000,000 behind its own tenth; while fashion, vice, greed, and ignorance rule with untold destruction; while Christ is "crucified afresh," with the resultant flowing of the bloody streams of Europe, and is "put to shame" before the other religions of the world, and before the eyes of the dying heathen!

O Christian, Christian! Thou who still "continuest to reject the messages that have so often come unto thee"; canst thou not hear Christ calling unto thee, "How oft would I have gathered thee under My wing, but thou wilt not"? The day of rewards will come. "Will your house then be left unto you desolate"?



WEEKLY PRAYER HOUR



Arranged by Anna Beahm

May 5-11.—MISSIONARY GIVING.

"Whoso hath this world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:17-18).

Praise God for the money that has been given to further His cause during the past year. Pray that the spirit of liberality may continue to grow. Pray that more churches may get a vision of the need and give accordingly.

We were glad last year for the large Conference offering. But if each one of our members would give only one dollar that offering would be more than doubled. Pray for your congregation in its part in the Conference offering.

"Give until you feel it, and then keep right on giving until you cease to feel it."

"And daily, hourly loving and giving
In the poorest life makes heavenly living."

May 12-18.—VOLUNTEERS FOR CLOSE OF YEAR.

Thank God for the volunteers who have enlisted in His service. Especially thank Him for the ones who have already gone to the field. Pray for them in their work. Pray for real consecration in the life of each volunteer. Pray that every student who feels directed to do so may enroll as a volunteer. May each student be brought face to face with this proposition before leaving school.

Remember the volunteers who will be at the Conference and the meetings they will have. Pray earnestly for the election of officers for next year.

May 19-25.—WORK OF VOLUNTEERS DURING THE SUMMER.

During the summer some will be in school, some out in the field in business and church work, and some are in camp.

Pray that the summer may be just as much a part of preparation for service as the

nine months of school. Pray that each volunteer may radiate well-grounded missionary enthusiasm, and above all that his life may truly count for Jesus. Pray for the volunteers in camp, where former plans have been so changed that their lives may be planned just as God wills.

"Stir into flame the gift of God which is in thee."

May 26-June 1.—A DEEPER PRAYER LIFE IN OUR CHURCH.

"Not by might, nor by power, but by My Spirit, saith Jehovah of hosts" (Zech. 4:6).

The church of today is confronted with a very great task. And with this there are problems within the church. Let us pray for a faith that will attempt the seemingly impossible and a courage that will step out upon God's promises.

Pray that we may be educated in prayer, that we may truly intercede. "We will continue stedfastly in prayer, and in the ministry of the word" (Acts 6:4).

June 2-15.—CONFERENCE: ITS MISSIONARY INFLUENCE.

In face of the present crisis pray that this Conference may mean more than any previous one for the cause of Christ.

Pray that all will come whom God wants there; that the general atmosphere of the meeting may bring men and women to their knees in earnest petitions for the cause of Christ; that the business meetings may prove helpful and encouraging to the delegates and others attending them; that the missionary meetings may be especially planned to present a strong appeal for the needs of both money and workers on the home and foreign fields.

P. S. I would like to know how many are using the suggestions given in the "Weekly Prayer Hour." How do they help and what suggestions have you to make the page more profitable? Write to me at North Manchester, Ind.—A. B.



THE JUNIOR MISSIONARY

ANOTHER VISITOR FRIEND WHO DID IT

We printed a poem in the July 1917 Visitor entitled, "An Easy Way to Learn the Bible in Rhyme" and said we would print the names of the first ten boys and girls who committed this to memory. Only eight have responded before this issue, but we are glad to put the name of Miss Dora Bryant, Brummett, N. C., on the Honor Roll. It will do all of our boys and girls good to memorize this poem.



A CHILD'S TENTH

LOVICE JAMES had just begun to study fractions, and so when the minister spoke often of a "tenth" in his sermon one Sunday morning, Lovice listened with unusual attention. What he said about a tenth set the little girl to thinking. The next morning she sat in the hammock in a vine-covered corner of the porch, sheltered from the softly-falling rain. She had a book in her lap, but she was thinking, not reading. Lovice was ten years o'd, and

every Monday morning her father gave her ten cents for her week's allowance, to be spent as she pleased. The James children all had been brought up on the plan of having for spending money as many pennies a week as they were years old. As each birthday came around they were very happy over the thought of their "raise" of one more penny a week.

Lovice's ten cents was usually gone by Saturday afternoon and Mr. James always gave her a penny for Sunday-school; but after what the minister had said about giving, at least, a tenth of our money to the Lord, she had decided that she ought to take her Sunday-school penny out of her ten cents, for that was a tenth. She had made up her mind to keep a nice little record of what she did with her money, so, after thinking it over, she went and brought her little memorandum book and wrote four headings, each at the top of the new page. The first was "Sunday-school," the next "Saved," then "Spent Foolishly," and last of all, "Spend when you have to spend." The last heading was so long it took up two whole lines. She didn't know just how older people kept their accounts, so she had



These children of the Ivester Junior League, Iowa, recently gave \$25 for the support of Master Elisha Valji in India



Photo from World Outlook A Wheatless Day in South Africa

to make up a way. That night, just before bedtime, she showed Mr. James her book. "And, father, I'm going to give a tenth to the Lord," she added, "and you will not need to give my Sunday-school penny any more." "That's right, daughter," answered her father; but he could not help smiling at the headings in her book.

The next Saturday afternoon Lovice sat once more in the hammock, this time with her account book in her hand. It did not rain now, but was clear and sunny, and the bright sunshine through the vines made a golden network on the floor of the porch. Lovice looked carefully over her record. The pages headed "Saved" and "Sunday-school" were empty. On the last was written, "One cent for a sponge, and one cent for a soapstone pencil." Lovice could have bought two slate pencils for a cent, but they were the scratchy kind, and she liked the soapstone best. The third page troubled her most. "Two cents for lickerish," and "One cent for lozinjers, six times!" All her money was gone, and there wasn't any tenth left! Those lozenges were so tempting in the tiny window of the schoolstore, each rolled in paper of different colors, and each with a different flavor. Lovice liked the sassafras best, all wrapped in pink. Each roll had a little printed slip in it with your fortune on it. Lovice was considered quite a good speller in the schoolroom, but she never had

had any such words as "lozenges" and "licorice," in her spelling lesson, and she had to spell them as best she could. It was a very sober-faced little girl who asked her father the next morning for a penny for Sunday-school, and explained that her pennies were all gone. "You must lay aside your tenth first, Lovice," said her father, "or you never will do it at all."

On her way to school the next morning Lovice stopped at the little schoolstore, and asked for an empty spoolbox. At noon, when she reached home, she wrote on it, "One-tenth," put a penny in it, and hid it safely away in the top bureau drawer. All during the week, as one by one she handed the rest of her pennies over the schoolstore counter to the plump little German woman, she thought of the tenth laid away, and it made her happy. When the next Sunday came, there it was in the spoolbox, waiting to be carried to Sunday-school. "I'm glad I put it there first thing, father," she said. "It's a much better way."

When Lovice grew older and had more money she kept on giving, but she changed the fraction to a ninth, and then an eighth, and kept on giving more and more, for she found it one of the very happiest things in all the world to give her money to the Lord. And she always felt glad that she began when such a little girl to lay aside the tenth first.—Canadian Churchman.



FINANCIAL REPORT



CORRECTIONS

In the March Visitor, under World Wide, Western Maryland, the \$10.80 credited to A. L. Sines should have been credited to Oakland congregation instead. In the March Visitor, under Armenian and Syrian Relief, Second District of West Virginia, the \$3.00 credited to Mt. Zion congregation should have been credited to S. M. Annon, \$1.00; Mrs. Elizabeth S. Annon, \$1.00; Naomi D. Gainer, \$1.00.

In the June, 1917, Visitor under World Wide, Middle Iowa, \$25.00 to the credit of Jos. Newcomer, was omitted from the printed report. Also, in the same report under World Wide, Northern Virginia, the \$12.65 credited to Esther Seidig should instead have been \$3.00 to Esther Seidig, and \$12.65 credited to Mary E. Kagey.

During the month of March the General Mission Board sent out 222,181 pages of tracts.

During March the Board received the following donations to its funds:

WORLD-WIDE

Pennsylvania—\$844.28.

Western District, Sunday Schools.
Walnut Grove—Johnstown, \$25.64; Pike, \$15.00,\$ 40 61
Individuals.

Amanda Roddy, \$100.00; D. F. Lepley, \$50.00; Elizabeth M. Grosh, \$25.00; G. W. McDermott, \$10.00; Alice A. Roddy, \$2.00; Thos. Harden and family, \$1.00; A sister, \$5.00, 193 00
Middle District, Sunday School.

Replegle Woodbury, 19 32
Christian Workers.

James Creek, 3 00
Individual.

Mary A. Kinsey, 10 00
Eastern District, Congregations.

Mingo, \$65.50; Little Swatara, \$20; Mountville, \$19.33; Annville, \$29; Akron, \$10.87; Conestoga, \$15; East Fairview, \$6; Spring Creek, \$100; Chiques, \$89.34, 355 04
Christian Workers.

Green Tree, 15 10
Individuals.

H. H. Royer, \$100; Louisa Kemmerer, \$1; Nancy L. Horst, 25c, 101 25
Southern District.

Individuals.
D. B. Hostettler, \$10.40; Mrs. W. C. Wertz, \$5; Two Sisters—Back Creek, \$25, 40 40
Southeastern District, Congregations.

Coventry, \$44; Norristown, \$22.53, 66 53
Idaho—\$714.12.

Sunday School.
Weiser, 7 22
Christian Workers.

Winchester, 5 70
Individuals.

Jennie Furman, \$700; R. A. Orr, \$1.20, 701 20
Indiana—\$230.48.

Northern District, Sunday School.
Turkey Creek, 5 00
Individuals.

Edward L. Nusbaum, \$15; Howard M. Noe, \$2.50; Mr. and Mrs. O. W. Stine, \$5; A. M. Eby, \$1, 23 50
Middle District, Congregations.

Manchester, \$90.17; Eel River, \$9.10, 99 27
Sunday School.

Burnetts Creek, 10 08
Manchester College Special Bible Term, 77 52
Individuals.

Herman & Pearl Landrum, \$12.11; Lottie E. Hummel, \$1, 13 11
Southern District.

Individuals.
Dora Mitchel, \$1; An invalid sister, \$1, 2 00

Illinois—\$223.10.

Northern District, Congregations.

West Branch, \$31.17; Cherry Grove,\$ 49 30
\$18.13,\$ 49 30
Sunday School.

Batavia Home Department, 2 00
Individuals.

L. J. Gerdes, \$40; A Sister, \$75; N. W. Miller, \$6; M. L. Kimmel, 80c, 121 80
Southern District.

Individual.
Mrs. B. S. Kindig, 50 00

Kansas—\$146.00.

Northeastern District, Congregation.

Washington, 4 00
Aid Society.

Rock Creek, 100 00
Individuals.

Mr. & Mrs. J. F. Shoemaker, 10 00
Southwestern District.

Individuals.
Clyde and Rosa Seitz, \$25; Mr. and Mrs. I. C. Vaniman, \$5; Wm. Johnson, \$2, 32 00

Virginia—\$143.25.

First District, Congregation.

Cloverdale, 24 00
Individual.

T. S. Moherman, 2 00
Second District.

Individuals.
Emma Southall, \$1; G. B. Flory, Mar. Not., 50 cents, 1 50

Northern District Congregations.
Timberville, \$57; Harrisonburg, \$6; Pleasant View, \$7.28; Unity, \$31.22, 101 50
Individuals.

E. P. Carper, \$3.35; S. T. Glick, \$3.40; Mrs. M. A. Burner, \$2; Chas. A. Myers, \$1, 9 75
Eastern District.

Individuals.
Sarah J. Hylton, \$1; H. C. Reed and wife, \$3.50, 4 50

Missouri—\$110.50.
Northern District, Individual.

W. T. Eckard, 5 00
Middle District, Individuals.

An old brother, \$100; A sister, \$1, 101 00
Southern District, Individuals.

Earl Harvey, Dry Fork, \$3; L. B. Ihrig, Mar. Nots., \$1.50, 4 50

Canada—\$88.05.

Western District, Sunday School.

Battle Creek, 10 75
Christian Workers.

Bow Valley, 27 30
Individual.

W. F. Hollenberg, 50 00
Maryland—\$56.50.

Middle District, Congregation.
Pleasant View, 40 50

The Lord's Tenth, 10 00
Individual.

Elmer S. Rowland, 1 00
Eastern District, Sunday School.

Frederick, 5 00
Ohio—\$78.97.

Northwestern District, Congregation.
Sugar Creek, 23 00
Individuals.

J. W. Smith, \$4; John Hane, \$2.90; C. W. Guthrie, Mar. Not., 50 cents, 7 40
Northeastern District, Individuals.

George H. Irvin, \$9.90; Rachel Frick, \$5; Anna Leaser, \$1, 15 90
Southern District, Congregations.

Marble Furnace, \$6.25; Sidney Mission, \$5.22, 11 47
Individuals.

J. A. R. Couser, \$20; Eli Niswonger, \$1.20 21 20

California—\$48.46.	
Northern District, Congregation.	
Lindsay,	\$ 15 76
Individuals.	
Edna E. Bray, \$5.20; Unknown, \$2;...	7 20
Southern District, Congregation.	
Los Angeles,	24 00
Individual.	
J. P. Dickey,	1 50
Colorado—\$41.03.	
Northeastern District, Congregation.	
Denver,	9 03
Individual.	
Chester L. Peterson,	20 00
Southeastern District, Individual.	
Mary Haney,	12 00
North Dakota—\$25.38.	
Congregations.	
Berthold, \$16; Salem, 8.08,	24 08
Individual.	
Nelson P. Flower,	1 30
Arkansas—\$21.00.	
Individual.	
A. J. Burris, Springdale,	21 00
Texas—\$15.50.	
Individuals.	
Danl Bock, \$15; D. Z. Ferguson, 50 cents,	15 50
Tennessee—\$15.00.	
Individuals.	
Mrs. T. A. Mooney, \$2.50; M. A. Emmert, \$1.50; Louisa Andes, Pleasant View, \$1; A sister, \$10,	15 00
Iowa—\$7.80.	
Northern District, Individual.	
Julia A. Sheller,	2 00
Middle District, Individuals.	
I. W. Brubaker, Mar. Not., 50 cents; M. W. Elkenberry, Mar. Not., 50 cents,	1 00
Southern District, Sunday School.	
Franklin,	4 80
Oklahoma—\$7.29.	
Congregation.	
Washita,	7 29
West Virginia—\$7.05.	
First District, Individuals.	
B. F. Wratchford, \$5; R. E. Reed, 65 cents,	5 65
Second District, Individual.	
J. F. Ross,	1 40
Arizona—\$4.50.	
Individual.	
Anna Grafe,	4 50
Nebraska—\$4.50.	
Individuals.	
A. L. Kilmer, \$3.50; Susana Smith, \$1... ..	4 50
Minnesota—\$3.40.	
Individual.	
S. Peter Maust,	3 40
Michigan—\$2.35.	
Christian Workers.	
Hart,	1 35
Individual.	
Edward Shroyer,	1 00
New Jersey—\$1.00.	
Individual.	
Eld. H. T. Horne,	1 00
Montana—\$1.00.	
Individual.	
A. B. Vannoy,	1 00
Total for the month,	\$2.840 51

INDIA MISSION

Canada—\$100.00.	
Western District, Individual.	
A brother,	100 00
Pennsylvania—\$65.75.	
Western District, Individual.	
Wilbur J. Hofecker,	1 00
Middle District, Congregation.	
Holidaysburg,	7 25
Individual.	
A sister, Clover Creek,	2 50
Eastern District, Individual.	
A brother,	5 00

Southern District, Individual.	
A brother,	\$ 50 00
Kansas—\$52.60.	
Southwestern District, Congregation.	
Pleasant View, \$34; Conway Springs, \$18.60,	52 60
Indiana—\$9.24.	
Middle District, Sunday School.	
Peru,	8 24
Southern District, Individual.	
Dora Mitchel,	1 00
Texas—\$5.00.	
Individual.	
F. G. Gross,	5 00
Colorado—\$5.00.	
Southeastern District, Individuals.	
J. E. Weybright and family,	5 00
Washington—\$2.50.	
Congregation.	
Stiverson,	2 50
Oregon—\$2.00.	
Individuals.	
A. E. Troyer and Wife,	2 00
Virginia—\$1.00.	
Second District, Individual.	
Emma Southall,	1 00
Total for the month,	\$243 00

INDIA ORPHANAGE

Pennsylvania—\$56.00.	
Southern District, Aid Society.	
Carlisle,	16 00
Individual.	
Bessie Rohrer,	20 00
Eastern District, Aid Society.	
Harrisburg,	20 00
Indiana—\$37.45.	
Middle District, Classes.	
No. 7, Salamonie, \$25; Primary, Loon Creek, \$12.45,	37 45
Oklahoma—\$20.00.	
Individual.	
Jennie M. Garber,	20 00
Kansas—\$20.00.	
Northeastern District, Sunday School.	
Summerfield, Richland Center,	20 00
North Dakota—\$20.00.	
Christian Workers.	
Egeland,	20 00
Iowa—\$20.00.	
Northern District, Individual.	
Mary S. Newsom, Waterloo,	20 00
Total for the month,	\$ 173 45

INDIA BOARDING SCHOOL

Kansas—\$56.75.	
Southwestern District, Congregation.	
Salem,	38 04
Sunday School.	
East Wichita,	12 50
Southeastern District, Class.	
Loyal Workers, Parsons,	6 25
Pennsylvania—\$26.25.	
Eastern District, Christian Workers.	
Harrisburg,	10 00
Individual.	
Henry H. Reber, Malden Creek,	10 00
Southern District, Class.	
Sunbeam, Carlisle,	6 25
Iowa—\$25.00.	
Middle District, Individuals.	
Mr. and Mrs. L. A. Walker,	25 00
Maryland—\$10.00.	
Middle District, Aid Society.	
Mangansville, Broadfording,	10 00
Illinois—\$10.00.	
Southern District, Individual.	
Mrs. B. S. Kindig,	10 00
North Dakota—\$9.00.	
Congregation, Berthold,	9 00
Indiana—\$7.50.	
Northern District.	
Two Classes, Goshen City,	7 50
California—\$6.25.	
Northern District, Christian Workers.	

Laton,	\$ 6 25
Total for the month,	\$ 159 79

INDIA HOSPITAL

Kansas—\$15.00.	
Southwestern District, Congregation.	15 00
East Wichita,	
Illinois—\$5.00.	
Northern District, Aid Society.	5 00
Batavia,	
Total for the month,	\$ 20 00

QUINTER MEMORIAL HOSPITAL

Pennsylvania—\$85.00.	
Western District, Aid Society.	25 00
Mt. Joy, Jacobs Creek,	
Individual.	25 00
Elizabeth M. Grosh,	
Middle District, Aid Society.	5 00
Roaring Spring,	
Southern District, Aid Society.	5 00
Hanover,	
Southeastern District, Aid Society.	25 00
Green Tree,	
Kansas—\$65.00.	
Northeastern District, Aid Society.	25 00
Morrill,	
Individual.	5 00
Sister Spare, deceased,	
Southwestern District, Aid Societies.	35 00
Monitor, \$25; East Wichita, \$10,	
Ohio—\$52.50.	
Northeastern District, Aid Societies.	10 50
Wooster, \$5; Canton, \$5.50,	
Southern District, Aid Societies.	
Oakland, \$20; Trotwood, \$12; Donnels	42 00
Creek, \$10,	
Michigan—\$30.00.	
Aid Societies.	30 00
Crystal \$25; Sugar Ridge, \$5,	
Nebraska—\$30.00.	
Individuals.	30 00
Ira & Edith Kindig,	
Washington—\$25.00.	
Aid Society.	25 00
Seattle,	
Illinois—\$20.50.	
Northern District, Individual.	1 00
C. J. Sell,	
Southern District, Aid Societies.	14 50
Girard, \$12.50; Allison Prairie, \$2,	
Individual.	5 00
Mrs. B. S. Kindig,	
North Dakota—\$10.00.	
Aid Society.	10 00
Surrey,	
Indiana—\$10.00.	
Middle District, Aid Society.	10 00
Spring Creek,	
Iowa—\$5.00.	
Southern District.	5 00
Aid Society, Franklin,	
Total for the month,	\$ 333 00

QUINTER HOSPITAL EQUIPMENT

Indiana—\$50.00.	
Middle District, Aid Societies.	25 00
Markle, \$10; West Manchester, \$15,	
Manchester Missionary Sewing Circle, ..	25 00
Virginia—\$17.50.	
Second District, Aid Society.	15 00
Sangerville,	
Eastern District, Aid Society.	2 50
Midland,	
Pennsylvania—\$15.00.	
Aid Society.	15 00
First Philadelphia,	
Kansas—\$10.00.	
Southwestern District.	10 00
Brethren Mission Circle, Larned,	
Illinois—\$5.00.	
Southern District, Aid Society.	5 00
Girard,	
Total for the month,	\$ 97 50

DAHANU HOSPITAL—INDIA

Nebraska—\$55.00.	
Individuals.	
Frank, Esther and Harrold Musselman.	
\$50; M. R. Weaver, \$5,	\$ 55 00
Total for the month,	\$ 55 00

CHINA MISSION

Canada—\$100.00.	
Western District, Individual.	100 00
A brother,	
Pennsylvania—\$51.00.	
Southern District, Individuals.	51 00
Rachel Zeigler, \$1; A brother, \$50,	
Kansas—\$26.00.	
Southwestern District, Congregation.	16 00
Salem,	
Individuals.	10 00
Mr. and Mrs. I. C. Vaniman,	
Indiana—\$12.94.	
Northern District, Congregation.	10 94
Pleasant Hill,	
Middle District, Individual.	1 00
Lottie E. Hummel,	
Southern District, Individual.	1 00
Dora Mitchel,	
Oregon—\$9.50.	
Individuals.	9 50
Mr. and Mrs. Will Carl,	
Colorado—\$5.00.	
Southeastern District, Individuals.	5 00
J. E. Weybright and family,	
Texas—\$3.00.	
Individual.	3 00
F. G. Gross,	
Virginia—\$1.00.	
Second District, Individual.	1 00
Emma Southall,	
Total for the month,	\$ 208 44

CHINA ORPHANAGE

Pennsylvania—\$20.00.	
Southern District, Aid Society.	20 00
Hanover,	
Indiana—\$8.42.	
Southern District, Congregation.	8 42
Rossville,	
Total for the month,	\$ 28 42

CHINA BOYS' SCHOOL

Illinois—\$10.00.	
Southern District, Individual.	10 00
Mrs. B. S. Kindig,	
Total for the month,	\$ 10 00

CHINA GIRLS' SCHOOL

Nebraska—\$46.98.	
Sunday School.	46 98
South Beatrice,	
North Dakota—\$10.00.	
Aid Society.	10 00
Surrey,	
Total for the month,	\$ 56 98

CHINA HOSPITAL

Idaho—\$20.00.	
Aid Society.	20 00
Boise Valley,	
Ohio—\$11.25.	
Northeastern District.	11 25
Young Ladies Bible Class, Springfield,	
Illinois—\$5.00.	
Northern District, Aid Society.	5 00
Batavia,	
Indiana—\$5.00.	
Middle District, Individual.	5 00
A brother,	
Total for the month,	\$ 41 25

HIEL HAMILTON HOSPITAL

Indiana—\$5.00.	
Middle District, Individual.	5 00
Mae Borrowes,	

Illinois—\$2.00.

Northern District, Individual.	
C. J. Sell,	\$ 2 00
Total for the month,	\$ 7 00

PING TING HOSPITAL—CHINA**Illinois—\$17.00.**

Northern District, Individual.	
C. J. Sell,	2 00
Southern District.	
Men's Bible Class, Okaw,	15 00
Total for the month,	\$ 17 00

SOUTH CHINA MISSION**Illinois—\$0.67.**

Northern District, Sunday School.	
Bethany-Chicago,	67
Total for the month,	\$ 67

SWEDEN MISSION**Pennsylvania—\$5.00.**

Eastern District.	
Willing Workers, Indian Creek,	5 00

Texas—\$2.00.

Individual.	
F. G. Gross,	2 00
Total for the month,	\$ 7 00

SWEDEN RELIEF**Maryland—\$5.00.**

Eastern District, Individual.	
Mrs. A. W. Ecker,	5 00

Pennsylvania—\$2.75.

Eastern District, Christian Workers.	
Spring Creek,	2 75

Virginia—\$1.00.

Second District, Individual.	
Emma Southall,	1 00
Total for the month,	\$ 8 75

ITALIAN MISSION—BROOKLYN**Pennsylvania—\$2.00.**

Western District, Individual.	
Mrs. E. M. Walker,	2 00
Total for the month,	\$ 2 00

CHURCH EXTENSION**North Dakota—\$10.80.**

Congregation.	
Salem,	10 80

Missouri—\$1.50.

Southern District, Sunday School.	
Carthage,	1 50

Total for the month,\$ 12 30

RELIEF AND RECONSTRUCTION FUNDS

On Jan. 26, 1918, the Committee appointed at the Goshen Conference, namely, J. E. Miller, Galen E. Royer and C. W. Lahman, took up the work by accepting funds on hand and funds sent in. The Committee wishes to acknowledge the receipt of funds received for March as follows:

California.

Blanche E. Arbegast, San Fernando, \$1;	
Waterford congregation, \$28.15,	\$ 29 15

Canada.

A brother, Irricana, \$200; Peter and	
Ida Brubaker, Medicine Hat, \$10,	210 00

Illinois.

Polo congregation and Sunday-school,	
\$43.73; Rock Creek Sunday-school,	
\$3.78,	47 51

Iowa.

A member Coon River congregation, ..	5 00
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Missouri.

Pleasant View congregation, Bethany,	
.....	13 00

Nebraska.

Beatrice Sunday-school,	7 42
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Ohio.

Kate Riley, \$5; Green Spring congre-	
gation, Aid Society, \$20,	25 00

Virginia.

Sarah J. Hylton, Monarat,	1 00
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Total,\$ 338 08

ARMENIAN AND SYRIAN RELIEF FUND**Alabama.**

E. J. Neher, Hollywood,	\$ 2 00
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Arizona.

Emma T. Whitcher, Glendale, \$50; Glen-	
dale Sunday-school, \$35,	85 00

California.

Nancy D. Underhill, Pomona,	7 00
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Canada.

Bow Valley Sunday-school, \$13.20; A	
sister, Vicos, \$1,	14 20

Colorado.

J. E. Weybright and family, Rocky	
Ford, \$20; Grand Valley Sunday-school,	
\$12.54,	32 54

Cuba.

Omaja Christian Workers,	55 00
--------------------------------	-------

Idaho.

Jennie Furman, by Carrie F. Patter-	
son, trustee,	100 00

Illinois.

H. B. Miller, Elgin, \$5; Coal Creek con-	
gregation and Sunday-school, \$42.80;	
Hickory Grove Sunday-school, \$5.50; Mrs.	
B. S. Kindig, Onarga, \$25; Maude Baker,	
Chicago, 94 cents,	79 24

Indiana.

Mrs. Ollie T. Cross, Blountville, \$1;	
Dora Mitchel, Indianapolis, \$2; Pipe	
Creek congregation, \$6.15; Manchester	
Mission Sewing Circle, \$25; A brother,	
Roanoke, \$2.45; West Manchester Aid	
Society, \$10; Howard M. Noe, Kimmel,	
\$2.50; Mrs. Ollie F. Benjamin, Idaville,	
50 cents; Union Sunday-school, Ply-	
mouth, \$11; A brother and sister, Gosh-	
en, \$20,	80 60

Iowa.

Panther Creek Sunday-school, \$21;	
Kingsley congregation, \$50.80; Curlew	
Sunday-school, \$16.50,	88 30

Kansas.

Larned Aid Society, \$15; Victory Un-	
ion Sunday-school, \$5; Peabody Sunday-	
school, \$4; Paint Creek congregation,	
\$12; Mr. and Mrs. I. C. Vaniman, Hardt-	
ner, \$10; Olathe Sunday-school, \$11.50;	
Overbrook congregation, \$14; Belleville	
Sunday-school, \$11; Primary Class of	
Protection congregation, \$4.05,	86 55

Maryland.

Broadfording Aid Society, \$10; Lord's	
Tenth, Maugansville, \$5; Mrs. A. W.	
Ecker, Woodsboro, \$10,	25 00

Michigan.

Purl Bosserman and wife, Middle-	
ton,	2 00

Minnesota.

Mrs. John Gerdes, Harris,	4 00
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Missouri.

A sister, Sweet Springs, \$2; Brethren	
Sunday-school, St. Joseph, \$2.50; Mary	
J. Mays, Jerico Springs, \$5; North	
Bethel congregation, \$30; M. S. Mohler,	
Leeton, \$2,	41 50

Nebraska.

Ira and Edith Kindig, Holmesville,	
\$27; Jacob Martin and family, Valen-	
tine, \$25; Mrs. A. M. Musselman, Kear-	
ney, \$5; Beatrice Sunday-school, \$55.54,	
.....	112 54

North Dakota.

Surrey Aid Society, \$5; Willow Grove	
Union Sunday-school, \$7,	12 00

Ohio.

Toms Run Sunday-school, \$11.25;	
Toms Run Christian Workers, \$13.25;	
Anna Leeser, \$1; Marie Zel'ner, Perrys-	
ville, \$1.01; Canton Centre congregation,	
\$23.50; Ross Sunday-school, \$5; Gertrude	
Flory, Timberville, \$20,	75 01

Oregon.

W. A. Lett, Bridge,	13 50
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Pennsylvania.

Myerstown Sunday-school, Tulpehock-	
en congregation, \$7.71; Bethany Mission,	
\$10; Germantown congregation, \$11.43;	
First Philadelphia Aid Society, \$10;	
Sipesville Sunday-school, \$16; Ridge	

Sunday-school, Shade Creek congregation, \$4; Ridge Sunday-school, Shade Creek congregation special, \$16.50; Pleasant Hill congregation, \$30; Mt. Joy Sunday-school, Jacob's Creek congregation, \$30; Pike Sunday-school, \$60; Brothers-valley congregation, \$30.18; M. S. Reiman and family, \$5; Willing Workers Society, Indian Creek, \$5; Chiques Sunday-school, \$7.94; Lansdale Sunday-school, \$24.58; W. G. Schrock, Berlin, \$5; Artemas Sunday-school, \$6.66; E. M. Walker, Berlin, \$25; Sisters' Aid, of Waynesboro, \$10,	\$ 345 00
Tennessee.	
Mrs. I. C. Klepper, Greenback, \$2; Limestone Sunday-school, \$11,	13 00
Texas.	
Daniel Bock, El Campo,	10 00
Virginia.	
Emma Southall, Cartersville, \$1; W. H. S., Oakton, \$5; J. S. W., Oakton, \$10; Bridgewater Sunday-school, \$55.41,	71 41
Washington.	
Ethel Mudge, Laurel, \$3; Mrs. Alice M. Murray, Omak, \$1.40,	4 40
West Virginia.	
Laura S. Brehman, Hanging Rock, ...	2 50
Wisconsin.	
J. M. Fruit, Viola,	20 00
Turned over by General Mission Board,	193 15
Total,	\$ 1,575 44

Correction

In February report credit was given to the Mt. Zion congregation, \$3, when it should be credited to S. M. Annon and wife and Naomi Gainer.

BELGIAN RELIEF FUND

Maryland.	
Mrs. A. W. Ecker, Woodsboro, \$5; Lord's Tenth, Maugansville, \$5,	10 00
Pennsylvania.	
Florence and Mary Guyer, Curryville, \$5; A sister, Clover Creek, \$2.50; A sister, Somerset, \$5,	12 50
Virginia.	
Emma Southall, Cartersville,	1 00
Total,	\$ 23 50

RED CROSS FUND

Minnesota.	
Mrs. John Gerdes, Harris,	1 00

YOUNG MEN'S CHRISTIAN ASSOCIATION

Virginia.	
Mill Creek,	\$ 167 00

SOLDIER TESTAMENTS

California.	
Pomona Aid Society,	\$ 10 00
Illinois.	
Young Men's and Ladies' Class, Pine Creek Sunday-school,	3 75
Total,	\$ 13 75

WOUNDED SOLDIERS IN FRANCE

Virginia.	
Emma Southall, Cartersville,	1 00

**A HOME FOR JESUS**

"I was harborless and ye harbored Me."—Matt. 25: 35 (Wycliffe's Version).

There were homes in pleasant Galilee

For birds and beasts and men.

The dove had its nest in the leafy tree,

And the jackal had its den.

And the ploughman hied him to his cot

When his long day's work was o'er;

The fisherman steered his laden boat
At the break of day ashore.

But there was One Who had not where
He might lay His weary head;
His chamber, it was the open air,
And the hillside was His bed.

Still o'er the earth the dear Son of God
Passeth as He passed then,
Seeking a welcome and an abode
In the hearts of sinful men.

O Jesus, Savior, pass not away!
I open my heart to Thee,
Lest Thou say to me on that dread day:
"Thou wouldest not harbor Me."

—David Smith, in The British Weekly.

**THINK OF THE LONELY ONES**

Ye merry hearts that meet to laugh
And dance the hours away,
Ye gentle hearts that better love
In sheltered homes to pray,
Think of the homes whose Christian guests
Are only want and care—
Think of the hearts too sad for mirth,
Too sad, perchance, for prayer.

Oh, sad and long the summer days,
Oh, sad and dreary the night,
When in the heart there is no hope,
And in the house no light:
No fire, no food, yet goodly gifts
And words of Christian cheer,
Can make the dark seem farther off
Can make the Heavens more near.

—Selected by an Invalid.



There is startling irreverence of expression even in the most "religious" nations of South America. One comes upon such signs as "Butcher Shop of the Holy Spirit," "Furniture Shop of the Savior." A bottled mineral water of Peru is named "Jesus Water." On Good Friday a magazine carried a picture representing Christ in the foreground, Judas and others in the background smoking a certain brand of cigarette. Judas is saying: "If I had had such cigarettes to smoke, I would not have betrayed Him."

GENERAL MISSION BOARD

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A. P. BLOUGH, Waterloo, Iowa.

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OTHO WINGER, Vice President.
GALEN B. ROYER, Secretary-Treasurer.

J. H. B. WILLIAMS, Ass't Secretary, and Editor of Missionary Visitor.
E. H. EBY, Traveling Field Secretary.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 2, Malmö, Sweden.
Buckingham, Ida
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.

Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Horning, Emma
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Flory, Raymond C.
Flory, Lizzie N.
Senger, Nettie M.
Shock, Laura M.

North China Language School, Peking, China.

Clapper, V. Grace
Flory, Edna R.
Flory, Nora
Flory, Byron M.
Heisey, Walter J.
Heisey, Sue R.
Pollock, Myrtle
Schaeffer, Mary
Seese, Anna
Seese, Norman R.

On Furlough.

Bright, J. Homer, care General Mission Board, Elgin, Ill.
Bright, Minnie, care General Mission Board, Elgin, Ill.
Cripe, Winnie, Walkerton, Ind.
Hutchison, Anna M., care General Mission Board, Elgin, Ill.
Metzger, Minerva, Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Billimora, India.

Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Pittenger, J. M.
Pittenger, Florence B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Eby, Anna M.
Lichty, Daniel J.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jafalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Pewell, Josephine

Pest: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.
Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Eby, Alice K., North Manchester, Ind.
Holsoapple, Q. A., 3435 Van Buren St., Chicago, Ill.
Holsoapple, Kathryn R., 3435 Van Buren St., Chicago, Ill.
Shumaker, Ida C., Meyersdale, Pa.

Please notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

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Why not ask for information? A post card inquiry to us will bring it.

GENERAL MISSION BOARD, Elgin, Illinois

V o l. XX

J U N E

1918

The Missionary Visitor



IT WAS COMMUNION DAY AT ANKLESVAR, INDIA

The love feast was held December 31, 1917. This group was taken next morning after the precious feast

Annual Report for 1917

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or through any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Thirty-third Annual Report of the **General Mission Board**

of the Church of the Brethren, for the Year Ending February 28, '18

Published by GENERAL MISSION BOARD, ELGIN, ILLINOIS



General Mission Board

of the

Church of the Brethren

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CHAS. D. BONSAK,New Windsor, Maryland
Term expires 1922

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Term expires 1921

H. C. EARLY,Penn Laird, Virginia
Term expires 1920

A. P. BLOUGH,Waterloo, Iowa
Term expires 1919

OTHO WINGER,North Manchester, Indiana
Term expires 1918

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Vice-President, OTHO WINGER,
North Manchester, Indiana

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Asst. Sec., J. H. B. WILLIAMS, *Elgin, Illinois*

Office of the Board, Elgin, Ill. Time of Annual Meeting, third Wednesday in August. Other regular meetings, third Wednesday of April and December.

To insure prompt attention all correspondence relative to mission work, or any activities of the Board, that is intended for the Board should be addressed to General Mission Board, Elgin, Ill., and to no individual.

Our Force of Missionaries

Below may be found a list of the missionaries who are at present serving under direction of the General Mission Board, with present addresses, and date of entering service:

SWEDEN

Früsgatan No. 2, Malmö, Sweden.

Buckingham, Ida,	1913
Graybill, J. F.,	1911
Graybill, Alice M.,	1911

CHINA

Ping Ting Hsien, Shansi, China.

Blough, Anna V.,	1913
Crumpacker, F. H.,	1908
Crumpacker, Anna N.,	1908
Horning, Emma,	1908
Oberholtzer, I. E.,	1916
Oberholtzer, Elizabeth W.,	1916
Rider, Bessie M.,	1916
Vaniman, Ernest D.,	1913
Vaniman, Susie C.,	1913
Wampler, Dr. Fred J.,	1913
Wampler, Rebecca C.,	1913

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.,	1913
Brubaker, Cora M.,	1913
Flory, Raymond C.,	1914
Flory, Lizzie N.,	1914
Senger, Nettie M.,	1916
Shock, Laura M.,	1916

North China Language School, Peking, China.

Clapper, V. Grace,	1917
Flory, Edna R.,	1917
Flory, Nora,	1917
Flory, Byron M.,	1917
Heisey, Walter J.,	1917
Heisey, Sue R.,	1917
Pollock, Myrtle,	1917
Schaeffer, Mary,	1917
Seese, Anna,	1917
Seese, Norman R.,	1917

On Furlough.

Care of General Mission Board, Elgin, Ill.

Bright, J. Homer,	1911
Bright, Minnie,	1911
Hutchison, Anna M.,	1911

Walkerton, Ind.

Cripe, Winnie E.,	1911
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Rossville, Ind.

Metzger, Minerva,	1910
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INDIA

Ahwa, Dangs Forest, via Bilimora, India.

Blough, J. M.,	1903
Blough, Anna Z.,	1903
Pittenger, J. M.,	1904
Pittenger, Florence B.,	1904

Anklesvar, Broach Dist., India.

Grisso, Lillian,	1917
Mow, Anetta C.,	1917
Stover, W. B.,	1894
Stover, Mary E.,	1894
Widdowson, S. Olive,	1912
Ziegler, Kathryn,	1908

Bulsar, Surat District, India.

Cottrell, Dr. A. Raymond,	1913
Cottrell, Dr. Laura M.,	1913
Mohler, Jennie,	1917
Miller, Eliza B.,	1900
Ross, A. W.,	1904
Ross, Mrs. A. W.,	1904

Dahanu, Thana Dist., India.

Alley, Howard L.,	1917
Alley, Hattie Z.,	1917
Ebbert, Ella,	1917
Eby, Anna M.,	1912
Lichty, Daniel J.,	1902
Lichty, Nora A.,	1902
Nickey, Dr. Barbara M.,	1915
Royer, B. Mary,	1913
Swartz, Goldie,	1916

Jalalpor, Surat Dist., India.

Emmert, Jesse B.,	1902
Emmert, Gertrude R.,	1902
Hoffert, A. T.,	1916

Vada, Thana Dist., India.

Garner, H. P.,	1916
Garner, Kathryn B.,	1916
Kaylor, John I.,	1911
Powell, Josephine,	1906

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira,	1913
Arnold, Elizabeth,	1913
Himmelsbaugh, Ida,	1908

Vyara, via Surat, India.

Long, I. S.,	1903
Long, Effie V.,	1903
Miller, Sadie J.,	1903

On Furlough.

North Manchester, Ind.

Ebey, Adam,	1900
Ebey, Alice K.,	1900

Elgin, Ill.

Holsopple, Q. A.,	1911
Holsopple, Kathren R.,	1911

Meyersdale, Pa.

Shumaker, Ida C.,	1910
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Our Thirty-third Annual Report

INTRODUCTORY

With this report we round out the first third of a century, in each year of which a report of missionary progress has been made to our brethren and sisters by our Board. But missionary effort was started longer ago than that; indeed, the time will not be long until we can begin to plan for the fiftieth anniversary of the establishment of a mission in Denmark.

As our minds sweep back over the period of our active efforts, as we note the progress that has been made, the number of missionaries sent to the field, the development of missionary sentiment in the rank and file of the church, the large increase of our annual contributions to missions, we can not but "thank God and take courage." With that tenacity to duty which characterizes the Church of the Brethren, once it became apparent to her membership that the Lord meant us when He delivered His World-wide Commission of going into the Regions Beyond, the church became busy and has remained until the present moment at the task. It is apparent that only now, as an entire membership, are we becoming engaged in this greatest of all campaigns—the winning of the world for Jesus Christ.

No one is better qualified to mark the contrast between the present situation and that of 1884 than Eld. D. L. Miller, who wrote of this matter in a recent issue of the Gospel Messenger. We quote from his article:

"In 1884, when the Secretary-Treasurer made the first statement to the Board of the money then in the treasury, he reported \$8.69 ready for use in missionary enterprises. Contrast this small sum with over \$40,000 in the offering made for missions at the Wichita Conference, last June, and also with the receipts for mission and relief work for the year just closed. For missions \$190,480.21 was given, and for relief work among the Armenians and Belgians, \$26,420.75—the total reaching the large sum of \$216,900.96.

"Twenty-four years ago Bro. Wilbur Stover and his good wife, Mary, were sent to India and are still there. They, with Sister Bertha Ryan, were the first missionaries sent by our church to a heathen land. . . . Today in India, China and Scandinavia we have, including those at home on furlough, eighty missionaries, and at the April Board meeting ten more were approved, and will be presented at the Conference in June for confirmation, and if approved, we shall soon have ninety missionaries in the field."

OUR MISSIONS AND THE WORLD WAR

As the war progresses we know that our brethren and sisters are not only concerned for its outcome, but that many prayers are ascending in behalf of our workers, who are far from home, in the conflict against ignorance, superstition and idolatry. The year has not dealt severely with our missions. Fortunate beyond compare has been our lot when weighed in the balances with much of the effort put forth in years of self-sacrificing toil by many other missionary societies.

In the early stages of the war, exchange rates were not severe on money in either India or China; it has been abnormally high in Scandinavia from the outset. However, the rate in China soon began rising, until at present it requires practically one dollar and fifty cents to buy the same amount of Chinese money that one dollar would purchase three years ago. This has necessitated extra appropriations of several thousand dollars for the work in China for the past year. Nor does the rate give promise of improving. Indeed, some predict that it will go still higher.

India has been more favored in the rates of exchange. As the year closes, however, there are signs of rates becoming more unfavorable for our missions. Scandinavia has experienced much difficulty in this respect. All funds must be cabled to our brethren there to insure safe payment.

In addition to these abnormal conditions, things that our missionaries eat, wear, or use in their work have risen greatly in price. The missionaries have been keenly alert to this condition and have suggested the curtailment of all building operations unless the same are imperative. Considerable money, appropriated by the Board for buildings, is unused, the workers waiting for prices to become more reasonable.

The third inconvenience which we have suffered from the war has been the difficulties of travel. Our missionaries sailing for India must go by way of the Pacific, and as the year closes many of the boats on the Pacific lines are being taken by the governments for service elsewhere. It becomes increasingly difficult to secure transportation. Our party of missionaries sailing from Seattle in December did not reach India until the first week of April. Many long and vexatious delays were forced upon them. Securing passports for India is not an easy matter at the present time. Before passports can be gotten, permission must be obtained from the government of India to land in the country. This requires months, and a long period of uncertainty. If the missionary be a brother whose age falls within the draft limits, he must also get exemption from military service before he can secure a passport. And the draft laws become more rigorous as the war increases in severity.

However, in the great world crisis through which we are passing, we can consider the above difficulties only in the light of inconveniences. Our sister peoples across the seas have suffered so much of sorrow and heartache that we dare use no strong terms to convey the impression of the interruptions that our work has had. Our prayer at this time must be that our mission work may be kept intact, our workers safe, and that right may overcome might. We are endeavoring to go as far as we can towards getting new workers to the fields. Further than this we must trust the Lord to open the way.

CONCERNING OUR MISSIONARY FORCE

All of the missionaries appointed at the Wichita Conference have reached their fields of labor. The ten new workers for China sailed from this country in August and went immediately to the North China Language School, where they have been engaged in study. When the present school term is ended they will go interior to their assignments at the stations. It has been found advisable to have all of our China missionaries spend their first year in this splendid language school at Peking.

The new workers for India, five in number, sailed for their field in December, but as mentioned elsewhere did not reach India until April. They will of course take up language study at once, though we have not been informed as to whether they will attend a language school. The language school usually attended by our India missionaries is located at Poona.

Sisters Winnie Cripe and Minerva Metzger, from China, and Sister Ida Shumaker, from India, reached America on furlough before the time of the Wichita Conference. In June Bro. Quincy A. Holsopple, from India, joined his wife and baby on furlough. Because of ill health Bro. A. F. Wine and family returned from Denmark in the early autumn. Other furloughs of some in India are falling due this spring. Because of the shortage of workers and the difficulties of travel it is not likely that all whose time is due will return.

Returning to the field were Brother and Sister F. H. Crumpacker to China and Sister Ida Himmelsbaugh to India. All went out with their parties of new workers.

With a few exceptions our brethren and sisters on the field enjoyed at least reasonable health for the year. Dr. O. G. Brubaker, whose operation for appendicitis was recorded in last year's report, recovered very nicely and is again at his regular duties. Sister Minnie Bright and Master Calvin, her son, were not in the best of health through last summer, but recovered somewhat as the winter passed.

We are compelled to record the death of Sister Rosa Kaylor, wife of Bro. John I. Kaylor, of India. These workers were located at the Vada Station, but at the time of her death she was at Bulsar under the care of our very capable doctors, A. Raymond

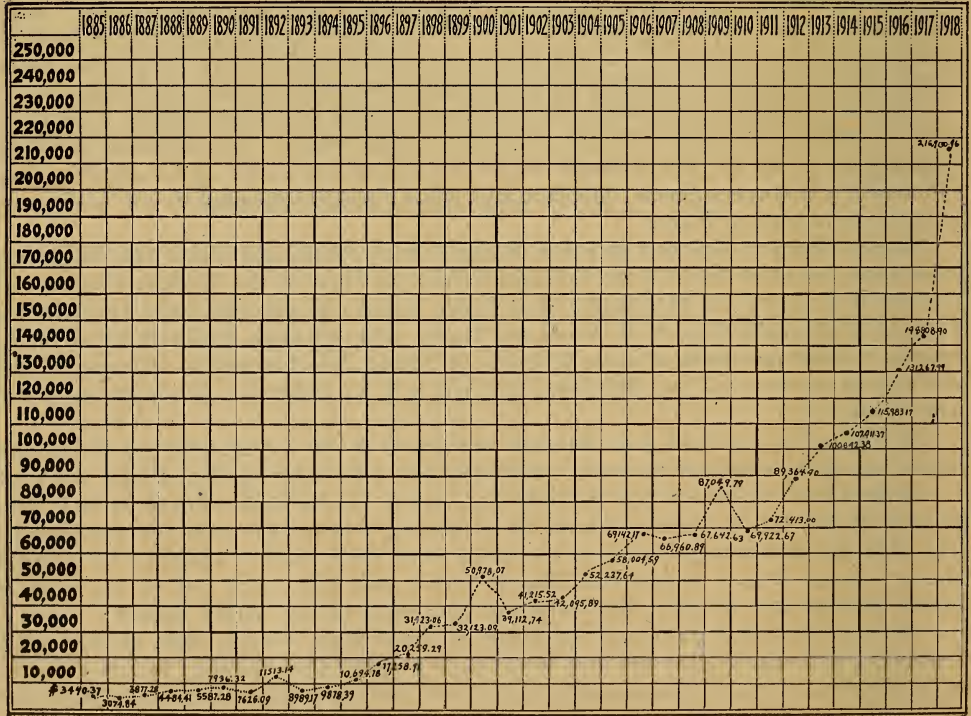
and Laura M. Cottrell. Her life had been fruitful of much good; she gave her all freely for the peoples of her adopted land and went on in triumphant faith to live with Jesus.

We regret also to say that the health of Bro. J. M. Pittenger has not been as it should be. He has spent a good share of the year at Bulsar, where he could be treated, and be under the observation of the doctors. Bro. Pittenger's ambition is to carry the Gospel to these people for years to come, and in this long period of weakness he has been most patient. He and his faithful companion with their family merit the continued prayers of our church. In these trying times it is well to remember daily those who labor across the seas. May we hold up their hands in our daily devotions!

FINANCIAL

It is not a difficult matter to discuss our finances when we have a healthy balance on the right side of the ledger, and this time it is our happy lot to report such a condition. Last year a deficit was recorded, which amounted to \$1,772.83; but this year, with our country at war, greatly increased living expenses, and the uncertainty which naturally attends such times, and notwithstanding we sent out fifteen new missionaries (which always requires much money), and that we sent several thousand dollars to the field to make up the loss caused by rising rates of exchange, we have been able to close our year with a surplus in the World-wide Mission fund amounting to \$4,683.66. We could not have done this had not our loyal brethren and sisters, feeling their increased obligations, given more liberally than ever before. Last year our financial report said that \$43,558.33 was given to world-wide missions; this year the same account shows gifts totaling \$69,643.92, an increase of over \$26,000. Can you not see the guiding hand of the Spirit in prompting such a remarkable increase in our mission gifts?

We give herewith a table that will tell you how liberal we have been during the year and how our gifts compare with the preceding year. This statement is made from the approved auditors' report and has to do only with actual receipts and expenditures:



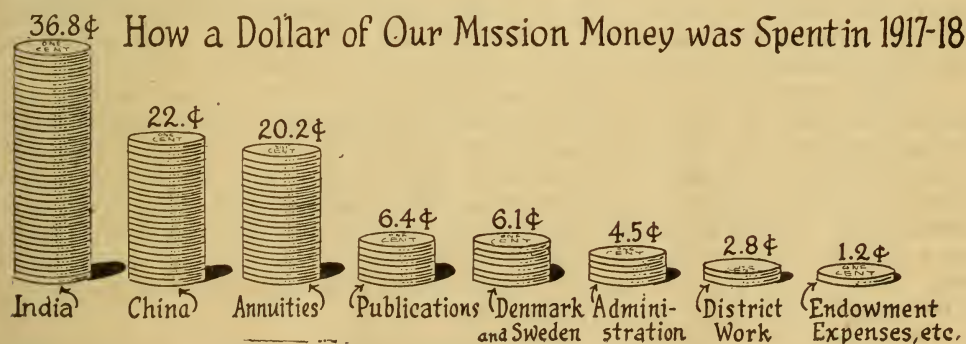
A Brief Statement of New Funds Available for Mission Work and Comparison with Last Year

Receipts			
	1916-1917	1917-1918	Increase
Donations to Board Funds reported in Visitor, etc., \$	60,680 28	\$ 91,075 28	\$30,395 00
Special—Churchhouse and relief funds,	2,770 78	26,420 75	23,649 97
Special supports, transmissions, native workers, schools, hospitals, etc.,	26,234 41	30,701 95	4,467 54
Income endowment, earnings, bank account, Publishing House, miss. education, bequests, etc.,	55,123 45	68,702 98	13,579 53
Total receipts for work,	\$144,808 92	\$216,900 96	\$72,092 04
Endowment received, all funds,	60,781 50	75,298 00	14,516 50

Expenditures			
World-wide, annuities, publications, District work, general expense, etc.,	\$ 51,094 14	\$ 62,630 12	\$11,535 98
India,	64,043 30	65,388 42	1,345 12
China,	29,921 26	39,072 07	9,150 81
Denmark and Sweden,	7,199 52	10,853 07	3,653 55
Special—Churchhouse and relief funds, etc.,	3,304 77	26,490 68	23,185 91
Total expended for work,	\$155,562 99	\$204,434 36	\$48,871 37

The story above of course is "very dry" compared with what might be said in a history of many of these gifts. But figures are a delight when they show an increase over other years. Conditions have changed in the last three decades—even in our missionary offerings. The table that we give herewith will tell you how we have increased in our gifts.

Sometimes there is a disposition on the part of some to justify withholding God's portion because so much of every dollar given to missions is used up in administration expenses at home. If your gift of one dollar was among the large number spent last year, you can see from the following diagram just in what way it was spent. Approximately four and one-half cents of each dollar was used in administration expense. By this we mean salaries of the office force, traveling secretaries, Board's traveling expenses, caring for our endowment fund of more than \$1,000,000, and supervising our work in general. Study the following diagram and thus get a very correct idea of what becomes of our money.



Many individual instances might be given of splendid liberality. We appreciate them all, and the encouragement which our self-sacrificing brethren and sisters lend us makes the task of caring for this great work a joy and blessing.

Strange as it may seem, although gifts to missions have increased wonderfully over a few years ago, we do not hear nearly so much talk about our reaching the limit of our giving. The more we gave the more it used to hurt, possibly, and now we are passing the "critical" point in the case and are giving until it does not hurt. It is well for us to remember the Lord in our earnings and profits. The limit is with Him. Our duty is clearly to give all that we can, surely not below the standard of the Jews, but in a way that signifies our willingness to accept the grace of God and His gift of eternal life on a basis that is fair to Him.

There are surprises in a mission office all along the financial way. Some of those churches that we think are least able, give most liberally; some of those most able are not so careful in this regard. More and more as we come to understand why these conditions exist we must accept the statement often made that as the officials give, so does the laity. The responsibility of success or failure of increasing gifts in a church does not lie altogether at the door of the elder or pastor. He of course occupies a very important place in the program, but his official body must set the example of liberality before he can be expected to wield the influence with the laity that he desires.

Not the least of the responsibilities of the Board is caring for the large endowment funds that increase so much with each year. This year we passed the million mark in these funds. More than one million dollars is invested in first mortgages on farm lands. Interest has been paid promptly. Not one dollar of the principal has been lost during the year. All the funds that we have are loaned so that they net us six per cent.

Annually our number of annuitants grows larger. The following statement shows the amounts paid in annuity during the years since this department of our work was organized:

Amounts Paid in Annuities, by Years

1898	.....\$ 1,501 76	1909	..... 15,813 66
1899	..... 4,081 49	1910	..... 15,802 93
1900	..... 4,889 61	1911	..... 17,513 69
1901	..... 5,536 77	1912	..... 19,255 82
1902	..... 7,111 92	1913	..... 21,320 15
1903	..... 8,097 74	1914	..... 23,621 71
1904	..... 10,204 24	1915	..... 26,888 63
1905	..... 11,560 26	1916	..... 32,034 61
1906	..... 12,871 08	1917	..... 32,554 18
1907	..... 13,248 00	1918	..... 35,597 45
1908	..... 15,073 63		
			<hr/>
			\$334,579 33

HELPERS TOGETHER WITH GOD

For the first time, at least in many years, we are able to report that every missionary now actively engaged in service on the field is definitely assigned for support to some individuals or organization in the homeland. A number of other organizations have expressed a desire to support a missionary.

A most commendable step was taken at the April (1917) District Meeting of Eastern Pennsylvania, when that District Meeting unanimously accepted the following recommendation: "We further recommend that instead of more missionary support by the Sunday-schools, all churches having a membership of three hundred or more (that are not now supporting a missionary on the foreign field) be urged to do so. Churches with a membership of less than three hundred, that feel competent to support a missionary, should prayerfully consider the needs of the field, and act accordingly." We commend the District for this wonderful step and recommend the same to the consideration of the entire Brotherhood.

Large numbers of individuals, Sunday-schools, Christian Workers' Societies and other organizations are supporting native workers, native schools, boarding-school pupils, missionary children, furnishing hospital rooms, and any other definite work which can be assigned to them. The Sisters' Aid Societies of the church, in addition

to furnishing the \$10,000 needed for the Mary Quinter Memorial Hospital at Bulsar, India, decided that they would give \$3,000 for the equipment of the same, and a considerable amount of this is in our hands.

Not only is the money appreciated, but there is the conscious knowledge that with increasing gifts are increasing petitions to the Father—yes, and more sincere withal. God's whole scheme of missionary enterprise is bound together with prayer. The coöperation on the part of the home church which renders the efforts of our missionaries effective is that which is given in much consecration and fervent prayer.

The following is a list of those whose names were on our lists Feb. 28, 1918, as supporting workers:

Individual Sunday-schools

Altoona, Pa., Sister Ida Himmelsbaugh, India.
 Bridgewater, Va., Bro. Norman R. Seese, China.
 Cedar Rapids, Iowa, Sister Emma Horning, China.
 Cerro Gordo, Ill., Dr. A. Raymond Cottrell, India.
 Dallas Center, Iowa, partial support, Sister Anna Hutchison, China.
 English River, North and South, Iowa, Sister Nettie M. Senger, China.
 Locust Grove, Ind., Sister Sue R. Heisey, China.
 Manchester College, Ind., Sister Laura M. Shock, China.
 Mt. Morris, Ill., Sister Sadie J. Miller, India.
 North Manchester, Ind., Sister Alice K. Ebey, India.
 Pleasant Valley, Va., Sister Edna Flory, China.
 Virden and Girard, Ill., Dr. Laura M. Cottrell, India.
 Walnut, Ind., Brother A. T. Hoffert, India.

Individual Congregations

Antietam, Pa., Sisters Nora Lichty, India, and Lizzie N. Flory, China.
 Bear Creek, Ohio, Sister Anna M. Eby, India.
 Bethel, Nebr., Bro. R. C. Flory, China.
 Bethlehem, Brick and Antioch, Va., Bro. I. E. Oberholtzer, China.
 Chiques, Pa., Sister Alice M. Graybill, Sweden.
 Coon River, Iowa, Sister Elizabeth M. Arnold, India.
 Elizabethtown Pa., Sister Bessie Rider, China.
 Knob Creek, Tenn., Sister Anna B. Seese, China.
 Huntingdon congregation and College, Bro. J. M. Blough, India.
 Lordsburg congregation and Sunday-school, Cal., Brother and Sister Ernest Vaniman, China.
 Mexico, Ind., Sister Lillian Grisso, India.
 Midway, Pa., Bro. J. F. Graybill, Sweden.
 Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.
 Painter Creek, Ohio, Dr. O. G. Brubaker, China.
 Pine Creek, Ind., Sister Winnie Cripe, China.
 Pipe Creek, Md., Bro. W. B. Stover, India.
 Peach Blossom, Md., Sister Anna M. Hutchison, China (two-thirds support).
 Salem, Ohio, Sister Minnie Bright, China.
 Shade Creek, Rummel and Scalp Level, Pa., Sister Anna Z. Blough, India.
 Tulpehocken, Pa., Sister B. Mary Royer, India.
 Trotwood, Ohio, Sister I. E. Oberholtzer, China.
 Woodbury, Pa., Sister J. M. Pittenger, India.

Sunday-schools by Districts

California, Southern and Arizona, Sister Gertrude Emmert, India.
 Illinois, Northern and Wisconsin, Sister Kathryn B. Garner, India.
 Illinois, Southern, Sister Eliza B. Miller, India.

Indiana, Northern, Sister Mary Stover, India, Minerva Metzger and Mary Schaeffer, China.

Indiana, Southern, Bro. W. J. Heisey.

Iowa, Northern, Minnesota and South Dakota, Sister Anna V. Blough, China.

Iowa, Middle, Bro. S. Ira Arnold, India.

Kansas, Northwestern and Northeastern Colorado, Bro. H. L. Alley, India.

Kansas, Northeastern, Sister Ella Ebbert, India.

Maryland, Middle, Bro. H. P. Garner, India.

Ohio, Northwestern, Sister H. L. Alley, India.

Ohio, Northeastern, Sister Goldie Swartz, India.

Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.

Pennsylvania, Eastern, Sister Kathryn Ziegler, India.

Pennsylvania Middle, Bro. Jesse B. Emmert, India.

Pennsylvania, Western, Sister Ida C. Shumaker and Olive Widdowson, India, and

V. Grace Clapper, China.

Virginia, Northern, Dr. Fred J. Wampler, China.

Virginia, First and Southern, Sister Rebecca C. Wampler, China.

Congregations by Districts

Kansas, Southwestern, and Southern Colorado, Brother and Sister F. H. Crumacker, China.

Missouri, Middle, Sister Jennie Mohler, India.

Nebraska, Sister Josephine Powell, India.

Virginia, Second and Northern, Brother and Sister I. S. Long, India.

Other Organizations

Botetourt Memorial Missionary Circle, Va., Brother and Sister A. W. Ross and family, India.

Idaho and Montana Christian Workers, Sister Anetta Mow, India.

Mt. Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.

Individuals

Brother and Sister Isaiah Brenaman, La Verne, Cal., Bro. J. I. Kaylor, India.

Brother and Sister C. H. Erb, Iowa, Sister Cora M. Brubaker, China.

Nickey and Buckingham families, Dr. Barbara M. Nickey, India.

OUR MISSIONARY CHILDREN

Nor must we overlook the children of our missionaries, "unconscious inheritors of the burdens and privations of their parents." They bring sunshine to the missionary home; their playmates are of the native peoples; their advantages are not so many as favor the girls and boys of our own homes. The great church which has sent their parents to the field, with many tears and prayers and assurances of coöperation, is also desirous that, in so far as it is possible, these little ones may have every advantage necessary for health and proper development. As time goes on, schools must be provided. Some are being provided now. They must be given a chance to learn and grow normally. Some of the most devoted men that ever graced the pages of missionary history or trod the paths of a heathen country on Christian errand were or are the children of missionary parents. We know that three of the older children of missionaries now in our service have no other thought than that they shall some day be missionaries. Others are looking in the same direction. Do not forget to include the children of our missionaries in your prayers.

A splendid outlet for your missionary devotion is to supply the support for these children. A few are already doing this, but many more could be assigned. This would make a good work for the children of our Sunday-schools. The following are supported by the organizations mentioned. We should be glad to correspond with any others who desire to do the same kind of work:

Supporting Missionary Children

Charles Fifer and family, Rehobeth, Md., Albert Long, India.
 Goshen City Sunday-school, Ind., Magdalene Long, India.
 Mechanicsburg, Christian Workers and Willing Workers, Pa., Mary Elizabeth Emmert, India.
 Okaw Sisters' Aid Society, Ill., Daniel W. Stover, India.
 Pine Creek Sunday-school, Ind., Calvin Bright, China.
 Sugar Grove Sunday-school, Ohio, Leland Brubaker, China.

MISSIONARY EDUCATION

The plan which is given herewith is the fruit of the St. Joseph Conference of 1911. While we have presented this in our report each year since that time, so that it has had splendid chance to be familiar to all, still it is proper that we should give it again, since it is the basis upon which our educational work of the past seven years has been laid:

The Plan

"With a view of securing unity, coöperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Conference of 1911 adopted the following plan for all the congregations of the Brotherhood:

"I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed by the church in council, whose duty shall be to coöperate with the bishop or pastor in developing the home and foreign missionary interest—

"1. By the use of literature, missionary meetings, mission study and otherwise.

"2. To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit personally to this end.

"3. To promote personal service and devotion in the life of the individual.

"II. That District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adapt and make operative the plan outlined herein. That the secretary report annually to the District Meeting and to the General Mission Board.

"III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts and otherwise."

Results of the Plan

This plan has been adopted in many congregations of the Brotherhood. Where proper consideration was given to the appointment of the committees, and live workers were chosen, splendid results have been obtained. Much more literature of a missionary flavor has been circulated in the last few years, missionary books are being purchased for Sunday-school libraries, and many missionary programs rendered. Many churches have adopted systematic giving.

Most of the Districts have appointed missionary secretaries, and these have done splendid work where opportunity was afforded them. However, some Districts choose these workers and then provide them neither with traveling expenses nor stationery. Consequently many of the blessings that have been possible for Districts through such ministration have been denied them.

The following is a list of missionary secretaries, in so far as we have them on our records at the present time:

DISTRICT MISSIONARY SECRETARIES

Arkansas, First District and Southeastern Missouri.
 California, Northern, D. L. Forney, Chico, Cal.
 California, Southern, and Arizona, J. W. Cline, 1823 11th Ave., Los Angeles, Cal.
 Colorado, Western, and Utah, Frank Weaver, Grand Junction, Colo.

- Idaho and Western Montana, S. S. Neher, Twin Falls, Idaho.
 Illinois, Northern and Wisconsin, S. C. Miller, Elgin, Ill.
 Illinois, Southern, S. G. Bucher, Astoria, Ill.
 Indiana, Middle, Irvin Fisher, Mexico, Ind.
 Indiana, Northern, R. O. Roose, 504 N. Main St., South Bend, Ind.
 Indiana, Southern, A. S. Cross, Muncie, Ind., R. 6.
 Iowa, Middle, J. Q. Goughnour, Ankeny, Iowa.
 Iowa, Northern, Minnesota and South Dakota, J. F. Souders, Preston, Minn.
 Iowa, Southern, S. L. Cover, Mt. Etna, Iowa.
 Kansas, Northeastern, W. A. Kinzie, McPherson, Kans.
 Kansas, Northwestern, and Northeastern Colorado, Roy A. Crist, Quinter, Kans.
 Kansas, Southeastern.
 Kansas, Southwestern, and Southern Colorado. None appointed.
 Maryland, Eastern, W. E. Roop, Westminster, Md.
 Maryland, Middle, C. E. Martin, Maugansville, Md.
 Maryland, Western, James W. Beeghly, Oakland, Md.
 Michigan, D. E. Sower, Scottville, Mich.
 Missouri, Middle, D. L. Mohler, Leeton, Mo.
 Missouri, Northern. None appointed.
 Missouri, Southern, and Northwestern Arkansas, none appointed.
 Nebraska, S. G. Nickey, Haxtun, Colo.
 North Dakota, Eastern Montana and Western Canada, O. A. Myer, Williston, N. D.
 North and South Carolina, Georgia and Florida, Jos. H. Griffith, Brummetts Creek,
 N. C.
 Ohio, Northeastern, Oscar H. Bechtel, Belleville, Ohio.
 Ohio, Northwestern, Rolland F. Flory, Defiance, Ohio.
 Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
 Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
 Oregon, Hiram Smith, Albany, Oregon.
 Pennsylvania, Eastern, Geo. W. Weaver, Manheim, Pa.
 Pennsylvania, Middle, John B. Miller, Curryville, Pa.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart,
 6611 Germantown Avenue, Philadelphia, Pa.
 Pennsylvania, Southern, C. H. Steerman, Honey Grove, Pa.
 Pennsylvania, Western, D. K. Clapper, Meyersdale, Pa.
 Tennessee, A. E. Nead, Limestone, Tenn.
 Texas and Louisiana, M. H. Peters, Manvel, Tex.
 Virginia, Eastern, E. E. Blough, Nokesville, Va.
 Virginia, First District, C. D. Hylton, Troutville, Va.
 Virginia, Northern. None appointed.
 Virginia, Second District, W. H. Zigler, Churchville, Va.
 Virginia, Southern, S. P. Reed, Floyd, Va.
 Washington.
 West Virginia, First District, Seymour Hamstead, R. D. 2, Oakland, Md.
 West Virginia, Second District.

THE MISSION STUDY COURSE

In 1914 a course of mission study was recommended to our Brotherhood. Many churches saw such classes organized. Last autumn, in anticipation of the winter's campaign, this course was revised to include the following books:

For Certificate

"Christian Heroism in Heathen Lands," by Galen B. Royer, in cloth, 50c. If this book had been previously studied we have recommended the first seal book mentioned below. An examination is required for certificate.

For Seals. (Only Careful Reading Is Required for Seals)

General Study—Red Seal. "The Why and How of Foreign Missions," by Arthur J. Brown, 60c.

Home Missions—Purple Seal. "The New Home Missions," by H. Paul Douglas, 60c.

Missions in the Sunday-school—Green Seal. "Missionary Methods," by Geo. Trull, 50c.

China (Asia in Old Course), Blue Seal. "The Emergency in China," by F. L. Hawks-Pott, 60c.

India (Our Fields in Old Course), Gold Seal. "India Awakening," by Sherwood Eddy, 60c.

Africa, Silver Seal. "The Lure of Africa," by C. H. Patton, 60c.

The following is a record of the mission study work from the beginning of the present campaign until Feb. 1, 1918:

Number of certificates granted during 1917-1918,	430
Since beginning of course;	
Number certificates granted,	1,286
Number receiving Red Seal,	234
Number receiving Blue Seal,	187
Number receiving Silver Seal,	235
Number receiving Green Seal,	181
Number receiving Purple Seal,	238
Number receiving Gold Seal,	247

TRAVELING SECRETARIES

Bro. E. H. Eby has given his entire time for the year to this very important work. His primary purpose in going among the churches has been to awaken missionary interest and enthusiasm. He has not actively urged the financial side of the work, in so far as it concerns endowment, etc., though considerable money has been contributed as a result of his efforts. The following is his report of work done:

Number of missionary addresses given,	360
Number of Districts in which work was done,	10
Number of churches visited,	89

Attended eleven District Meetings, assisted in two Bible Normals, started about 100 mission study classes, saw that a missionary committee was appointed in every church where one was not at work, and helped to have each Sunday-school consider the appointment of a missionary secretary.

In addition to the work done by Bro. Eby, many of our missionaries at home on furlough have rendered splendid service among the churches, where their efforts have been much appreciated.

A special educational campaign is being planned for this summer by Bro. Eby in conjunction with the office.

UNITED STUDENT VOLUNTEERS**Declaration**

"Whereas, My acceptance of Jesus Christ has brought me pardon and peace and responsibility, and my study of His Word and of the field has confirmed my conviction that 'the Gospel is the power of God unto salvation,' I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost."

We regret that no itemized report for this year has reached us of the splendid efforts of this live organization, but from the secretary we learn that it is composed of eleven bands,—one at each college, including Hebron Seminary. Total number of

The Sunday-School Goal

2. That in the Sunday-school field there be ANNUALLY (1) One hundred new schools started. (2) Fifteen thousand new scholars enrolled and an average attendance of not less than 75 per cent of the enrollment of the main school. (3) An earnest, prayerful, consecrated effort to lead every unconverted scholar to a confession of Christ and active church membership. (4) Forty thousand dollars raised for missions. (5) The daily study of the Sunday-school lesson from the open Bible in every home.

The Christian Workers' Society Goal

3. That in the Christian Workers' Society there be ANNUALLY (1) The organization of fifty new Christian Workers' Societies. (2) A 10 per cent increase in attendance. (3) Each Christian Workers' Society to do some definite, practical work. (4) Five thousand dollars raised for missions and benevolent work.

The Educational Goal

4. That in our church schools there be ANNUALLY (1) Three thousand five hundred students enrolled, at least 60 per cent of whom are pursuing regular college courses. (2) Three hundred thousand dollars raised for endowment. (3) Ninety per cent of our students engaged in some form of regular Bible Study. (4) Twenty per cent of our students looking toward a definite life of Christian service. (5) Fifty per cent of our college graduates dedicating their lives to the ministry or mission work.

The Periodical Goal

5. That our church periodicals increase their circulation ANNUALLY at least 20 per cent, said increase being illustrated by the following: (1) Five thousand new subscribers for the Gospel Messenger. (2) Seven thousand five hundred new subscribers of Our Young People. (3) Five thousand subscribers for the Missionary Visitor.

The Missionary Goal

6. That ANNUALLY there be (1) Two hundred and fifty thousand dollars given to missions under the General Mission Board. (2) Fifteen new missionaries sent to foreign fields. (3) Two hundred thousand dollars raised for District Missions. (4) One new missionary station under each District Mission Board.

For fuller information in any department address the General S. S. Board, General Educational Board or General Mission Board, 22-24 S. State St., Elgin, Ill.

PROSPECTIVE

Before surrendering the remainder of this report to our missionaries to tell their own story of the work done, we pause a moment to inquire as to the conclusion of the whole matter. Is the future for missionary effort dark and pessimistic? We say no; it is optimistic and only unrevealed to us. Reasoning from analogy we believe that the world is going to witness the greatest "forward drive" for Christ in the next few decades that she has ever known. The blood of martyrs has ever been the seed of the church; the greatest missionary societies of the world have been formed in periods of war time, or in that season of national or international stress which always follows bloody conflict; great forward movements have always been given birth in a baptism of blood; therefore, unless the hands of the world move backward, the greatest forward movements that she has ever seen are impending, for she is receiving her greatest baptism of blood.

Hearts are softened through suffering; nations will become more sensitive to the commands of the Father; and the cries of the famishing will be heard more distinctly by those who yesterday were deaf to appeals for pity and compassion. We do not believe, we can not think, that even in these days of so much suffering the Father has forgotten His world and His children, but that somehow, some way—we can not understand it—He will bring the greatest good out of the greatest evil.

For this great work let us prepare; let us pray that it may come; let us work together as one man for the extension of His kingdom as the doors are opened and the opportunities afforded. And though our hearts ache as we contemplate the slaughtered innocents, in these sad times, may we find comfort in work which can be done through learning the wishes of the Father at His throne, and by prayerful application to the unaccomplished task which He bids us to perform.

CONCLUSION

We have briefly recited something of the activities that we have endeavored to foster during the year. Not all has been success, of course; our frailty and finiteness preclude any such possibility. But the Father has led in the work and we praise Him for His goodness and providence. Nor could the measure of success that our work has enjoyed been possible if it had not been for the hearty coöperation and abounding liberality of our membership. Your prayers have strengthened our efforts and your many letters of sympathy have cheered us on the way. May God be praised for His goodness, and may He b'less each one who has been His agent in any wise in the missionary work of the Church of the Brethren.

REPORTS FROM OUR FIELDS

The following pages record the history of our work on the fields for the past year. We trust that you will give all of it a careful reading, for thereby you can learn of the problems to be faced, the tasks that are being engaged in and the victories that have been won; and with such information in your minds your prayers can be made so much more specific and effective before the Father's throne.

Denmark

No report other than the accompanying table has reached us from the Denmark field. Elsewhere we have mentioned the return of Bro. A. F. Wine and family to this country. The work is cared for by our Danish brethren, with an occasional visit from Eld. J. F. Graybill of Sweden. Lying so close to the titanic conflict now being waged in Europe, the position of Denmark is most uncomfortable. Our brethren and sisters there deserve the prayers of God's children in this great time of storm and stress. May He ever bless them.

STATISTICS OF THE CHURCHES IN DENMARK

	Elders	Ministers	Deacons	Lay Members	Baptized	Moved to America	Disowned	Resumed	Died	Offerings to W. W. Missions
Vendsyssel	2	0	3	24	1	4	0	1	3	Kr. 94.26
Thy	1	1	4	50	0	0	0	0	0	Kr. 87.53
Totals	3	1	7	74	1	4	0	1	3	Kr. 178.56*

*Nearly \$60.

Sweden

The following report was made by Bro. J. F. Graybill to the General Mission Board, and is given herewith as the report from Sweden. We sincerely trust that all are especially remembering our dear people in Sweden just now:

Another year has rolled into eternity. The history is recorded, incomplete as it may be. We have been made to realize that a mighty Hand is at the helm, a Hand

STATISTICAL REPORT FOR 1917

	Elders	Ministers	Deacons	Missionaries	Meetings	Prayer Meetings	V. P. Meetings	Junior Meetings	Aid Society Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Relinstated	Disowned	Received by Certificate	Certificates Granted	Deaths	Membership	Offering for Mission, S. S. and Relief Work
Malmö,	2	1	2	2	188	103	50	62	23	545	4	2	3	7	0	1	1	5	2	50	\$ 959.77
Vanneberga,	1	1	4		302	42				598	4	2	2			1	2		1	52	658.65
Olseröd,	1		1		184	22				95	2	1	1	2						16	162.55
Simrishamn,					28					37	2	2			1					8	94.74
Kjävlinge,					9															12	29.95
Stockholm,				No representative																5	
Total,	4	2	7	2	683	167	50	62	23	1275	14	7	4	10	0	1	3	5	3	143	\$1,905.66

That has been and is able to steer clear of the rocks our frail barge. We are thankful to God for His protection and guidance of the past, and pray His favors upon us for the future, unworthy as we may be.

The past year was crowned with many blessings. Dark clouds arose from the West in the beginning of the year. This did not give us so little concern, but as time goes this will be forgotten. The European War has made its effects upon neutral countries so near the scene of action more and more seriously felt concerning living conditions. Yet we are made to rejoice that the country has not been plunged into the arena. And we pray to God that it may be spared from the curse of war.

The spirit of the times is very pressing. It simply continues to grind the life out of the poor people. Distress is written on the faces of a large majority of the people. Life in Sweden is a veritable battle for bread. There is a scarcity of all necessary comforts of life, and what is in the market is very high in price. All industries are at a standstill or running very slowly. We have succeeded in raising nearly \$200 for relief work. With this we have clothed thirty-eight poor school-children and given a dinner to some sixty aged poor at Christmas. We are very thankful for the donations from charitable members in the States to aid the poor and thereby relieve the suffering. May God bless the donors and the distribution of the means to the honor and glory of His great name and the advancement of His kingdom on earth.

During the year I have made three trips to Denmark. In January I was called. In June I was instructed to make a trip in the interest of the Board. And in November I was requested by the ministering brethren to be present at their District Meeting. I preached 122 sermons and made 350 calls during 1917. The Malmö church was very much encouraged by the six accessions, the increased attendance at our meetings and the interest manifested. The new year has begun with an unusually large enrollment in our Sunday-schools. We have tried to get a larger hall, but have not yet succeeded. Suitable halls are very scarce in Malmö.

The winter has been very severe, but the backbone seems to be broken. For the past ten days we have had to contend with so much fog that an electric light could not be seen 100 yards in the distance. There has been a famine of fuel this winter. This has added much to the suffering of the poor. Our flat is heated by a central heating plant. During the coldest part of the winter we have only had 55 degrees heat in our rooms. Yesterday we had 62 degrees. You can readily see that we were obliged to freeze at times. And with all this we are asked to pay nearly 300 crowns extra for heating this winter. This has been ordered by the property holders' commissioner. Not a flat in this city can be rented that does not come under the control of this officer. I am told there will be extra conditions for next winter. These are said to be still

more favorable for the property holder. This is government control in a theocratic country.

With all the disadvantages and hardships we were subject to during the past year the good Lord has blessed us remarkably with good health. As for myself, I could hardly desire any better health than I have enjoyed. Sister Graybill is well, with the exception of nervous rheumatism from which she suffers considerably at times. The duties of the house under present conditions have been wearing on her nervous system. She has been taking treatment and seems to get some relief.

India

1917

Another volume of twelve chapters and three hundred and sixty-five pages filled up. Each person knows what has been recorded for himself. Here on the mission field the days, and many of the nights, have been full, doing the multitudinous duties that come to the missionary. If there is one vocation that requires an all-round man, a Jack-of-all-trades, it is that of a missionary. He is the leader in the community in all things. He can show the people how to live better, how to farm better, how to raise stock better; he can be sanitary director, lawyer, doctor, municipal member; he can be editor, preacher, teacher, orator, linguist; he can be architect, boss, builder, bookkeeper, paymaster, and typist; he is adviser in all matters—religious, secular, and domestic; in short, he needs to be what few attain to be—all things to all men, that he might save some. Whatever he has done or learned before coming to the field only adds to his efficiency. Some think it a waste to spend a well-educated life on the mission field, or that it is not worth the while and money to spend years in school if one is only going to preach to the heathen. Paul was one of the highest-educated men of his time, and he turned all his powers into the preaching of the soul-saving Gospel—the power of the Cross and the Empty Tomb. The church, made up of all true believers through the centuries, has the greatest responsibility, and privilege as well, that was ever given to men—to make known the riches of the Grace of God to those who know it not (Rom. 10: 13-15).

SPARKS FROM THE ANVIL

Bro. Long sums up the whole missionary problem thus: "All we need to do is to teach them sufficiently for baptism, and then see to it that they are shepherded 'till He comes' ! With all its difficulties the job is so inviting and hopeful that could you see with your own eyes, some thousands of you would envy us our privilege." Further, "I do not suppose that there is an elder at home who feels this responsibility [of Heb. 13: 17] more keenly than the foreign missionary."

"A mother will laugh and say, 'What, is my daughter going to have to transact business, that she should go to school? No, she needs not to be educated.'"—S. J. Miller.

"To the missionary it is a great relief when there are Indian men and officials who are ready to shoulder responsibility and ready to face the intimidator."—A. W. Ross.

"One of the young men who accepted the Lord last year brought his wife, a younger brother, a pupil from his school, and a young man from his village."—J. B. Emmert. This is a good example of personal work.

You will wonder what the "Infantry" is. See E. B. Miller's report.

"Could you see into the homes and lives of these women, as one can when you live among them, then you would call the saving of three Bhil women in a year a rich harvest. Mary Slessor says, 'Women are the greatest problem on the mission field.'"—K. Ziegler.

See what a great door is open through medicine in Drs. Cottrells' page.

"Booth-Tucker expressed the idea that the successful plan for work in India was yet to be discovered, but it was revealed in the fact that the people go running after their religious teachers instead of the religious teachers running after the people (as the missionaries do)."—W. B. Stover.

"We firmly believe that there are great things in store for our work among the girls."—E. B. Miller.

"When health is at its best, when there is abundant physical strength and all moving along nicely, even then but a few of the multitudinous duties can be cared for."—J. M. Pittenger.

"It is not just their being cleaner on the outside; there is a happiness on the inside that shines out through their faces."—O. Widdowson.

"There is a great field before us to occupy, but it is by no means an easy one. We depend on your earnest and faithful prayers to open the hearts of these people to receive the Word as we teach it in the schools and preach it in the villages."—J. M. Blough.

See what a man carried home in a bundle of wood, told by K. Ziegler.

"Prospects are bright and we hope in the near future many of the people will join with us and realize the blessing of having Jesus as their Savior."—D. J. Lichty.

CHANGES IN THE STAFF DURING THE YEAR

No new recruits reached us in 1917. Five came to join our family at the close of 1916, Sister Ziegler returning with them, so 1917 opened with thirty-four of us on the field. Bro. Holsopple was called to the U. S. A., Sister Shumaker went on furlough early in the year and Sister Eliza Miller returned from furlough and took up work at Bulsar. In October Sister Rosa Kaylor departed to be with the Lord; so the year closes with thirty-two missionaries busy in the great work here in India. We are anxiously awaiting the arrival of those under appointment, as well as several to return from furlough.

In general the health of our family has been good and we are thankful for it. We praise God for the successes and joys of our work, ask His forgiveness for our mistakes and failures, earnestly pray Him that we may gracefully spell our disappointments with a capital H, and go into the New Year expecting greater things.

J. I. K.

Vyara

REPORT BY I. S. LONG

During the latter part of 1916 we had for our workers a three weeks' period for special Bible study and prayer. In the first week of 1917 this was repeated with great blessing indeed. Hence we entered the year with high hopes and great faith and zeal, and it may be said we were making good up to about March 1, when, because of smallpox, cholera, and plague our campaign was practically broken up. People say we have not had so much smallpox for decades. The large number of deaths noted in the statistical table is due in great measure to this scourge. Our mission doctors visited us three times, to vaccinate, once against smallpox and twice to inoculate against plague; but these efforts reached only the boarding-school children and the few Christians living near us. The host of village Christians had no medical care at all, it may be said. Simple villagers might have the help of the government doctors, but as a rule they do not go to them, for they have little confidence in them.

Boarding School

We have had our school buildings full this year, and health has been excellent, and the work of the teachers very praiseworthy. Eighty-four per cent of the boys passed the work assigned them and were promoted. The writer believes the permanency and rapid establishment of our work at Vyara depend very much on our boarding schools. Even if our efforts in the villages were as successful, relatively,

still because our work there is among the "grown-ups" it shows up poorly by comparison.

Sunday-Schools

We try to make much of this work, giving it all the encouragement possible; and we can feel justly proud of our school here at Vyara, made up as it is of our boarding boys and girls. This school won two medals in 1916, and has won "honors" during 1917. We have not heard as yet whether any medals have been won. (Later, two medals won in 1917.) It is a good indication, though, when children really try, and hope for medals in Scripture examinations. The number of schools and pupils and also the number sitting in examinations is year by year increasing at a nice rate. About a dozen of our teachers continued their teacher-training study, and very many are anxiously awaiting the third-year course, having passed the other two.

Village Schools

We are glad for these, even though poor they be. But how much better if we could be glad for their quality! Really, Vyara has only two men in the district able to command the respect of the people. The rest of the teachers no doubt do their best, but it is far from satisfactory. We are doing the best possible, both for village schools and village Christians, using these selfsame teachers for all they can be and do, to His praise and glory. I am glad to be able to report that the field committee has endorsed the erection of school buildings at Vyara for the many mediocre teachers up and down our field. Here, it is hoped, they will be given for several years, during the rainy season, "Methods of Teaching" and biblical instruction such as will very materially improve their spiritual life as well as their ability to do things. The need is great, indeed! If we had hundreds of capable teachers we might send home such reports as would make your hearts truly rejoice.

The Church

Heb. 13: 17 says: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief." I don't suppose there is an elder at home who feels this responsibility more keenly than the foreign missionary. This is so heavy that some of us wonder whether we ought to go on baptizing the people who keep coming for baptism—for we seem so unable properly to shepherd them.



The Potter at His Wheel
Making roof tile. The tile are first made as cylinders,
and then cut in half, lengthwise

"Our Adversaries"

Paul had his adversaries, also; and he wrote freely about the sins that beset the early churches. I am really glad the Holy Spirit painted things for us just as they were. Otherwise, some of us failing of our own ideals for the church, much less our Lord's, would soon give up and return home to enter other business. Our adversaries! Here are a few of them—liquor, idolatry, superstition, ignorance, and indifference. Not a man or woman is ever baptized, of course, who does not wholly denounce liquor, idols, superstition, etc., and promise faithfully to attend religious service. But when one has to reckon with the liquor seller who will freely give the "vile stuff" in order to form the habit, the money lender who takes twenty-five per cent interest and more, and the timber contractors, etc., one and all of whom oppress our people till one wonders how they live at all, it's little wonder the poor, sheeplike people fall into many sins. Are these words no inducement to you to pour out your hearts in intercessory prayer for each one of the five hundred Christians at Vyara?

The Outlook

Let no one think that because of real "adversaries" we are discouraged. By no means! Several of our fellows have heard of Napoleon, who bent adverse circumstances to his will and success. The people are nearly all receptive here, and readily receive baptism. All we need to do is to teach them sufficiently for baptism, and then see to it that they are shepherded "till He comes." With all its difficulties, the job is so inviting and hopeful that could you see with your own eyes, some thousands of you would envy us our privilege! We continue with your support in the work unto which we have been called.

Sister Long deserves a large place in the little work directed by the writer. It would require a booklet to describe our Christian home in this unchristian land. Hence, with this much here I close this year's chapter.

Training Department

Boys and girls of the fifth standard, and thereafter, on condition of becoming workers in later years, "if the Lord wills," are admitted into this department. In this case they receive a scholarship, an aid to getting their education. Of course not all these turn out to be capable workers, such as the mission can use. Nevertheless, our object is in large measure attained hereby, and from this department all our workers hail.

During the year one young man made good in the second year of the arts course; three young girls are in preparation, one for assistant doctor and two for nurses; twelve boys and girls are in Gujarati Training College, and a goodly number, both in Marathi and Gujarati territory, are studying English in high schools. Besides these, there are a few who are in some sort of manual training school. The Bible School was not in session during the year, as usual.

The problem of workers and how to get them, the great need for Spirit-filled men and women, the amount of work we might accomplish, the blessing we might without doubt expect, if we had a large host of true "workmen"—these are very live questions with us. We are praying the Lord of the harvest to send laborers into His harvest, and have taken the course above outlined to help answer our own prayers.

Had we more worthy young men and women we should have more in this department; and had we teachers we could spare from village work, we should never allow the Bible School to be closed for even one year. We do well to pray, therefore, that our boarding schools may be well filled with fine boys and girls, and that in said schools they may receive such instruction as will early lead them to the Master, and cause them to dedicate themselves wholly to His service, henceforth to be and do as per His good pleasure.

REPORT OF SADIE J. MILLER

Women's Work

We have nine women workers at this station. Some teach in the school and others are living out, doing their mite toward teaching the village women. The daily Bible class for the illiterate and indigenous Christian women, twelve in number, who live near enough to attend, has been continued through the year, the same as last year. They have completed several studies, besides having taken the examination in July, in the Indian Sunday-school Union. These who are under daily instruction, we find, are slow to put away old heathen customs, and what are we to expect of those out and away who get only occasional instruction? Were it not for the grace of God the task would seem hopeless and unsurmountable, but sometimes the best come from among those far away.

As one preacher put it, "There is more light far from the lamp than right under it." He used this illustration, seeing that Christians from a far-away village were more prompt at Sunday services than those who lived next door to where the services were held.

At this writing my tent is in a village where I never before had it, but in good reach of several villages where I have tented the last few years. Christmas has again come and gone. On this day we were glad to see more than twenty women and girls among those who were baptized, out of fifty-two. Surely the Gospel is having a reaching influence and souls are coming to Him. That many more may be brought to Him before this season closes is our earnest prayer and desire.

With the painful illiteracy and ignorance existing among their parents it is not surprising that they, too, are terrified when a rumor is sent out by their oppressors, that Christianity is a thing to be feared. In these war times these oppressors, the money lenders and others, have a new hold, in that they say Europeans will send their children to the war.

This, along with other opposers of Christianity, makes the problem of educating and improving the women and girls a real one, especially among these backward classes. It is up to the missionary to find ways to overcome all such hindrances, however difficult it may be to do so.

A father decides that his daughter, though perhaps not more than thirteen, is large enough to be married. His sole object is to get the twenty or twenty-five dollars that a man will pay for her, or in other words, she is sold to the highest bidder. In many cases she is dense enough to fall into the trap. Sometimes we lose girls on this wise.

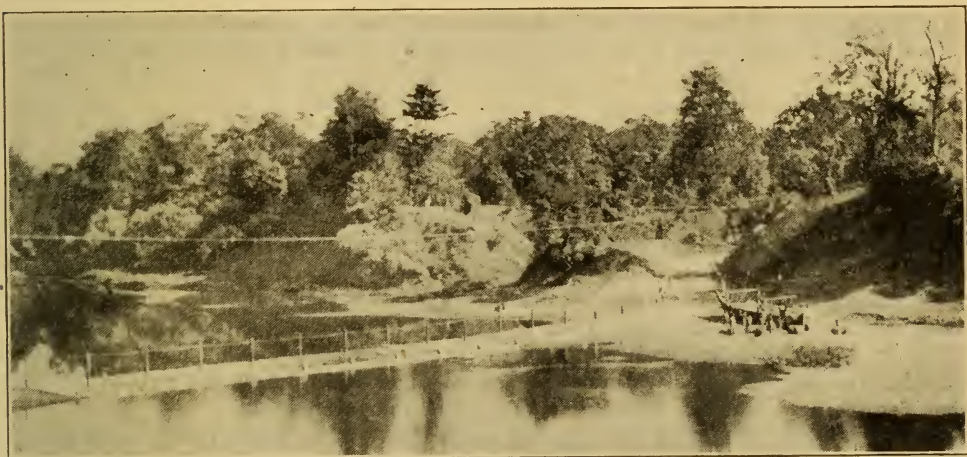
We have difficulty, also, in getting them to return when they go home on vacation. In November they had a ten days' vacation and we asked them to return by a certain day. Those who would live up to their promise would get a prize at Christmas time. Out of thirty-two girls, seven carried it out to the letter. They were greatly delighted on Christmas Day when the prizes were received. We hope that those who received none will be induced to see the advantage in promptness on returning from their homes.

The government inspector, who gives the yearly examination, was here in November. All the girls passed, which is a credit to the teacher. Usually inspectors are merciless and manage to find all kinds of fault with the work of the teachers, and sometimes justly, too, but I have noticed that they are ever so much more merciful in girls' schools than in those of boys. They are aware of the difficulties managers and teachers of girls' schools have to meet.

In India it is a problem to get girls into school because they are left to do all the drudge work in and out of doors. Mothers take delight in having the girls do all the work, and selfishly they refuse to have them in school, much as a girl may wish to be there. Boys? No difficulty to get boys. They spring up anywhere and any time. They seem of little account at home, strange to relate, until grown. A son, anyway,

must learn to read and write so as to do business for the household; hence, sons must go to school—this is rather understood. A mother will laugh and say, "What? Is my daughter going to have to transact business, that she should go to school? No, she needs not to be educated." These mothers must be convinced of its absolute necessity. Compulsory school laws help us considerably, and we hear that in British territory, too, it is likely to become a law. This will be a great auxiliary to mission schools everywhere throughout India.

We are looking forward to the visit of the Baroda State minister of education, who will, without doubt, help us get our schools on the best possible basis. Much hope for future work lies in these boys and girls under direct training.



At a River on Palghar-Vada Road

The boat is used as ferry in monsoon. Attached to cable and pulleys overhead people with carts and tongas are ferried across

Vali

REPORT BY S. IRA ARNOLD

Raj Pipla State

For years the work in Raj Pipla State has had its ups and downs. In early days the turning of masses, whole villages, to Christianity was decidedly an "up." The harvest was great but true laborers were few. For lack of proper helpers the garnered sheaves were allowed to spoil in the store. The hundreds of new Christians drifted away and were lost. Christianity came into such disrepute that even our missionaries were not allowed to enter the shops, but must stand outside while making purchases. This was decidedly a "down." But the devoted lives of our faithful brethren could not but have its effect, until at last they were welcomed into the homes of the highest castes. This again was an "up," not only among the high castes but among all—up so high that Bro. Lichty with ten years' experience felt himself unequal to the task before him. Bro. Holsopples came to his assistance, and for one year the work went forward. But Bro. Lichty's services were needed elsewhere. After a long discussion in committee meeting, and much prayer, a makeshift plan was decided upon and we came to help Bro. Holsopple. After eight months Bro. Holsopple was called to America and we, inexperienced and deficient in the language, are left alone in this great field.

Alone, but not alone, for the Lord is our Helper, and many of the Indian brethren are both faithful and efficient. Pray with us, that this may not be the beginning of another "down," but that the Lord may give wisdom and strength, that the sowing

and reaping many continue, and that His will may be fully done in Raj Pipla State.

Raj Pipla State is as large as a good-sized county in one of our American States. In the state 150,000 people live, largely in villages. Nandod, the capital, has a population of about ten thousand. Besides this a very few of the villages have as high as a thousand people, and many are only a cluster of a few houses. In fact, some of the villages, I am told, have no houses at all, for the word village really means a tract of land under a tax collector. However, most of the Talatis collect taxes from more than one village, some as high as twenty villages.

Our village, "Vali," is about a mile and a half long by three-quarters wide. This land is divided into irregular parts, or fields, and the boundaries marked by mounds of earth. Few of the fields contain as many as eight acres, and numbers have less than two acres. Of these the mission holds about thirty fields, amounting to nearly 200 acres. From this land some 1,200 rupees' worth of cotton was sold last year, but ere another harvest the profits are usually required to sustain the family of the farmer, so that many of the farming class of people live from hand to mouth as truly as do the laborers who work for eight cents a day.

A system of schools is sustained throughout the state by the government, but many of the villages are left without educational advantages. Of the fifteen villages where we have Christian work four are supplied with government schools. For the remaining twelve villages schools are conducted by the mission. But hundreds of villages are left with no schools. In these schools nearly 200 children have been enrolled during the past year. Our school here at Vali has had an enrollment of about sixty, and has held a very high place among the schools of the state, being praised highly by the government inspector, but the previous teacher having gone for further training, has left the school without the best of supervision during the past year. We hope for stronger teachers and better schools in the future.

Early in the year we tied the oxen out under the tree, put new bamboo walls to the stable and converted it into a boarding-school building. Here about fifteen boys made their home during the past year. Most of them came from non-Christian homes, several being the sons of the vassavos (chief men) of our neighboring villages. We are glad thus to be able to wield an influence over the boys who get no Christian teaching in their own homes.

But we need the stable for the oxen, so as you have given us the opportunity we are trying to build a new house for the boys. We have dug for the foundation of six rooms, two for families, two for boys, a kitchen and a little shop. Here we expect to house fifty boys and give them Christian training; also to teach them something about farming, carpentry and other things as we may be able, aside from the reading, writing and arithmetic that they learn during the school hours. We now have about thirty boys, and with food scarce in the villages the prospects are that many people will be willing to let their boys come to us. It is then up to us to make it interesting for the boys, so that they will want to stay with us. Several of the girls from our villages have gone to the boarding school for girls at Anklesvar.

We are the one of our stations having two organized churches, although our combined membership is far less than some of the other churches. We began the year with a membership of 119. By the efforts of Bro. Holsopple and others there were added to our numbers eighty-six during the year, a few by letter but most by baptism and reclamation. By letter and death we lost twenty-one, so that we end the year with a membership of 184. Our smaller congregation, "Taropa," ten miles east, has more than doubled its number during the year by baptism and reclamation.

We feel that our heaviest loss has been that of Bro. Holsopple, being called on furlough, but are glad to have the vacant room in the bungalow occupied by Bro. Hoffert. This is especially agreeable to me, as we were friends and schoolmates at McPherson College only a few years ago. Bro. Hoffert has been doing faithful work on the language, and has long since passed the ka, kha, ga, gha, etc., of the Gujarati

alphabet. The arrival of Master Raymond Alpheus Arnold, on July 21, was by no means the least event of the year, and since he has been a healthy, happy baby, closing the year with nearly six months of age, rosy cheeks and eighteen pounds of avoirdupois, to his credit. We praise God for the children.

Our little dispensary has not been the busiest place that one might find, but upon counting the patients recorded we find that nearly 1,700 have been treated by our Indian brother, Dr. Raghuel. During the latter half of the year he has also acted as teacher for Bro. Hoffert.

We are sorry to have no American helpers. Especially do we need a single sister for the women's work. But we are glad to be in Raj Pipla State. It seems to us that this is the biggest opportunity we have known. Yes, I know no larger opportunity anywhere for lifting up fallen humanity, and this opportunity is ours. Pray with us that we may be faithful in our Lord's work.

REPORT BY A. T. HOFFERT

My first report is not one of achievement, but of progress, in learning the language, in understanding the people, in grasping some of the problems of missionary work, and in becoming adjusted to new customs and ways of living. The language is difficult, yet it has been a pleasure to study it, and I am grateful for the progress thus far made. To learn the language thoroughly will continue to be my chief endeavor for months to come, as this is essential to the largest degree of success in working with the people.

At the different stations where I have made my home the kindest consideration has always been mine to enjoy. My first four and one-half months were spent at Jalalpor, after which, according to the present arrangement of sending new missionaries to the hills for language study during the hot season, I went to Ootacamund, in South India. Here for two months I enjoyed the cool climate, the beautiful scenery, and the pleasant associations with other missionaries. The spiritual blessings were abundantly provided for through daily prayer services, Bible classes, the Sunday services and a four-day devotional conference. These were highly beneficial to the new missionary, who does not have opportunity to attend English services on the plains. Upon my return from the hills I was transferred to Vali. My home has been here ever since, with the exception of six weeks spent at Vada with Bro. Kaylor, just prior to the coming of Bro. Garner and wife to that station, Dec. 28. Surely I have been blessed above my deservings, and I praise Him Who has called me to this needy field that is ripe unto the harvest.



"I will lift up mine eyes to the hills." On the road to Vada.

Vada

REPORT BY J. I. KAYLOR

This year was begun in getting back the strength that the plague had taken away during December, 1916. We remained out in our grass hut until Feb. 15, when it was thought best to come back and clean up the premises. We enjoy the living out, but we

could not do the work we would have liked. Most missionaries are out camping this way most of the winter season, but it is where they can work a district. The first week of February we did go out on a trip to some of the villages where we have schools, and also where Sister Powell had her camp. As we returned from this trip, the evangelist that she had with her, and who had been sick some says, died in his village just before we reached there on our way home. I then staid there and had the burial services. He was one of our good workers and our loss was keenly felt.

Church Organization

After returning to the bungalow we arranged a meeting. Brethren Lichty and Blough came out and the Vada church was organized. During these meetings we also had a love feast. Ten were baptized at this time, and others promised to come later. At the organization three deacons were elected, and in all it was a very encouraging and profitable two days.

The next event was to go to the District Meeting at Anklesvar. From here we went to visit a few days at Ahwa, the first trip back there since Bro. Pittengers returned from furlough, February, 1915. The work in the Dangs is growing, though there are many discouragements. After returning to Vada we arranged for our vacation to the Nilgiri Hills of South India during the hottest months, April and May. It was here that my body fully recovered from the effects of the plague, except that perhaps I tire just a little sooner than formerly. Otherwise I am glad to say that there are no signs of the disease left. God wonderfully kept and healed from this dreadful disease. There were about twelve or fourteen deaths in the village during the epidemic.

When we returned to our work in June the rains had well begun and the weather was pleasant. We had many things to look after. In July the rains were a little slack, but the farmers went on with their planting, and the latter rains were good. At the last too much came and some of the crops were damaged, yet a good harvest was brought in and the people are happy. There are no signs of a famine, though prices are getting very high.

In August I accompanied Bro. Blough around to Nasik, Ahmednagar, and Poona, visiting some of the Marathi Mission educational institutions and training schools, as we need to draw workers from these places, and also to send some of our children to school till we can have schools of our own started. It was a very profitable trip.

In October we planned for the traveling secretary of the Western India Evangelistic Forward Movement Committee to come to Vada and give us three days' meetings to prepare our workers and church for the evangelistic campaign of the coming cold season. I had the workers in three days previous to his coming, had some good meetings, and got them warmed up for his coming. What he gave us in the way of methods was very inspiring and all felt much benefited and strengthened for the campaign.

In Memoriam

Rosa Wagöner Kaylor

Born February 5, 1885, near Pymont, Indiana

Died October 29, 1917, at Bulsar, India

Changes

In the midst of these meetings a cloud came over us in the critical illness of Sister Kaylor, with dysentery. Dr. Cottrell was called and he did what he could here, and finally thought best to move her out to our Bulsar Hospital, where better attention



Missionary Rest Homes in Nilgiri Hills
Here Bro. Kaylor enjoyed a much needed rest in 1917

and medicines could be given. Oct. 21 we reached there with her after a twenty-five hour journey. All possible was done for her, but the Lord thought best to take her home to Himself, so "He touched her and she slept," and she was laid to rest in the Bulsar cemetery, beside Sister Quinter. I staid at Bulsar for the devotional and business meetings of the mission the first week of November, and then, after visiting three of the other stations, returned to Vada Nov. 20, accompanied by Bro. Hoffert, who staid till Bro. Garners could come after their first Marathi examination. They are to be here now with me and we will carry on the work as best we can for the coming year. We can not understand why the Lord has done these things, but we know that He knows how best to bring glory to Himself.

Schools

During the year schools were opened in two new villages, one being a transfer from a near-by village, but before the end of the year the teacher here proved unfaithful and had to be dismissed. This has turned the people against us, and they do not want our school now, though we put another teacher there. Another school became so small, by reason of the children going elsewhere for higher education, parents of others taking them out for work, and the teacher needing to go to his home to help his widowed mother, that this also was closed, so the year ends with only five village schools.

Boarding School

Here in Vada we have a very small boarding school started. Some orphan children were brought to us, so we took them in and are caring for them. There also are some seven other children of our Christian families and some day scholars from the village, so we have a fair little school here. We are crowded very much for room to keep the children. If we had a suitable place we could get many more children and have a large boarding school, which would be a great help in our work in training up workers for the future. There are many difficulties to be overcome, of course.

In the village where our worker died in February lived an old man and an only son eight years old. The father was sick and helpless. He sent his boy to us one day and said, "Take him and care for him." We kept the boy and went to find the father, and in a couple of days we brought him in and gave him food and medicine. Still he continued to grow weaker, and in a month or so died. But before he died he



Where's the Happy (?) Bride?
Band playing for a wedding at Vada

gave us a legal paper, assigning his boy to our guardianship. So this boy, Bapu, is in the school, and a very promising boy, too. Had his father not made the writing one of the relatives would have taken him away and he would have been lost to us. He was baptized Jan. 2, 1918.

The present cook for the boarding school is a woman who was cast out by her husband as the less favored of two wives. She has two boys. The larger one is a bright one in school; the other is small. Sometimes the father comes here and tries to get this wife to go back to his village-with him, but she will not unless he will do for her what he does for the other wife. The larger boy runs and hides somewhere till the father is gone, as he knows that he has a good place now and will have it hard if he has to go back. We hope that in the future our village schools, which take pupils only to the fourth standard, will be feeders for our boarding school.

Baptisms

During the rains we had three baptisms. An old man and his wife (he was one of the village washermen for years here, and used to do Bro. Berkebile's washing) came to us and asked for baptism. He was a hard drinker, but now testifies that if anyone mentions drink to him it makes him angry, such a change has come into his life. His wife, too, is a very nice old woman, and we hope that others of their family will come to Christ. The third baptism from the raw heathen was our horseboy, Padia, an account of which you have read in the January Visitor. At first his people made it very hard for him, but since we got him a wife from Pandita Ramabai's home, they have become more friendly, and he hopes that in time some of his caste, also, will become Christian.

Very often when one of these people begins to think of becoming Christian, and any of his people find it out, they arrange to get him away from the influence, and intimidate him in many ways. So the evil one is at work all the time to keep these poor people away from the Lord. Pray for us, that we may have more power to do the great and responsible work entrusted to us, and that we may by some means save some, as brands from the burning! And that those who are thinking seriously, and searching for the truth earnestly, may have the opportunity and courage to tear away from the ties that bind them, and step out and endure what they will have to face, and stand firm and be valiant witnesses for their Savior and ours!

REPORT BY JOSEPHINE POWELL

Vada Women's Work

The year 1916 found us living out in the jungle in grass houses and tent, having moved out on account of plague in Vada. As you perhaps know, Bro. Kaylor had plague, and he was just getting able to be around when 1917 was ushered in. Dr. Cottrell had told us we should move our tent and grass huts to a new place just as soon as Bro. Kaylor was able, so on Christmas Day, 1916, we moved farther into the woods. I had been anxious to get out in the district, so as soon as we got settled I began making preparations for touring, and on Jan. 6, 1917, the catechist's family and I went to Kambare, a village six miles from here, farther out in the jungle. Here we have a school. Our teacher, who lived in the village, helped us to get settled and we began our work. The people at first were afraid, because they knew we had been exposed to plague, but when they learned that we had a phonograph they forgot about this and came to hear the music. One night after I had gone to bed a crowd came from a near village and begged me to get up and play the phono. I told them to come early the next night and I would play for them; so they were on hand promptly the next night. After hearing the music the catechist told them the story which never grows old.

Sometimes the people would come in crowds to hear the music. One Sunday afternoon over a hundred came at one time. Sometimes they would arrive with their carts and beg us to accompany them to their village and bring the phono. So we went to several villages. After hearing the phono for a time one of the workers would teach them a Bible lesson. In the daytime also we worked in these villages. Thus we spent a very happy and I believe a profitable month in the village of Kambare and the surrounding villages. Brother and Sister Kaylor came out the last few days and were with us till we came in. When we returned to our grass huts the plague was staid, and so in a few days we moved back to Vada. After we arrived Brethren Lichty and Blough came out and held some meetings, baptizing ten people and organizing the Vada church. Since that time the church has seemed to take on new life and we have been much encouraged. Some have accepted Christ, and still others have been counting the cost. Many good impressions have been made on the people by our Christians.



The Three New Converts at Vada

The months of February and March were spent in and around Vada, a part of the time in village work and a part of the time in the duties of the home. The first of April I went to the hills and staid till the last day of May. When I returned home many things took my time here at the bungalow in getting things ready for monsoon, as Brother and Sister Kaylor did not return from the hills till the middle of June. After they came back I again took up village work, and until September my Bible woman and I were laboring among the women of Vada and in the villages near the main road that we could reach during the rains. Here the rains are very heavy and it is hard to reach the villages that are off the main road during monsoon. However,



Thinkers for India's Future Greatness
Boarding School for Christian Children, Vada

in case of real need we go to them in some way. In July one of our catechists lost a grown son. They sent us word, and so my Bible woman, the ox-boy and I started to their village. When we arrived at the river, about four miles on the way, the water was very high and the people said we could not cross. So we went back to the first village, intending to go on home, but when we told what had happened and why we were going a Mohammedan woman said to her husband, "Do get them across some way, for they are going on a very necessary work." And so, because of her pleading, the man said he would get us across the river. We went back to the river and they took our cart to pieces, and conveyed it across a few pieces at a time in a little row-boat. They then took us over in the same boat, and one of the men swam the oxen across. After all were safely on the other side they put the cart together and we started on our way. We had come four miles and we had ten yet to go, but no more rivers to cross, and we went on rejoicing. That night after dark we reached the sorrow-stricken home. We did what we could to comfort the parents and brothers of the deceased, and the next morning at 10 we started back home. The return journey was even more difficult than the going, so we did not reach home till nearly night. We were glad we had gone, even though it was a hard trip. In October I had a similar experience on a trip to Pandita Ramabai's to get a wife for a Christian boy. In this case we were carried across the river on men's backs, instead of being rowed across. I was put on a man's back and then another took a long cloth and tied my feet so that I could not slip off. The current was very swift and I told the man he could never cross with me, but he assured me he could and so he did.

When I returned from this wedding trip Sister Kaylor was sick. They had already sent for Dr. Cottrell. He reached here on the following Sunday and staid till Tuesday, and then he returned to Bulsar. The following Thursday Sister Kaylor gave birth to a little girl, and we again sent for the doctor, who came as soon as he could, but she continued to grow weaker, and Saturday, Oct. 20, Dr. Cottrell, Bro. Kaylor and four of the native brethren took her to Bulsar. All was done that could be, but the dysentery, which had continued from the first of her sickness, got worse and worse, and on Wednesday, Oct. 24, she passed away. She is gone but not forgotten.

Why this came we can not understand, but God knows and He doeth all things well. When the telegram came announcing her death I thought it could not be, as she was needed so much in the work and in the home, but the Lord wanted her and our loss is her gain. Sister Anna Eby reached here the same evening and staid with me for some time, as I was ill at the time Sister Kaylor died.

After I was better we went out to Bulsar to the special week of prayer. When I returned home I got ready and went out touring, and continued in this work till Dec. 28, when Bro. Garners came and we all came in to Vada together. Two days were spent in getting unpacked, and on Dec. 31 in getting a Christmas treat ready for the boarding school and Christian children. That evening all the Christians were called to the bungalow and each person, old and young, received a little remembrance of some kind. Some ready-made clothing had been sent from the United States to Sister Kaylor, to be given to the Indian children. These were used so far as suitable, and then we provided for the rest in one way and another. This was followed by a dialogue by three of our teachers, one representing a Mohammedan, one a Hindu, and one a Christian. We also had singing. The people then went to their homes. Thus ended the year 1917. The work that has been done is little compared to what ought to have been done. We are sorry that we can not do more, and we are very sorry that we do not have more workers. Surely the harvest is white, but the laborers are few. We are praying for fifty conversions during the year 1918. Will you pray with us?

Poona

REPORT BY H. P. GARNER

The Language School

Jan. 2 we left Dahanu and went to Poona, where we entered the Marathi Language School, which is under the direction of the Bombay Representative Council of Missions. Although the work was rather monotonous, we enjoyed it very much, as we were daily learning new words and phrases which we could use in speaking with the people. Here, also, we had the pleasure of helping in English services at the Y. M. C. A., Soldiers' Mission, and M. E. church, and were pleased to see a number of the soldier boys turn to the Lord.

The two months' stay during the hot season among the hills of Mahableshwar were much appreciated, especially because of the association with workers of other missions and getting in close touch with the wonderful things of nature. Surely the earth showeth forth the handiwork of God. While there the writer was called upon to assume the responsibility of treasurer of the mission, as Bro. Holsopple was called to America.

June 1 we again returned to Poona, where we remained until Dec. 19, when we left for Bombay to take the oral examination, the written having been taken a month previous. Then we came on again to Dahanu, which was our first home in India.

We have felt very keenly the presence of the Lord with us and praise Him for His keeping power and sustaining grace.

As for a report of the work accomplished through the year, we can but say that we have spent the time in language work and passed the first year's examination. The last act of the year was to come to Vada, where we arrived Dec. 28 to assist Bro. Kaylor and Sister Powell in the work. Here we expect to make our home, and as you think of us and pray for the work you should also think of the foundation laid by Bro. Berkebile and the work for which Bro. Brubaker and Sister Kaylor have given their lives.

REPORT BY GOLDIE SWARTZ

The first year on the field for every new worker is necessarily spent in getting a new language, in learning to know a new people, and in becoming accustomed to new conditions and surroundings.

For lack of language-study facilities at our Marathi station Brother and Sister Garner and myself, after visiting a few weeks among our mission stations, went to Poona. At this place the different missions in the Marathi territory have established a Marathi Language School for the convenience of their new workers as they come

out year by year. Here one has the advantage of the best native teachers procurable, both of Christian and of Brahmin. Thus here in study the greater part of the year has been spent.

To some it may seem a long period to spend a year or two in language study before one is able to do any definite work. But the acquisition of the vernacular of the people is the first essential, and it does take time and persistent effort. It is a long, hard task, but very fascinating. Daily to acquire something new, and steadily to increase one's vocabulary, thus enabling one to become more expressive to the people in their own tongue, promotes interest. The natives, too, are pleased to watch the progress made and are so eager and willing to help. Sometimes if they catch the thought of what one is about to say, they even take away the opportunity of an effort by saying the thing for us while we are thinking of what words to use and how to fit them together. While in Poona we lived at the Missionary Rest Home, where many missionaries are coming and going. This opportunity of mingling with experienced workers has been helpful. Hearing them speak of their varied lines of work, their methods used, their joys, their problems, their successes and failures, all helped to introduce us to the ups and downs of missionary life.

Frequent attacks of malaria, and sometimes long-continued, hindered much in language progress. Not to be able to complete the work as outlined for the first year has been a real disappointment. Yet I do rejoice in the freedom from discouragement which has been mine, even in the midst of suffering, and that through the Father's goodness I have been able to make at least a little advancement toward understanding and being understood by the people.

Many and varied have been my experiences, some exceedingly joyous and some as correspondingly trying. All are committed unto the Father in Whom we have full confidence that He knows best what is needed to keep us fitted for His service. Likewise many and varied have been the impressions made, some commendable and some otherwise. Here, as in the homeland, the two great forces, Light and Darkness, are at work. In the midst of intense darkness rays of light here and there are brightly beaming forth, and show the fruits of mission work.

Remember earnestly in prayer the Father's light-bearers unto the illumination of this darkened land.

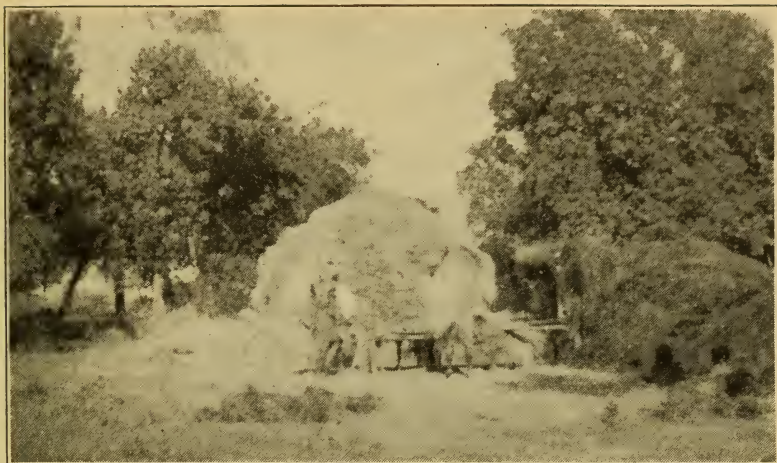
Jalalpor

REPORT BY J. B. EMMERT

A Rearward Look

That the reader may be able to appreciate the better present causes for rejoicing in Jalalpor, indulgence in a brief backward look is asked. This station was opened in 1899, by Brother and Sister D. L. Forney. They did their work well, opening an orphanage, beginning evangelistic work, and establishing several large village schools. When they returned to America in 1904 the prospect seemed good for an early ingathering. Many of the orphans and a few "camp followers" from other districts were baptized, but no start was made among the people of the district.

Those who followed the Forneys in the work preached the Word prayerfully, faithfully and industriously, over a wide area, but, sad to relate, the people did not respond as we had been led to hope they would. Rather, they showed symptoms of being gospel hardened. The mission considered it wise to cease work for a time in Jalalpor district and turn to more promising fields. The evangelistic work remained closed during a period of five years. Up to the end of the time mentioned sixty-five persons had been baptized and the total membership reached eighty-one, yet of all these only three can be said to have come from Jalalpor district proper. Of the three, two had gone back before the church was organized and the third never confessed to his family and caste that he had become a Christian.



Wanted—A Threshing Machine

Threshing rice by beating the sheaf heads over a bed covered with boards

Doors Opening

Knowing these conditions, it is easily understood what great joy the workers at Jalalpor experienced when an indigenous convert was baptized in August, 1916. Two others followed him a few weeks later. These three were all schoolteachers and from the castes for which we were making special efforts at the time. Their picture was given in last year's report, page 54.

During the year just closed our hearts have been rejoiced again and again because of increasing evidence that the people are opening their hearts to the long continued call of a merciful Savior. One of the young men who accepted the Lord last year brought his wife, a younger brother, a pupil from his school and a young man from his village. This last mentioned young man is in turn teaching, as best he can, a friend of his and hopes to bring him for baptism ere long. Another of last year's converts brought his wife. A young man, an assistant teacher in one of our large village schools, became deeply interested. He showed deeper conviction of sin and better appreciation of the gift of eternal life than most of them do. But he faced



Extracting Juice from the Sugar Cane

All folks, everywhere, have their sweet tooth



There Were 593 Such Boys and Girls under Secular and Religious Instruction in Jalalpor Mission Schools in 1917

strong opposition from his people. Individual thought and initiative find no encouragement in the fast-bound rules of caste. Many individuals deplore and condemn the caste rules, regulations and restrictions, and yet as a whole the caste is unable or unwilling to change them. This young man found himself in the hindering clutches of caste. He solved it by deciding to go to a foreign country where he would have more liberty. Before going, he came and was baptized.

One day the circle inspector, Trikam Bhana, came with an expression of keen joy on his face and reported that a man from one of the villages of his circle desired baptism. He was the first from that village to receive baptism and experiences some difficulty, but is rejoicing in his new-found Savior. Just yesterday a great sorrow came to him. His youngest son, aged nine, bright and studious in school, and keenly interested in Bible stories, passed away after three days of fever. Father and mother are sorrow-stricken, but deep is their consolation that their little Ranchod is safe in the arms of Jesus. This brother now has great hopes that five others from his village will soon accept his Savior as their own.

Another circle inspector, Limbaji K. Sasene, brought two teachers whom he had taught and won. He also reports that several others are considering the step very seriously. A young man and his wife, who are working for us at Jalalpor, became convinced that what we teach is true, and accepted our Lord in baptism. So this year we have had eleven baptisms, all indigenous, from five different villages and from five different castes.

Reaching the People

We use constantly all the methods we know and find practical to reach the people. Where there are sufficient Christians to permit of regular services, there we have them. In day schools, religious instruction is given daily, with special lessons when the circle inspector visits once or twice a week. Wherever the day-school teacher is capable of conducting a Sunday-school, there we have one. Otherwise the circle inspector teaches the lesson on some other day of the week. Gospels, books and tracts are sold or given away as occasion offers. On the railway train, at the depot, by the

roadside, in people's homes, in our own home, with the learned and the unlearned, the high and the low, to crowds and to individuals, we seek and use opportunities to witness for our Lord and to direct attention to the higher things.

Almost any incident may become the text from which to present spiritual truth. A farmer showed with pride his field of sugar cane, the new sprouts of which were just appearing above the ground. The conversation was easily turned to the resurrection of the dead, and kindred truths. Another offered a cool, refreshing drink of sugar cane juice. This presented a fine opportunity to tell of the gift of "living water" that our Master would freely give and to show how rude and improper, not to say disastrous, it is to refuse such a gift. Another in supposed kindness offered the missionary a cigarette, and the opportunity was used to show how India is accepting freely harmful things from the West, as liquor and tobacco; it is seizing some good things, such as matches, lamps, tools and machinery; but the best that the West can offer, the Lord Jesus Christ, Him they strangely reject. Teaching thus offered is well taken and friendship strengthened.

Our Village Schools

We continue to push the educational work. We conducted sixteen schools during the year and have applications for many more. In each case we seek to supply a school only where the need is not met at all by any government school. All but three of our schools are conducted specially for the children of aboriginal tribes. They are the races whom the Aryans found in India centuries ago when they came down into India. An inadequate religion, caste regulations and self-interest of upper classes have kept them practically stagnant materially, morally and spiritually all these years. Now



There Are Sixty-one Such Girls in Our Jalalpor Mission Schools

they are beginning to awaken. They are asking for schools. Some of the more intelligent see the evils of universal liquor drinking at weddings and funerals, and such other harmful customs, and are agitating for reform. It is a very keen joy and an exceeding great privilege to help such to find their way into the light, liberty and redemption, all of which are found in our Lord Jesus Christ. The total enrollment in all of our schools was 472 boys and sixty-one girls. We make special effort to get

the girls into school, but parents think it useless, or even think it might spoil them. An education perhaps would make them discontented with the life of squalor and drudgery they now live. That is what we desire, for when the women awake to the need of improvement, the improvement will come.

The Gujarati Sunday-School Quarterly

Only 6,650 copies of the Gujarati Sunday-school Quarterly were issued during the year. This number is 2,150 fewer than were issued last year. The cause of the decrease is to be found in the issue by the India Sunday-school Union of two courses of graded lessons adapted especially to the needs of village Sunday-schools. Many have adopted these courses. However, the Quarterly supplies a real need in the older and more advanced schools, and as such is used by all the missions working in the Gujarati language area. The "Notes" prepared for our Quarterly are also used by the Bombay Guardian, and are translated for use in the Marathi Quarterly which is published by the Bombay Tract and Book Society. The "Suggestions for Teachers," prepared by Sister E. B. Miller, are much appreciated. Bro. Long has been appointed editor for 1918, and we hope he may derive as much benefit and pleasure from it as we have.

Hindrances

We have had rather more special hindrances during the year than usual. One circle inspector was compelled to bring his family to Jalalpor and remain here a month and more because of damage done to his house by the heavy rains. Another was compelled to leave his work because of serious sickness in his family. Of course the schools and other work lag without proper supervision. Several teachers also were crippled in their work by sickness. We tried to turn these hindrances into benefits by using this enforced absence from work for special teacher-training and Bible classes.

During the early part of the year many villages were closed to us by an epidemic of smallpox, and during the closing months plague was very bad all about us. One large mission school had to be closed four months on account of the plague. During a month or more it was not safe for us to remain in our bungalow, as plague rats died in the mission quarters and some in our own cookhouse. While forced to be away from home we took the opportunity to visit some of our fellow-missionaries. We



A Group of Teachers and Pupils from Jalalpor Mission Schools



Weighing Wood at Palghar Station, India

directed the work in our own district as best we could by a free use of the railway trains and the post. We were very glad to get back again to our own home just before Christmas.

Personal

In all our work Sister Emmert takes an important part. While not in robust health she has been enabled to care for our home, teach and advise and direct the Christian women in their material and spiritual affairs, and look after things in general when I am away from home. Having no suitable school facilities for our children, she has been their teacher, taking one through the third standard and another through the first. This is a pretty severe strain on her strength, but she does it willingly and efficiently. It is only another example of mother love sacrificing itself for the sake of its offspring.

The field committee has kindly recommended us for furlough the coming March, but owing to the pressing need of workers on the field, special dangers now involved in sea travel, and because, all things considered, we are about as well off physically and as useful here just now as anywhere, we have decided to postpone our furlough for a time and await more favorable conditions.

Dahanu

REPORT BY NORA LICHTY AND D. J. LICHTY

The fourteen months we have just served in the Lord's work in Dahanu have been swift but pleasant ones. Entering service in a new language area was not the bugbear we had anticipated. The water and climate have been agreeable, our fellow-missionaries companionable and ever helpful, and the native Christians, though not many, proved their devotion and help constantly.

Knowing that our location here was only temporary, our efforts were chiefly devoted to keeping going the work which had already been established, employing as much as possible the policy and methods of our predecessor. Yet some changes were inevitable. There were some chronic trouble makers among the workers, who either had to be disciplined or dismissed. Some new workers had to be broken in.

Determined opposition by high-caste Hindus resulted in closing two schools in a certain district, but it also occasioned our opening up work in another community exceedingly more promising. At Palghar, a railway town twenty-five miles south of us, we opened up also a very promising portion of our field. It is from this place that our missionaries leave the railway to go to their jungle home at Vada, and so it is a link in the chain of villages which we hope to claim for the Lord from Dahanu to Vada.

A new feature of the work was the introduction of the Boys' Boarding School at Karadoho. The school is not large, but the boys, surely, are not the same as when they entered a year ago. Seeing their progress the timid Varlias, Dublas, and Dordias will soon, without doubt, be sending their boys in greater numbers. The compound and place of residence formerly occupied by Bro. Ebeys is devoted to this work.

It fell to our lot to erect some of the buildings on the new mission compound near the Dahanu Road station. Previous to our coming one building suitable for hospital wards had been erected. For the year these rooms have provided comfortable quarters for all the missionaries resident at the station. One year's building operations account for a fine two-story bungalow to accommodate four ladies, a dispensary, and a big well of good water, besides fencing, grading, road-making and several outbuildings for servants, vehicles and animals. The carpenter work was executed by men trained in the Bulsar Mission Industrial School. The masonry was done by a Hindu contractor of tried reliability and friendship. Only the squalid and unsanitary place near the station in which our missionary ladies were living and working justified us in pushing the building through at war prices. Other necessary building will be resumed only when prices descend to our level again.

The organization of the Dahanu Christians into a church took place in February, 1917. The membership at present consists largely of missionaries and mission workers, but prospects are bright and we hope that in the near future many of the people will join with us and realize the blessing of having Jesus as their Savior.

It is with regret that we must leave here after so short time, but it seems best for us to take our furlough soon, and so we hope to see our friends and loved ones in America before long.

REPORT BY ANNA M. EBV

Evangelistic

It is not all joy, not all victory, not all triumph to serve in a non-Christian country, but it is indeed blessed to witness for Christ to those who know not His love. As we review the work and results of the past year we feel there is little progress to report. But there has been so much to lead us to encouragement that we begin the new year with renewed courage and hope.

In the evangelistic field our greatest need is trained and consecrated native helpers. Without the aid of Indian brethren and sisters the missionary can not accomplish much of the large task of evangelizing the multitudes. During the year we have had two men and six women as helpers in this line of work. During the first half of the year there were ten women on the workers' list, but several have moved out of the district and a few proved incapable of doing this kind of work. We have worked in about sixty of the surrounding villages and hamlets during the year. This is only one-third or one-fourth of the villages in our district. We might have reached them all had we been content with only one visit to them. But we approve of repeated visits to fewer villages rather than only one visit a year to a large number of villages.

Work among the illiterate village women is not easy. We used to hear women's work spoken of, and received impressions that it was very fascinating. It is very fascinating, indeed, but it has many temptations to discouragement too. The Hindu woman is at a great disadvantage because of lack of mental development. Deprivation of educational privileges for so many centuries is clearly read in the faces of the women that make up our audiences in the villages. It seems difficult for them to get even a meager comprehension of what the Christian life means. Indeed, it requires quite as much tact and ability to present the truth to illiterate woman in such a way that she can grasp it as it does to reason with the Brahman philosopher. Nevertheless, we love the work among the women and children. For them we came and for them we earnestly pray.

This is the itinerating season of the year, and as I write these lines we are in camp in a little village seven miles from Dahanu. The best season for touring among

the villages is from December to March, inclusive. During those months we can live in tents among the people. This brings us into closer contact with them and helps us to understand their home life. In the autumn and hot seasons it is too warm to live in tents and we must do our touring by tonga or cart. In the monsoon season the roads to many of the villages are impassable and "village work" practically ceases for several months.

Our workers have been preparing for an evangelistic campaign this winter. The third week in February is a special week of evangelism set apart by the various missions of India. During this week not only preachers and Bible women put forth special evangelistic effort, but schoolteachers, carpenters and day-laborers give part of their time to preaching.

Five women have been following the course outlined for women workers and are ready for examination.

Village Schools and Sunday-Schools

In number our schools are fewer than a year ago; in interest and quality of work done they have grown. At the close of this year we have eight day schools and three night schools with a total enrollment of about 300. Three of the day schools are under government inspection.

With every village school, except one where we have a Hindu teacher, we have a Sunday-school. This year seventy entered the All-India Sunday-school Examination and a goodly number passed.

One of the hardest experiences we had this year was the closing of one of our best schools and with it an enthusiastic Sunday-school. One of the leading men of the village became alarmed at the interest the children were taking in Bible stories and memorizing Scripture verses. He circulated the report that the missionaries were going to make Christians of the children. Consequently all the patrons became alarmed and the children were taken out of school. Twenty-one from this school had been examined in the Sunday-school Examination and all but a few had passed, several with honors. We hope that the good seed sown in the hearts of the boys and girls has not been lost, and that in due time there may be a harvest of souls in this village.

REPORT BY BARBARA M. NICKEY, M. D.

Medical Report

Soon after beginning the year we were able to move into a bit better quarters than we had previously occupied. We had more room, more light, more air, and were able to do better work. It was a native house and we still had about as much dust and as many rats.

There has been a considerable increase in the number of our women patients, for which we are glad. Most of the men patients have skin diseases.

In a number of instances we have been called in consultation by the government dispensary doctors here and at a town thirteen miles distant. We appreciate this spirit of friendliness.

We have had a number of Christians and a few non-Christians from other stations who came here for continued treatment. We located them wherever we could find an empty room for them, or where friends would take them in. In one case the family were not pleased with their quarters and moved out. The arrangements were not convenient for us, but we did the best we could and God blessed our efforts in helping these who otherwise would have had no help.

New Year's Day was a time of great rejoicing for us. The dedication of our new dispensary took place. Our hearts are filled with gratitude to our heavenly Father and to the dear ones at home who have made this possible. In a few days we hope to begin work in it, though the furniture and fittings are not all completed. Before the close of the year we hope to have a line of rooms that can be used for in-patients. We appreciate very much Bro. Lichty's faithful efforts in the building work.

We were disappointed in not getting an American trained nurse this year. We have put in a call for one to the Board each year, and hope the coming year may see a response. We have much appreciated the help of Sister B. Mary Royer in our work. While this is not the work she was prepared for she has been willing to step in and help in this work because of the need. In another two years her furlough will be due, and unless a trained nurse comes this year there will be no one to take her place. A qualified nurse should be here this year so that she may have sufficient time to acquire the language and be able to take up the work and begin the training of native nurses by that time. The duties of the American nurse will be much those of a leader and trainer of native helpers in professional and spiritual lines. For we want our native helpers to be soul-winners as well as efficient nurses. One will not find these girls as responsible and easy to train as girls at home, and the task is a trying one, but we believe it is well worth the effort of anyone who has the patience and feels called to this work.



Peacefully Sleeping

The walled enclosure is the English cemetery, Bulsar, where Sisters Quinter and Kaylor are resting

Bulsar

REPORT BY A. W. ROSS

The work of another year is past, and as we look back over it we have mingled feelings of joy and regret. When we see all about us multitudes of people unconcerned about their soul's welfare, so many who knowingly refuse the Savior, so many to whom we have not been able to carry the message of truth, our hearts are made heavy. On the other hand, we rejoice that our Christian community is older, taking more responsibility in the work, giving more for charity, more appreciative of spiritual things and of what has been done for them.

During the year the health of our family has been good, which has permitted us to be at our post of duty most of the time. In order to give the children a chance in a good school, Sister Ross spent three months at Panchgani, parts of which time I was with them. Oct. 31 our fourth daughter, Pauline Mary, was born to us. During the summer months, when Sister Blough was away, Sister Ross had charge of the Widows' Home, and at the same time, in the absence of the doctors, did what she could to meet the wants of the community medically. So, during the year, these duties, together with looking after our home, kept her busy.

Bulsar Church

During the year two love feasts were held, fourteen were baptized, twenty-three letters were granted, nineteen letters were received, there was one death, and one was

disowned. At the end of the year the membership of the church stands at one hundred and ninety-four. During the year the regular services were maintained. In June, prior to the love feast, Bro. Blough made a special effort for the uplift of the spiritual life of the church. There were several confessions, and some who had nursed their griefs and quarrels for some time finally agreed to make peace, and at the end of the year several cases of a more serious nature were settled up, leaving the church with more nearly a clean sheet than at any previous time for several years. One person who had had quarrels with several, and who had been disciplined, thought that by pouting, and refusing to accept the discipline of the church, in time the church would come to his terms, but in this he was sadly mistaken. The result was that the church refused to suffer him longer and severed connection with him. Within twelve hours he was seeking our help to make the best of a bad deal.

The Sunday morning services are very well attended, though the attendance at the afternoon service is not what one desires. During the fall and winter months the English service is filled to the seating capacity, but during the hot months, when some are away to the hills, and when the students and children are away in school, the attendance is small. A number of additions have been made to the railway staff, and many of these attend, some of them showing considerable interest, and signifying their intention of living better lives. To some the prayer meetings on Wednesday evenings have been of special help.

In the forepart of the year, soon after the Bible School was closed, Bro. Naranji Valji was elected to the ministry, and four good strong men were elected deacons. Thus our official body has been strengthened, and it is encouraging to see how they have taken up the responsibility that falls on them.

Twice has it been their lot to recommend to the church that certain individuals deserved severe discipline. It was not easy for them to take this stand before the community, but they held together as a united body, and their efforts were successful. To be with them and to know how whole-heartedly they worked for good results was encouraging to me. To the missionary it is a great relief when there are Indian men and officials who are ready to shoulder responsibility and ready to face the intimidator.

An event of some importance was that of putting benches in the church. The members had asked for them several times, and only recently did the church see its way clear to meet the expenditure of \$220. The pattern selected gives seats with solid-shaped ends, such as you see in modern buildings at home. Twenty-five of the forty seats were made by our own carpenters. During the time of raising the funds for these seats there have been two appeals for help for the war sufferers, to which there has been response, totaling nearly \$20.

Educational

Here at Bulsar much time of the missionaries goes in looking after the various educational interests of the station. Here we have had our main schools from the first. Of late years these have been reduced in numbers owing to the fact that our orphanagès have gradually had fewer and fewer inmates. For the first time since we have been here have the inmates of the Boys' Boarding School exceeded forty in number. Now children of Christian parents who live out in unfavorable localities, or who can not be accommodated in the ordinary village school, are coming in to our school.

The boys from the boarding school, together with boys from the local Christian community, and a few from the non-Christian community and the railway compound, constitute the Boys' School. During the year the average enrollment was fifty-seven and the average attendance fifty. The full seven standards are enrolled, though as yet the upper standards are small, and will be for a few years. We have a fine lot of bright boys from the Christian community who will soon be ready for the upper standards. It is very noticeable that the boys now in the upper standards are young-

er and smaller than we had years ago. This is because they have had better advantages and reach the upper standards when yet young in years.

In the forefront of the year two teachers were sent to the training school, and during the year other changes were necessary. I hope to see the day very soon when we can keep a regular staff of well-qualified teachers throughout the year. It is our aim to place in the school trained teachers as soon as we can get enough of them.

In the villages our educational work consists of a good school at Wankel, in which we have two teachers who have passed the seventh grade final examination, and a third teacher, a Christian woman, a graduate of a government training college. She will have charge of the lower grades and we hope will make the work in them more efficient.

Besides at Wankel we have five other schools in the villages, in which there are some bright and promising children. Recently, when visiting one of the schools, I noticed a very bright boy in the third book. He is from the backward classes, and knowing that we would not be able to maintain a fourth standard for him, I said to the teacher that later he should encourage the boy to come to our boarding school at Wankel. A few days later when I went to Wankel the boy was there, happy in his new surroundings.

The total enrollment in these six village schools was 176. During the rainy season the attendance goes very low, but in the dry season the attendance is encouraging.

The school at Wankel is of special importance, since there we will maintain a splendid teaching staff, and will have the facilities for a good school, which will attract students from far and near. Some officers interested in the uplift of the village masses see in this school big possibilities, and we hope to continue to receive encouragement from them.

The Boarding Institutions

Owing to the fact that we have a boarding school at Wankel it is possible for us to meet the wants of boys from distant villages. So far we are accommodating only boys from the aboriginal tribes. Recently, Bro. Naranji, who had been head master here at Bulsar, and who is a trained teacher and minister, took charge of the Wankel district work. He and his wife look after the boarding children, of whom there were twenty at the end of the year. He will also have general charge of the schools, and the evangelistic work. When they went out we sent along with them our gardener from here, who is to assist in developing the agricultural work for the boarding boys, and later we hope to have children from the homes, who are day scholars, also do some work in the garden and fields. Later, when the agricultural work is more established, we will introduce carpentry and other industries also, but agriculture is to have first place.

During the year a well was dug and walled and several bamboo-walled rooms were built for the boarding, and this year several more will have to be built to afford accommodations for school and teachers.

At Bulsar the Boys' Boarding School closes the year with forty-two boys who are regular boarders. Bro. Savernbhai was made their house master the first of December, instead of Bro. Naranji, who went to take charge of Wankel. He has charge of the boys' work in the garden and also sees to the disposal of the vegetables and fruit. He purchases all the supplies for the Widows' Home and for the Girls' Boarding School also, which gives him a good chance to make proper disposal of the products of the boys' labor.

It is no small task to look after their clothing, to attend to their difficulties and quarrels, to see that the food is properly cooked, to attend to the sick, and to direct their spiritual life, and the place is worthy of a good man, whom we have in the present man, who is a deacon in the church.

Industrial

The industrial work has in the main been mentioned. Here at Bulsar, besides the work in the garden, there is the carpentry for the bigger boys. On account of the shop being in the same building, and the fact of having a number of carpenters at considerable expense, oftentimes the carpenter class has been neglected. Since Bro. Bloughs are away, more work falls on me, so in order to have more time for the more important things, the carpenters are being sent to other places where they can be used, either in building work or to conduct carpenter classes, and now I hope to reorganize the educational phase of the carpentry work here.

Evangelistic

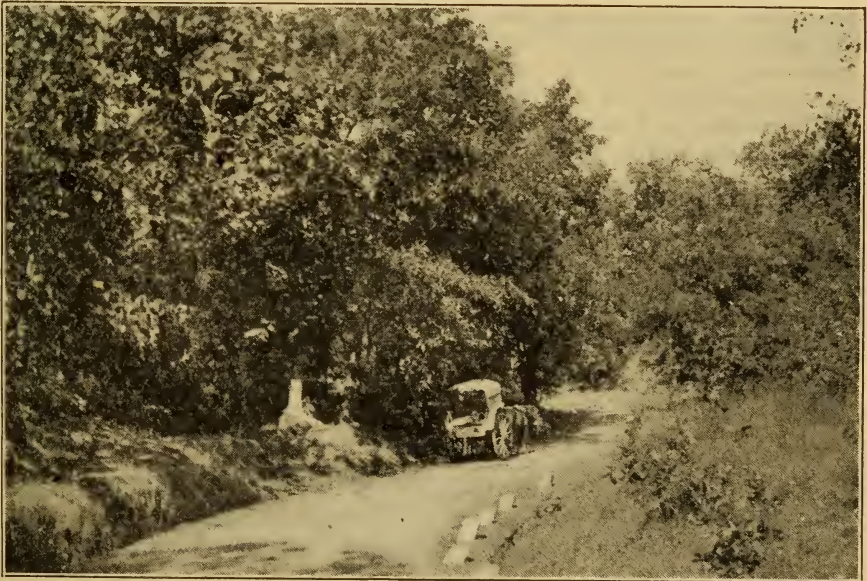
As yet evangelistic work in the villages has not developed to such an extent as to make any showing in the report. The former workers whom we had at Wankel succeeded in overcoming much of the prejudice that was against us, and we are near the time when we can do constructive work. The last few days, but in the new year, a teacher of splendid character and of considerable ability, was baptized, and we hope that once the excitement which this is making will die down, we can make some real advancement. Pray for the new converts in all our stations, and especially in those where the work is just opening and the first converts are harassed from every side.

Sunday-School

During the year the Sunday-school work went on about as usual. The number in attendance averaged 180. The contributions amounted to \$108, of which amount \$56 was spent on objects outside of local expenses. Twelve of the fourteen baptisms were of children of the Sunday-school. A total of seventy-seven took the examination, of whom a large percentage passed.

Plant and Equipment

The past year or so the above has been the name of one part of the budget, and since I have had much to do with this work a few words will be in place. Here at Bulsar the forepart of the year the doctors' residence was completed, church repaired, the foundation for five rooms to the hospital put in, a cheap line of five rooms built



On the Road to Vada

on the hospital grounds as temporary quarters for patients, buildings remodeled, fence, etc., built so as to accommodate the Widows' Home, together with many smaller jobs about the premises, all of which has taken considerable of my time and attention. The fact that hardware has gone up from Rupees 3 per maund before the war to Rs. 30 now, or 900 per cent, has necessitated larger expenditures than had been anticipated. Labor also has advanced 50 per cent the past two years, and also materials of all kinds, so that building is becoming increasingly expensive. Nor are we able to get on without doing some. The doctors have had to turn away many patients who should have had accommodation, but for lack of room could not remain.

May the Lord bless the humble efforts of the past year, and give us strength for more diligent and faithful service during this new year. To Him be all the praise and honor.

REPORT BY ELIZA B. MILLER

The Girls' Boarding School

An average of about thirty-five has been in the boarding school during the year. This means that these girls eat and sleep and have their home within the walls of the girls' building. These girls are made up of those having parents, as well as a few orphans. In some cases only one parent is living. Fifteen of this number are daughters of the girls who were in the orphanage eight, ten, twelve and fourteen years ago. We are glad for these whose mothers are or were Christians. We are glad for the shelter, protection and care the girls have in the boarding school, and we look forward to the time when, instead of fewer than half a hundred, we shall have hundreds of girls in our school. We firmly believe that great things are in store for the work among the girls.

Most of the girls are under twelve years of age, yet they have done all their own housework under the direction of their matron. The first part of the year Ramkumarbaim held the position of matron. After her marriage in April Jamnabai Naranji took her place. Both women rendered valuable and excellent service among the girls, and without their help the superintendent would have found the work very, very difficult. The girls look to the matron as mother, and it is pleasing to see how she is a real mother to them.

Savernbhai Fulji, whom we like to call "the chief of the staff," because of his interest in everything, managed the general and culinary supplies very efficiently. He has been a right arm to us, not only in getting the things we needed, but in giving advice in many trying and perplexing problems. How glad we are for the help of our India brethren and sisters in the work! Without them we could do very little. We rejoice in their faith, and the sincerity and devotion shown in their work. The girls have responded heartily in doing the housework, and so things have been done promptly and according to the program. We still maintain the old plan of arranging the working classes at the beginning of each month. The matron and two of the larger girls form the committee to see to the arranging of these classes, and they have done their work very satisfactorily. For lack of room we can not take more than forty girls. We hope for larger quarters in the near future.

The Day School

This is the school attended by all the boarding-school girls, the girls of the Christian community and some non-Christian girls about us. The teaching extends from the kindergarten to the sixth grade. At present the lower grades have the largest number of pupils. The average attendance during the year was fifty-seven. In April the attendance was highest, sixty-six. Boys are admitted to the kindergarten.

The yearly examination came in June this year, making a very short year owing to the government arrangement to have the school year close in March after this year. Formerly the examinations came in October. During 1918 the arrangement will be completed and the examination will come regularly in March, also making the school

year a bit shorter than usual. The results in the examination were fairly satisfactory. A grant of Rs. 147 was given the school by the government.

Considerable irregularity occurred in the teaching staff during the year. The principal and his wife, who was kindergarten teacher, were transferred to other work, and so a reorganization occurred in November. Sickness also made it necessary to make several changes. Inefficiency and improper conduct also took one teacher away before the year closed. On the whole, we have done the best we could, hoping that another year will find a more efficient teaching staff and a larger number of pupils in the school. A change in the management also occurred early in the year, when Sister Shumaker left the work, so efficiently carried on for five years. Sister Sadie Miller tidied over the time between Sister Shumaker's leaving and our return. To us it was like coming back home to return to the girls' school, even though many of the familiar faces were gone, and we have enjoyed a very, very pleasant year with them.

From the quilt patches sent by our Sisters' Aid Societies in America the girls pieced comforter tops that were sold. Of the amount realized, Rs. 20 were sent to the British and Foreign Bible Society and Rs. 5 contributed to the Red Cross when a special collection was held on "Our Day," and a program was rendered by the school.

A number of teachers' meetings were held, wherein were discussed teachers' problems. These proved very helpful to all who attended. In the teaching staff we have only two normal-trained teachers. We are hoping for the time when all shall have these qualifications. Those who do not have the normal training do the best they can, of course, but are very much handicapped in their work.

The "Infantry"

"The Infantry" is a new department added to the Girls' School since July, and a satisfactory arrangement it has proved to be. You will wonder what it is. All our women teachers are married and have children under school age who constantly annoyed the mothers during the class period. To give the mothers liberty in their classes we employed an "ayah" (nurse) to care for the children, and prepared a room with cradles and beds and toys a short distance from the school. The nurse arrives in the morning and at noon and receives the babies as the mothers go on to school.

For the first few days the babies, not accustomed to the nurse, did considerable crying, but afterward settled down to peace and quiet. The mothers come and go at recess to attend the needs of the little ones. This work the nurse does for Rs. 4 (\$1.34), and is happy at the job.

Training Department

Three girls are in the Normal Training College. One entered in 1916 and two in 1917. The one who entered in 1916 had her studies interrupted during the year by an attack of typhoid fever. We are glad to say she fully recovered, passed her examination and has gone on to the next year's work with her class.

Two girls are in the English school, acquiring a knowledge of English preparatory to their course in nursing. This is their second year. Both are doing well. Our training department girls have to be away from us in other mission schools, but we are glad to say they are welcomed there and given the very best of care and training. They come home for their summer and Christmas vacations. We hope the day will come when we can have schools of our own for those who need to study beyond what our school gives at the present time.

Miscellaneous

Three weddings took place during the year. This cleared the engagement docket. The matrimonial bureau was closed all year, owing to there being no marriageable girls in the institution. There are plenty of young men and widowers who want wives, but these have to be supplied from other places.

Two deaths occurred in our midst during the year. We were very sorry to lose

the girls, but after receiving the best medical aid and the best of care they were called from among us. These were the first deaths for a long time.

The work in caring for the physical needs of the girls, looking after their schooling, work with the children, and helping in the Gujarati Sunday-school Quarterly, has kept us busy, but all has been very enjoyable. We have enjoyed the very best of health, for which we are very thankful. Our earnest desire and prayer is that the Lord may be magnified through these who are in our care. To this end will the Visitor family pray for them.

REPORT BY DRS. A. RAYMOND AND LAURA M. COTTRELL

Medical

During the first half of the year 1917 work was carried on in the old, inadequate quarters in a native house. July first saw the opening of the new dispensary building. This building, forty by sixty feet in size, provides for male and female patients in separate parts of the structure, each side having consultation and treatment rooms. A small operating room, a storeroom for drug supplies, and a drug-dispensing room are in the center and are used by both sides in common. In front is a spacious veranda, partially divided by a low partition, and this serves for the waiting rooms, men on one side and women on the other. Fortunately the climate here is such that open verandas can be used the year round and thus the expense of rooms is saved.

Buildings

The first section of the hospital proper, a line of six rooms or "private wards," where patients can stay for treatment, has been in use for some time. A private ward is a room where the patient comes and stays, bringing as many of his family or friends as he likes. For these patients the hospital provides the room, a bed and necessary medicines. They furnish their own food, bedding, etc., and the family or friends do the nursing. This is the general custom in this country, except in large city hospitals, and the people like it much better than they would if it were conducted like a hospital in America. The expense of such a room averages about \$50 per year.

A number more of just such rooms are needed, for recently in two weeks' time fifteen non-Christian patients, who came asking for hospital treatment, had to be turned away, as every available room, not only in the hospital but also in the Christian community, was filled. These patients left disappointed, and for lack of room the hospital lost fifteen opportunities of giving Christian teaching; for in-patients are usually more responsive than the average dispensary patient. Owing to the enormously increased cost of building materials further construction of permanent buildings has been temporarily suspended; but the need has been so urgent that a very cheap temporary building of five rooms has been erected.

The construction of the above-mentioned dispensary and hospital section was accomplished under the active supervision of Bro. A. W. Ross. For his very efficient and untiring services in the building work we wish to record our grateful thanks.

A need of the very near future is a home for the native nurses. The student nurses will be unmarried girls, and the conditions in this country require a place for them on the hospital grounds where they can be protected morally, as well as given a suitable home and classrooms.

Evangelistic

The primary purpose of the medical work is to make known to the people the things of God and the kingdom of heaven. In addition to the means used for the healing of the body there is daily Scripture reading, song service, and a short Bible talk and prayer. This, to the assembled patients as a group before any treatments are given. After this while the patients await their turn to consult the doctors or receive their medicine, the evangelists are selling tracts and Gospels or talking with responsive individuals. For this special and important work the field committee has assigned two graduates of the Bulsar Bible Teachers' Training School, Lallubhai Kalidass

and his wife, Salomabai. As a rule the people give good attention to the gospel story, and our prayer is that they may learn to know Jesus. These Bible workers also visit with the in-patients and give hope and cheer as opportunity offers, and point out to them the way of life. A great need is a capable worker to follow up the patients as they return to their village homes.

Staff

Miss Mohler is completing her first year's language study. Later she will have charge of the school of nursing. An appreciation of her most efficient and skilled help in some very difficult cases is here given.

The first native assistant to be taken on was a peon or native man to run errands. His duties are many and at times he is on duty day and night, for here there are no telephones or delivery service, so that all messages and special medicines have to be sent by the peon. Until September, 1916, he was the only assistant in the dispensary, and he helped much in giving hints as to the ways of the people and keeping patients in their proper place and order and even in giving some treatments. He is a valued assistant and is counted as one of the staff, even though he is not directly a medical worker.

The first rooms were so small that there was scarcely space for assistants to work. But the need soon arose for some one to dispense the medicines. Here such a man is called a "compounder." In September, 1916, a young man, one of Bro. Adam Ebey's schoolteachers, was engaged. He knew nothing about medicines or medical work; but was willing to work and has developed into a willing and capable assistant. He now prepares and gives out at our direction from 250 to 500 days' treatment each day.

As soon as the students were graduated from the Bible School two Bible workers were engaged, as has been mentioned elsewhere in this report.

July, 1917, a graduate Indian nurse, Faithbai Charles, was added to the staff, and three months later her husband, who has had two and one-half years' medical training, was taken on as an assistant. Faithbai is a graduate of an American Methodist Mission Hospital and has had eight years' experience. These people are good workers, and both could command much higher wages in government service, but their preference is to be in mission work.

This is the extent of our staff at present, although it might be well to mention that two of the girls who recently finished their work in the Bulsar Mission School are continuing their studies in English in preparation for the student nurses' course, in the hospital here.

Statistics for Nine Months of Calendar Year, 1917

New cases,	4,452
Repeated calls,	7,761
Total calls at the dispensary,	12,213
Daily average for the year,	54
Daily average during the last month of the year,	73
Outside cases and professional visits in homes,	648
In-patients (those who stayed in the hospital),	76
Obstetrical cases,	29
Plague inoculations, last six months,	321
Major operations,	4
Minor operations,	181
Percentage of increase in attendance over 1916,	40
Receipts,	Rupees 8,419-15-0 or \$2,806.64

During April, May and June we were away from Bulsar, so the above figures represent nine months' work instead of twelve. During our absence Dr. Nickey kindly cared for all emergencies and special cases.

Outside Cases

These show a decided increase over last year. Calls come from far and near. Some trips are made by train, some by carriage, some by horseback and also by ox-cart. Visits are made into the homes of all classes: Hindus, both high and low caste; Mohammedan, Parsi and Christian. The Bulsar Christian community numbers some seventy families, and many professional calls are made in these homes. Visits to other mission stations are frequently made, both for fellow-missionaries and others. A great opportunity for evangelistic work is opening up in the non-Christian homes where calls are made.

War Supplies

The demand by the government for the war hospitals is so great that often it is difficult for others to obtain hospital equipment and supplies at a reasonable price. Present shipping rates and restrictions make it almost prohibitive to think of getting them out from America. One of our **great** needs just now is operating-room furniture, especially a sterilizer and more instruments. Operative cases often are turned away because we can not care for them.

General

After many years of faithful service at Ahwa, Dangs Forest, it was necessary to transfer Bro. Pittenger and family to Bulsar, where Bro. Pittenger could receive more direct medical attention. He is slowly regaining health and strength and looks forward with eagerness to the time when he can take up work again.

It is with sadness that we record the death of Sister Rosa Kaylor, who was called to her heavenly home on Oct. 24. Though everything possible was done she passed away after an illness of only two weeks. Amœbic dysentery was the direct cause. Fuller details of her sickness and death were given in the Gospel Messenger.

Two missionary babies gladdened our homes the last year—Raymond Alpheus Arnold, born July 21, and Pauline Mary Ross, born Oct. 31. Both were born in the new medical bungalow at Bulsar and give promise of being strong, healthy future missionaries.

As a survey is made of the year's work we see both failures and successes. We believe that many are helped to "see Jesus," and that the work has not been in vain.



Mission House, Rahid, Anklesvar, with Master and Family
All the Women Are Now Christian



Workers of the Anklesvar Mission, 1917

And now as the new year is opening up before us we renew our covenant with Him, "that Christ shall be lifted up." Remember us in your prayers, that we and our assistants may be given wisdom from above in giving opportunity to all who come to know and believe on Him.

Anklesvar

REPORT BY W. B. STOVER

At the close of the previous year (1916) we had a pleasant and painful experience in a special series of meetings which resulted in many surprising and voluntary confessions of dreadful sin. It was mentioned in brief in the report for 1916. These confessions assumed so surprising a nature that we just wondered and waited, all feeling that we did not know what was coming next. We knew not what to expect. It was a "waiting on the Lord" of a nature I had never seen before. Night after night some brother, or sister, or several came with weeping and crying, wishing to confess in the "tent of confession," and to have the several members of the church join with them in prayer for forgiveness.

During this confession time, it came into my heart as a question, what the result of all this would be, whether for good or evil to the infant church, for the most part of these confessions were not by the raw Christians of recent date, but by those who have been with us, in fellowship and in service, for many years! We looked up no rules in the matter, but prayed the Lord to make it clear what was best, and tried, all of us, to follow that leading. Ought confessed sins to be spread before the whole congregation or not, before selected members of the congregation or not, before whom? There are children in every growing congregation, in every church; shall such things be told them? Praying together, the whole matter worked out, as it seemed to us, to the



Girls' School, Anklesvar, Begun in April, 1917
 Head teacher, Kunkubai, stands in the middle of the door
 See story of Kunkubai in July Visitor

glory of the Lord. It was announced before the congregation that "those who confessed sins in the tent of confession," their confession being evidently sincere, should be prayed for by the whole church, in the hope that God would forgive them. Those interested knew the names. Husbands knew. Wives knew. One sister was informed that she ought not to commune for a season. And during the year, the result following was that now and then another came to confess an act of weakness and to ask that several should engage with him in prayer, to the end that he might be strengthened against the sin, and forgiven for the past. The church has grown in grace, and manifestly is very much better than before. Confession of sin has come to be a real live doctrine with some of us, and we preach doctrinal sermons very frequently.

Boarding Schools

We have now two nice little boarding schools on the compound, on opposite ends thereof, and to these the parents of the little folk in the district are beginning more and more to see the wisdom of sending their children. They are the backward classes, and while they trust us, we think, yet the idea of sending their children here to school is not in full fruition yet. So we try to be very careful, lest anything should cause a stumbling block to come into their minds in respect to the schools. It is true of the boys, and more true of the girls.

The Villages

Our membership and school work, apart from the boarding schools in the compound, is largely confined to the villages. We have not as yet gotten into the hearts of town people enough to win them to the Lord Jesus. The village people, however,

are more free from certain evils, and their numbers in India are very large, wherever you go. So the hope of the India mission work is in the villages.

Many years ago one of the visitors to our Bulsar home was Booth-Tucker of the Salvation Army. In our talk on Christian work he expressed the idea that the successful plan of work in India was yet to be discovered, but it was revealed in the fact that the people usually go running after their religious teachers, instead of the religious teachers going after the people (as the missionaries do). After that I often prayed that if this is the secret to greater success in the work, may the Lord so send people to me. And if it is the answer to my prayer or not, I do not say, but often our house is well spoken of as being like a government building, besieged by men after all sorts of things, wanting to see the missionary, so much so that it sometimes happens at noon that the poor fellow has hardly time to eat his dinner! But the missionary likes it. If it means a winning of the people to the man, or to the man's Master, or to the truth of the Master, why, my prayer still continues, "O Lord, let the people come." I will lay myself to be of whatever service I can to them.

Our Gujarati paper, called the *Prakash Patra*, continues at about the same rate as it has been for several years. Cost of printing and of paper is, as everything else, much increased, however. Monthly 500 are printed, and the special temperance number reaches a 3,000 circulation.

District Mission Board

In the district chosen by the Board for its own field of labor the work has been maintained without any practical increase or decrease. One of the three teachers employed chose to walk off without saying anything. An employee can get leave any time by asking for it, but the weaker ones are too weak to ask for it. Perhaps it might be better to say they have not gotten far enough removed from an old custom to adopt a new one. But the Board work is encouraging, and it has been decided to open up a small boarding school in the district, out among the simple people.

The Ministry

Early in the year an election for minister was held. It was well known to all who was preëminently qualified above all others for the work, and all the votes went for him. Thus Bro. Govindji Khengar was chosen, and has been very helpful in the ministry here, as well as in the work of the *Prakash Patra*. We feel glad for the first-fruits of our own mission work, as this is only the second brother chosen who has been raised in the Church of the Brethren, and in that sense knows no other. We pray the Lord to raise up workers for the harvest, and then the Lord hears our prayers and uses us to raise them up. This is true in either land, home or foreign. Imported workers have a place in mission work, but the place of your own is larger.

These Hard Times

Since the war began in 1914 the times have been growing harder and harder. In other words, the prices of things have been increasing, while wages have not been increasing proportionately. As we look back to the period of the famine in 1900 we feel we had it good then. There is no famine now. Prices, however, are far higher now than then. All people are feeling it now, while only the poor suffered then. There was grain then, and there is grain now, but the price of grain is much higher now than then. Now there is employment for all. Then employment of all farmers ceased—therefore, famine. If any one now has anything to sell he gets a big price for it. But most people must buy, while few can sell. The war is a most frequent subject of conversation. Sympathy is practically all with the Allies. A few Mahomedans talk for the Turks—talk, that's all. All wish the war to end.

"He that goeth forth and weepeth, seed of grace in sorrow bringing,
Laden with his sheaves of glory, doubtless shall return with singing."

REPORT BY KATHRYN ZIEGLER

Evangelistic Efforts Among the Bhil Women

Sometime ago I heard the remark, that a missionary ought to know how many souls he or she has saved. I began to think, but could not find one that I could say I had saved. And what is more, the Lord help me never to think it. But I have this comfort and assurance that much good has been accomplished. How do I know? Because of the Lord's promise, that His word shall not return unto Him void.

January and February of the present year we were touring in the villages. We pitched our tent in the villages where we have teachers and Christians, and then went to the surrounding villages as much as we could. Living among the people, one has a chance to do much personal work where one accomplishes more among the women, than when a number are together. Morning and evening meetings were held with women and children. During the day they are in the fields. Could we continue our work throughout the year the progress would be much better, but the little they receive is too often forgotten, and those who oppose Christian work are ever ready to spoil all the good they have heard.

Three women have been baptized this year and others have promised to come soon. You say, "Only three in a whole year!" Yes, but one soul is worth more than the whole world; then how precious three souls are! Could you see into the lives of these women, as one can when one lives among them, you would call the saving of three Bhil women in a year a rich harvest.

A number of our Christians have become indifferent and have been led astray, but some have promised anew to do better. The temptations are many, and in their weakness a number fall, but some surprise us by their firmness. Here is a little story of one of our Bhil sisters:

In one of the villages some of the Christians turned to Bhilism; then five of them called themselves a jury and decided that any Bhil Christian that would remain a Christian would have to pay a fine of a certain sum of money—much for a poor Bhil. The husband of the sister referred to was ready to join the backsliders, and wanted his wife to do the same. She said the Lord was her jury and she would trust Him. The husband did all he could to change her mind. He beat her, threatened to put her out, to marry another woman, and forbade the village people to give her any work, so she would starve. It was very hard on her, for she said he had been a kind husband, and how could he do this? He would not eat with her, not even enter her home. The Christians and some kind friends at home helped her, so she did not have to starve. And that, with the earnest prayers, has won him back to the church. He now talks about it with a great deal of feeling, how his family was cared for when he was so ugly. He came trembling (as one of the Christians said), asking forgiveness. He is happy and very attentive at services, though those who threatened him, with others, are still out.

Another little incident in connection with the above: While this man was under the control of Satan he came home from the fields carrying some firewood on his shoulders. After he had thrown the wood down he discovered he had carried two poisonous snakes, several scorpions, and some centipedes. His wife told him that showed how wicked he was, and yet how merciful the Lord was to save him from these poisonous things. We know you will all rejoice with us for the victory won and the broken family reunited. Three children of this family are in the church; also in the mission school.

How to win these women faster is the question. A remark by Mary Slessor comes to my mind: "Women are the greatest problem on the mission field." She does not wonder that men are as they are. If they are to be reached, more must be done for the women. May the home church be in earnest prayer for the mothers of this land, and when they become enlightened there will be a great change in India's people.

I failed to say that when the touring season is over, and it is too hot to live out, we go out for evening meetings until the rains set in; then the time is taken up with a sewing class once a week when possible, and everyday duties enough to keep one busy.

Pray much for this part of the Lord's work, that in the coming year many women may be led to the Savior and God shall have the glory.

REPORT BY OLIVE WIDDOWSON

In looking over the work of the past year it seems to me we are beginning to see more results from our work among the village women. Not many more have been baptized, but it is noticeable in their attitude towards us and Christianity that while they are not ready to be baptized themselves, in many cases they want their children to become Christians. Slowly the Christian homes are increasing, which is a great help to the villages.

We brought our tent in from the villages the latter part of February. In March the District Meeting, which corresponds to our Annual Conference at home, met here.

In April we told the village people we were ready to receive their little girls into our boarding school. They have been coming in slowly, but only one, when given leave to go home, as we allow them to do occasionally, has not returned. There are twenty-seven in boarding, and four come to school from their homes on the compound. Some are learning their letters, some in the primer, and some in first, second, third and fourth grades. They have made remarkable progress. It shows what they can do if given a chance. Their parents were pleasantly surprised when the youngsters rendered a good program on the last day of school. We had invited the parents in to take the children home and share in the program and treat.

All these girls except two are from Bhil homes. Some are from the most prosperous, some from the poorest; some from Christian, some from non-Christian homes. Eleven villages are represented. Six of the girls are from Vuli or villages near Vuli. There is no girls' boarding school at Vuli, and Bro. Arnolds are trying to persuade the parents to send their little girls in here, that they may have the advantage of the school. The girls, from the first, have liked their teachers and the woman who lives with them and teaches them housework outside of school hours. This has been an important factor in keeping the girls. It is encouraging to go out to the villages to the homes of the children and hear the parents say, "Everybody notices a difference in the children since they are in school." It's not just their being cleaner on the outside; there is a happiness inside which shines out in their faces.

Three of the girls have been baptized and two more are asking for baptism.

May these girls get such a Christian training that they will be a force for good among their people in the villages.

Ahwa

REPORT BY J. M. PITTINGER

This has been a year of severe testing for us. To me it has been one of deepest searchings and continued trials of my faith. As to what our Lord could do for mine and me, there never was a moment of faltering or doubt, but could I hold out and prove true through it all was the question.

Out of the twelve months of the year but four were spent at Ahwa in the duties which have become so dear to us. January, February, March and part of April passed by very quickly while engaged in these duties. We left them reluctantly in April to go to Panchgani for a change of climate and duties, with the hope that these would restore the health and strength so urgently needed to carry on the work. During the first part of our stay there the change of climate, food and surroundings did help me some, but after the middle of May there was a return of the stomach trouble and other digestive ailments, and there were frequent and violent spells of headache.

June 16 found us back at Ahwa, and happy to be once more in the work, but it soon became apparent that my strength was not equal to the duties before me. I had no appetite, and what food I did take was repulsive to me. In this condition I worked on until July 7, when I left home to attend the meeting of the field committee at Ankleshvar. After this I spent three weeks at Bulsar in the home and under the constant watch and care of our medical missionaries, Brother and Sister Cottrell. My condition changed so much for the better that they thought it safe for me to return to Ahwa again. Sister Pittenger and Joseph remained at home to look after the work while I was away. We were happily reunited on the 28th of July, and for two weeks we were so glad to be busy together again in the work. Then another relapse set in, with symptoms which had not appeared before. I could not sleep, lost in weight and became very nervous.

Just then, owing to a break in the heavy rains, we had an opportunity to come out to Bulsar for the needed medical assistance. Despite my weakened condition, greatly swollen rivers and other difficulties, we were safely brought to Bulsar, where we arrived the night of August 22. The following evening Brethren Emmert and Ross anointed me, according to the very blessed promises found in the epistle of James.

After one month spent in helping to care for me, Sister Pittenger returned to Ahwa, accompanied by Sister Olive Widdowson, who proved to be a very efficient helper there as she does everywhere. That was a month of many anxieties, for there was an unusual amount of sickness among the neighbors and native Christians of Ahwa and other near-by villages. Sister Widdowson's presence and help proved to be ordered by Him Who doeth all things well.

If the thought of being unable to write a report when one has been busy the year through, becomes so weighty, how many times that weight is increased when such a small portion of the time for service has been spent at it! And this thought becomes many times weightier when it is recalled that when health is at its best, when there is abundant physical strength and all moving along nicely, but a few of the multitudinous duties can be cared for!

But the year has not been a fruitless one for His work in the jungles of the Dangs. While our Lord has chosen men as His agents to carry the Gospel to the ends of the earth, its actual progress and successes are wrought, not by men or by men's power, plans or strength, but by His Spirit. Had our souls not been filled with the faith and courage which the knowledge of the Spirit's power begets we should have desponded utterly over this past year's efforts. But thanks and praise and glory to Him, we could not be thus cast down!

We had the supreme joy of welcoming six precious souls into the church and afterwards of teaching them more perfectly of the Way, thus helping them to grow in grace. We also had the joy of securing a successor for our Bro. Kishan and his wife to act as teacher and pastor to the little band of believers at Chankal, which is nearly three miles from Ahwa. This brother and his wife went there at the beginning of the year. Their work was well received and they had gained the confidence and love of all in the village. The wife, Goabai, fell ill during the last days of May and died a few days afterwards. Her death was such a sad event and such a great loss, not only for the home, which was left without a mother, but for the little band of Christians and the entire village. No one has been found to take her place in that community. The husband became so discouraged that he refused to stay longer. Now there is no shepherd there.

One building, to be used as living quarters and as a hospital, was erected and all the material that could be secured at the time collected for a school-building. This building is not yet constructed, but it is very urgently needed for a suitable place in which to have the regular seasons of public worship and for a place in which to conduct the school work, which is having a steady growth. The school work has met the approval of government to such an extent as to receive a double grant in aid of it.

The divan of Dangs is greatly interested in the uplift of the people and renders all the help he can to promote education. Officers of the educational department of the government are eager to see the people he'ped out of their ignorance and superstition. The assistant educational inspector, who makes a yearly inspection of the schools, is the officer who recommended the double grant and was largely responsible for its passage or acceptance by government. The grant for the year was Rupees 422, or \$141. This will pay the wage of two teachers for more than one year; i. e., it makes possible the starting of two additional schools.

We are unable to get native Christian helpers, needed to carry on the evangelistic and educational work as rapidly as it should be. The opportunities are so many and so urgent, but they must be let go for the reason just given. Our own time and energies are not sufficient for the duties which these two phases of missionary activity require in this promising field.

Since there is no medical missionary for this field, it would be such a great help to have a native Christian doctor, but these are as few in number as medical missionaries. We help, medically, all the people we can, but our hearts are so often saddened because we are compelled to send cases away that we have neither the knowledge nor means to treat. The Lord has blessed very greatly our humble efforts to relieve pain and suffering. This has been the means of touching hundreds of hearts and thus establishing friendship and confidence.

The population of Dangs is almost entirely agricultural. When the season is on for their work, the people work early and late during the heavy rains as well as on days when the rain does not fall, but a large percentage do not secure enough even in the years of plenty to feed them through the year. Then they begin to borrow the food they must have to keep them alive until their next crop can be reaped. Thus they go on getting deeper and ever deeper in debt. To teach them how to get many times better returns for the same amount of labor now rendered, and on the same acreage is an imperative duty. This will be as fruitful a sphere in which to labor, for many years to come, as in the schoolroom, but we need one missionary who will devote all his time and talents to this work. It will be splendid missionary effort, and, done in His name and for His glory, will be one of the sure ways of establishing His kingdom among the very ignorant but trusting people of the Dangs.

Brother and Sister Blough took charge of the work at Ahwa during April and June and have been there since Nov. 16. They have been rendering the same splendid service there that they render wherever they work. We are glad that the affairs of that needy field are in such faithful hands. Pray for them daily, and for us all, that we may render the most service possible. The work, the harvest, is so great, but the laborers so very few.

REPORT BY J. M. BLOUGH

We have never had so much change in our work as missionaries as we had during the year just closed. It was a great kindness on the part of the field committee to allow us freedom from regular routine work for a part of the year. This has been greatly appreciated. The variety of work has been a blessing to me, giving me a better chance to regain my physical strength. We praise the Lord that He is gradually restoring health, and while hard work still fatigues and special care needs to be exercised daily, yet I hope soon to be as well as ever, if it is His blessed will.

The first three months of the year were spent largely in assisting in special meetings at six of our stations. During this time two short Bible terms were held, two churches were organized, two elders ordained, two ministers elected, eleven deacons elected, four love feasts held and seven council meetings attended. For two and a half weeks I enjoyed real tent life with Bro. Holsopple in Raj Pipla State. This was a very blessed experience in preaching the Gospel day and night from house to house and village to village. It was a great joy to see some baptized and some wanderers return to the fold.

The months of April and May we spent at Ahwa looking after the work of that station, while Bro. Pittenger took a much-needed rest at the hills. This experience was a real vacation to us, for the weather was for the most part quite pleasant, and the work also was pleasant. Early in April the annual Durbar was held here by the government, in which the Bhil chieftains receive their annual stipend. We held our love feast here at the same time.

From June to November we lived at Bulsar and helped in the work there, looking after the church and her services. While Bro. Ross was away at the hills I tried to care for his work also. In June a love feast was held, preceded by a week's meetings. During these months there were a number of committee meetings to attend, both inside and outside of the mission. About these we generally say very little, and yet some of our missionaries give a great deal of time and effort to the work of committees.

Work at Ahwa

Bro. Pittenger's health failing, it became necessary for some one else to take up the work of this station. This is considered a Marathi station, but since no Marathi missionaries were available we Gujarātis were sent here. Of course it is not ideal, but most of our workers here understand Gujarati, and so we manage to get along. We moved here Nov. 17, and so have had time only to become acquainted with the work and plan a bit for the new year. Our greatest difficulty is with the village people, for they do not understand us and we do not understand them very well. But we are here to learn.

The work here has been nicely started. There is a church membership of fifty-three, of whom about half are from the Dangs, or from just outside the border. These are mostly engaged in farming. There are in all 315 villages and a population of nearly 30,000, but among these we have only seven schools, and only 128 pupils in school. So there is a great field before us to occupy, but it is by no means an easy one. We depend on your earnest and faithful prayers to open the hearts of these people to receive the Word as we teach it in the schools and preach it in the villages. And pray the Lord of the harvest that He may send us converted, Spirit-filled Indian workers, to bring these to the feet of Christ.

REPORT BY ANNA Z. BLOUGH

The year 1917 was one of varied experiences for me. The first three months were spent in the regular work with the Christian women at Bulsar. Our Aid Society did

(Continued on Page 90)

TABLE I. THE FIELD							TABLE II. THE FORCE											
Stations	Date of Opening	Area	Population	Per Cent Literate	Per Cent Reachable	Number of Villages	Missionaries			Indian Staff								
							Men	Women	Single Women	Total	Ministers	Catechists	Men	Teachers	Women	Bible Women	Other Ind. Workers	
Ahwa,	1904	1000	30,000	*	100	315	1	1	1	2	2	1	2	8	1	5	1	17
Anklesvar,	1899	*	107,000	*	100	196	1	1	1	2	4	1	1	15	10	1	1	32
Bulsar,	1894	*	150,000	*	*	*	3	3	3	2	8	2	2	13	4	2	7	30
Dahanu,	1902	1256	311,000	* 4	88	504	1	1	1	3	5	1	1	9	2	4	2	19
Jalalpor,	1899	*	270,000	*	*	331	1	1	1	1	2	1	1	18	2	2	1	25
Vada,	1906	300	45,000	6	60	150	1	1	1	1	3	1	1	7	1	3	1	12
Vali,	1905	*	150,000	*	65	*	3	1	1	4	1	3	3	14	5	6	4	33
Vyara,	1905	651	100,000	9	90	362	1	1	1	1	3	2	4	18	2	10	1	36
Totals,			1,163,000			1858	12	10	9	31	6	22	102	27	32	15	204	

*Not reported.

TABLE III. CHURCHES AND MEMBERS

Stations	Organized Churches												Church Contributions	S. S. Contributions												
	Church Buildings			Places of Reg. Meetings Number of Villages in Which Christians Live			Members, Jan. 1, 1917			Total Increase					Decrease—Death, etc.			Members, Dec. 31, 1917			Number of Adherents			Number of S. Schools			Total S. S. Enrollment
Ahwa,	1	1	3	6	52	6	8	7	53	60	6	128	Rs.	51-13-9	**											
Anklesvar,	1	1	6	52	476	..	53	19	510	300	20	460		543-10-	**											
Bulsar,	1	1	1	2	186	14	33	25	194	100	1	180		*	325- -											
Dahanu,	1	1	2	2	39	5	13	5	47	15	9	237		60- -	83-14-9											
Jajalpor,	1	1	3	10	36	11	15	3	48	29	10	430		92- 2-	114- 9-3											
Vada,	1	1	1	9	16	16	16	4	28	27	8	126		42-15-3	25- -											
Vali,	2	2	1	16	119	..	86	21	184	*	6	*		*	*											
Vyara,	1	1	9	45	520	88	92	44	564	***	16	564		265- -	141- -											
Grand Totals	9	330	148	1444	1303	316	128	1628	800	76	2125	Rs.1055- 9-	Rs.689- 8-													

*Not reported.

**Included in Church Contributions.

***Hundreds.

TABLE IV. EDUCATIONAL STATISTICS

Stations	No. of Bible Sch. Pupils		In Training School		No. of College Students		In High School		No. of Secondary Schools		In Secondary Schools		No. of Primary Schools		In Primary Schools		No. of Boarding Schools		In Boarding Schools		Average Annual Cost of Food and Clothing per Pupil	Day & Bd. Pupils Bap. in Yr.	Total Schools All Grades	Total Under Instruction	Fees Paid by Pupils	Government Grants
	Men	Women	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls								
Ahwa,	1	1																								
Anklesvar,	8	5																								
Bulsar,																										
Dahanu,																										
Jalalpor,																										
Vada,																										
Vali,																										
Vyara,																										
Totals,	15	6	2	5					5				99	1869	289	10	235	89	324							

*Not Reported.

TABLE V. MEDICAL

Stations	No. of Hospitals	No. of Dispensaries	No. of In-patients	No. of Treatments	Total Expenses	Receipts in Fees	Bibles	New Testaments	Scripture Portions	Other Books, Tracts, etc.	Distributed Free	Total Distributed
Ahwa,	1	*	*	*	*	*	12	16	660	50	50	
Anklesvar,	1	*	*	*	*	*	24	88	728	400	1400	2488
Bulsar,	1	*	*	*	*	*	9	28	728	510	1255	
Dahanu,	See Dr. Nickey's Report.						5	8	226	1172	2900	4311
Jalalpor,	1				Rs. 128	Rs. 44	2	400	500	3000	3900	
Vada,	1						20	100	300	100	930	
Vali,	1		1681		741	366	4	6	390	100	275	775
Vyara,	1											
Grand Totals							54	68	2904	2982	7725	13409

*Not Reported.

TABLE VI. COLPORTAGE

Bibles	12	16	*	50
New Testaments	28	728	510	1400
Scripture Portions	2	400	1172	2900
Other Books, Tracts, etc.	20	10	500	300
Distributed Free	4	6	300	100
Total Distributed	54	68	2904	2982
			7725	13400

INDIA MISSION BOARDING SCHOOL REPORT, 1917

Station	Teachers	Day Schools	Night Schools	Enrollment	Girls	Christian Pupils	Boarding Pupils	Classification of Pupils							
								Primary	First	Second	Third	Fourth	Fifth	Sixth	Seventh
Anklesvar,	4	1	1	55	...	24	44	24	10	9	6	...	...	...	...
Anklesvar Girls' School,	3	1	1	25	23	15	19	21	2	2	2	...	...	...	...
Ahwa,	2	1	1	25	7	19	15	18	3	2	1	1	1	...	...
Bulsar,	1	1	...	66	39	39	42	17	10	11	10	5	5	1	...
Bulsar Girls' School,	5	1	...	78	63	56	35	24	15	10	7	5	2	3	5
Wankal,	3	1	1	52	6	3	20	20	11	10	7	2	2	...	...
Dahanu,	1	1	...	13	...	2	12	12	1	1	...	...	...	...	...
Vada,	1	1	...	11	...	3	3	6	6	5	3	...	...	...	...
Vali,	5	1	...	56	6	29	26	19	3	10	7	5	3	...	...
Vyara,	5	1	1	75	...	43	75	21	22	9	10	5	5	2	...
Vyara Girls' School,	2	1	1	31	31	30	31	11	12	...	...	...	...	...	...
Totals	36	11	5	487	136	268	322	161	92	93	52	29	14	12	5

INDIA MISSION VILLAGE SCHOOL REPORT, 1917

Station	Teachers	Day Schools	Night Schools	Enrollment	Girls	Christian Pupils	Primary	Classification of Pupils						
								First	Second	Third	Fourth	Fifth	Sixth	Seventh
Jalalpor.....	22	16	1	591	55	8	323	83	62	22	11	4	...	...
Anklesvar.....	15	14	5	248	48	6	187	11	7	...	...	...	...	...
Vyara.....	12	8	4	261	61	48	150	61	20	15	6	...	...	...
Dahanu.....	10	8	2	263	31	2	139	34	19	12	2	...	...	...
Ahwa.....	6	6	...	103	2	4	56	23	14	7	...	...	...	...
Vada.....	5	3	...	82	2	1	46	9	11	6	1	...	...	...
Vali.....	3	1	2	33	6	9	18	5	4	...	...	...	...	...
Bulsar.....	5	5	...	131	7	...	95	26	6	...	...	...	...	...
Rudha.....	1	1	...	26	4	3	14	3	6	3	...	...	...	...
Totals.....	79	62	14	1738	216	81	1032	255	143	72	20	4	...	...

SUNDAY-SCHOOL REPORT, FIRST DIST. INDIA, 1917

Name of Station	Number of S. Schools				Total Offerings	Given to Missions, etc.	Number of Teachers			Enrollment	Ave. Attendance	Pupils Baptized, 1917	Christians in Village	Of These Attend S. S.	Preparation for Exam.	Teachers' Meetings	In Tea. Training Class	Passes	Examination				Front Line	Banner	Star
	Organized S. Schools	S. S. open 12 Months	Kept a Record	Weekly Offerings			Number of Teachers	Enrollment	Ave. Attendance										Entered	Passed	Medals	Honors			
Anklesvar,	17	13	11	15	16	\$180.93	122	36	29	395	273	47	356	225	10	9	24	18	107	63	..	1	1	1	
Vyara,	17	15	10	13	12	55.41	28	85	26	463	332	88	428	248	11	9	12	8	226	198	2	1	1	1	
Jalalpor,	10	5	2	5	2	49.78	22	86	16	426	283	8	31	30	3	11	6	108	75	..	6	1	1	1	
Dahanu,	9	9	4	9	2	27.34	23	03	11	237	147	1	41	39	2	1	..	75	48	..	..	1	..	..
Vada,	2	3	3	3	4	8.25	7	46	11	150	118	3	41	37	2	1	..	12	5	..	..	..	..	..
Ahwa,	6	2	2	3	3	17.27	6	96	9	138	118	4	48	48	4	..	..	43	30	..	..	1	..	..
Vali,	4	4	4	4	4	44.48	30	16	10	154	117	20	123	112	4	3	13	11	41	34	..	..	2	..
Bulsar,	1	1	1	1	1	108.33	..	11	200	186	12	194	90	1	1	1	2	2	..	..	..	..	1	..
Rudha,	1	1	1	1	1	5.77	5	77	3	54	34	4	21	21	1	1	2	2	38	32	..	..	..	..
Totals	73	53	40	57	55	\$497.56	126	2217	1008	1871	1283	850	45	45	25	62	45	650	485	2	7	2	5	6	

China

Liao Chou

REPORT BY R. C. FLORY

Evangelistic Report at Liao Hsien

On Jan. 1 we were assigned the supervision of the evangelistic work. We had had a little more than two years of language work and so were able to communicate with the Chinese in some things.

We have tried to conduct the work to the best of our limited ability. About twice per month, when we were not out on our summer vacation, we with some of our Christian teachers and schoolboys went out to villages to sing gospel songs and to tell the people of a Savior. During the Chinese New Year season we had several special meetings somewhat of an entertaining order, with phonograph, reflectoscope, and not least, gospel songs and preaching.

In May, when we had our Chinese annual meeting for the Chinese, ten souls accepted Christ through baptism. This summer we spent our vacation at the coast. Since our return we have been trying to get our work better organized so as to accomplish more for our Lord in bringing the Gospel to these needy souls. We spent a number of days at our out-stations, encouraging and teaching our Christian workers, and also in teaching inquirers who wish to learn the Christian doctrine.

We feel that we have accomplished but little during the past year. Pray for us, that during the coming year we may be able to glorify our Master's name by bringing the saving light into many of these darkened hearts. Yours in His service for souls.

REPORT BY O. G. BRUBAKER, M. D.

Medical Report of 1917

The administration building of our hospital is now under roof and we are hoping that this building will be completed in the summer of 1918. This will give us room for some twenty beds for men and ten or fifteen for women, in addition to offices, chapels, dispensing rooms, drug room, operating room, etc. On account of poor exchange in money we are not planning to erect any ward pavilions at this time. We are very sorry that the Martha J. Martin Memorial Ward, the money for which is already in the hands of the General Mission Board, can not be erected now. We shall need some wards, but rather than build under such conditions in money exchange we shall "crowd up" and use every available space in the administration building.

We are glad, indeed, that Myrtle R. Pollock, R. N., has been located at Liao Chou and will become a member of our staff next spring when she comes to Liao, from Peking, where she is now in language study. Our staff will also be increased next spring by the coming of our medical student, who expects to graduate at the Union Medical College at Peking. Mr. Yuan has been a faithful student, and we are sure he will be a faithful assistant in our work. Mrs. Yuan is in Liao now, teaching in the girls' school.

The work was very badly broken into this year on account of Dr. Brubaker having an attack of appendicitis in February, the operation that followed at Peking in April, and the prolonged rest at Pei Tai Ho and at the hill south of Liao. The medical work practically stopped for five months. We are thankful to Dr. Hemmingway, of Tai Ku, and Dr. Wampler, who came to our assistance in February, and are very glad we had a fine up-to-date hospital in Peking to which we could go. We are very thankful, also, to Dr. Wampler and Miss Rider, who went with us to Peking and saw us through the worst of the battle, but our best thanks go to our Father, Who has seen fit to save us for further service.

During the months that the hospital has been open we have been kept rather

busy and have had some very interesting and trying cases. We are not in the war zone, but we have had a number of gunshot wounds to treat during the year. The Chinese have a way of loading a piece of crude iron pipe with powder and iron bullets. They put this trap in among the bushes on the side of the mountains, and then fasten a string to it in such a way that when a wild beast comes to get the "bait" he is supposed to trip up on the string and thus gets shot. Men walking around on the mountains come in contact with these guns and receive very ugly wounds. These wounds are nearly always badly infected and require a lot of time and patience to clean them up. There is a gunshot wound case in the hospital at this time. The victim comes from Yu She, thirty miles west of Liao.

We have been compelled to turn a number of women patients away because we have no fit place to care for them.

Pray for the medical work at Liao, that His Name may be glorified in relieving the sick and suffering about us, and that many may learn to know Him as their Savior.

REPORT BY ANNA M. HUTCHISON

Women's Work, 1917

This year the work among the women at Liao Chou has had its hindrances, though there have been blessings.

The writer, who has had charge of this department of our work, being appointed substitute for Sister Cripe in the Girls' School, could do but little in the women's department except to oversee it in a general way and help some in the public meetings. We have, however, had two Chinese Christian women giving part of their time to the work, mainly in keeping up the reading among the women. There have been an average of twenty women reading throughout the year. This feature of our work we consider very important, so that our women, in time, may have the Bible at first hand, which will best give them a stable foundation for Christian living.

Soon after Sister Cripe's leaving, Sister Senger returned to Liao from Peking. Though her main time must still be given to language study, she has given some valuable help among the women in our public meetings, and recently has been helping several women with their reading, all of which must be done individually by going to their homes. And just this individual teaching, because of generations of ignorance, is what makes the work among the women so slow and difficult. As one lecturer, in speaking of the ignorance of the Chinese women, expressed it: "They don't know anything, never did know anything, and never will know anything, but it is up to you women to teach them."

Apart from the reading, visiting and teaching in their homes, our only method of reaching the majority of the women has had to be dispensed with almost entirely this year. This has been a constant regret to us, and we trust that ere long we may have sufficient workers to substitute for those on furlough, so that workers need not be taken from one needy place to substitute in another.

Until near the close of the year Sister Minnie Bright taught our Sunday-school class of women and Sister Cora Brubaker taught a class of girls.

In the early spring two more women were baptized and two schoolgirls, making fifteen girls and women who have been baptized since our work began at Liao Chou, though four have moved away and one has gone home to Jesus.

At the Christmas season our sisters contributed of their mite toward helping the poor, and several of them assisted nobly in canvassing the city to find the most needy. They also on Christmas Day helped to tell the Gospel Story in verse and song. We rejoice at every mark of growth in the Christ Spirit and every sign of progress in faith and Christian living.

We should not fail to mention that Sister Senger was enabled to take several trips to our out-stations and other villages during the fall months.

The Liao Girls' School

In the early part of the year Sister Cripe was still with us and had charge of the school. At the beginning of March, however, the writer took the responsibility of the work, being assisted by Sister Cripe until her leaving, March 28. Our Chinese lady teacher, Miss Kao, who had been with us nearly two years, had left in February, and not being able to secure another one at that time, the writer was kept unusually busy during the spring months, being a new hand at that line of the work. For teaching school in China is not like teaching in America.

The girls, however, did not give us much trouble, and we enjoyed the work and learned to love these girls, who are just as dear, in their way, as our American lassies. They even appeal to one in a special way, as they seem hungering "for a little bit of love."

We closed our spring session of school June 9 and opened the fall session Sept. 7. We were still without a Chinese lady teacher nearly two months, as Mrs. Yuan, our promised teacher, could not come in from Peking on account of the railroad being washed out. However, she arrived Oct. 18 and has proved of valuable assistance since. She is a good teacher, and her beautiful, modest Christian life is a daily wholesome example to the girls. They were much touched on hearing her story of their family experiences during the Boxer Rebellion, and how her own mother and grandfather had died for their faith.

During these three and a half years since the opening of the Girls' School at Liao Chou five girls have been baptized, two more are to be soon, and four have given in their names as desiring to come into the church as soon as they are old enough and know sufficient. Thus they are being true to their motto, "Every Girl a Christian." We regret to say one girl had to be dismissed for bad conduct. This is unusual. For the most part they are obedient and diligent in their work, though they have their little faults and weaknesses, as have all children. Sometimes it is touching to see how their little hearts are open to the truth, and how quickly they learn the Bible stories and teaching. This is in striking contrast to the slowness of most of the women in learning. We feel our girls' schools in China are well worth while in developing Christian womanhood and training true home makers, China's great need.

The cleaning of their rooms, the dining room and the schoolroom is all done by themselves; also the mending and making of their clothes where they are old enough, and each week the older girls are given some experience in cooking. But in all our teaching the one paramount object kept in view is the building up of Christian womanhood.

As the Christmas season approached, the spirit of the season abounded as the girls prepared their parts on the Christmas program and planned and prepared gifts for the poor children of the city. We think that some of the joy which the world does not give filled their hearts when one little girl said, "Christmas is the happiest day of the year, isn't it?" Long before the break of day we were aroused by their singing just under our window, "While Shepherds Watched Their Flocks by Night."

REPORT BY J. HOMER BRIGHT

Boys' School

The year 1917 will be remembered in the history of "Yu Hsien Hsueh Hsia" for various reasons in the minds of those connected with it. A few that have impressed the writer are mentioned here.

During the spring term ninety were enrolled, practically filling our new building. This is one indication that we can make the requirements for admission more stringent.

A fourth teacher was added at the beginning of the year. Mr. Chao is a graduate of the academy at Tai Ku Hsien and is doing good work. This is the first year in which all the grades are represented in both the lower and higher primary school.

The school had the privilege of entertaining nine of the "Hsin Min Hsueh T'ang" of Ping Ting Chou at our regular spring conference, which was held at Liao Chou May 17-20. Many of the larger boys took an active interest in the discussion, and helped in the devotional part by rendering a few songs. At this time six more of the boys were baptized. There are fourteen of the boys who have accepted Christ. Nine of these are pupil-teachers in the Sunday-school.

As yet we do not have any definite industrial work, but the boys were given many opportunities to work in our homes, and in raising vegetables, and carrying water, etc. Our teachers from other mission schools help in many ways to dignify labor, where for generations it has been regarded as "suffering bitterness."

The heavy rains of the summer, running late into the autumn, caused the attendance to be short the forepart of the fall term, but from the last of October sixty-seven were in attendance.

As the Chinese have theatricals to their gods in thanksgiving for their harvest, we sought to use our national Thanksgiving Day as a day for giving thanks to the only true God for the bountiful harvest here this year. We, both foreigners and natives, ate a Thanksgiving dinner in the dining room in the basement of the Boys' School. To help vivify the occasion the rooms were arranged with clusters of fruits from field and garden, forest and orchard. The words, "Give Thanks," were arranged by placing ears of corn on a framework of fodder and pine branches, corn being the staple crop of America. And millet heads—millet being the staple crop of this part of China—were arranged into the Chinese word, "Hsieh," which means thanks.

The Christmas program was entirely original with the teachers and pupils. To this program the county official and the government teachers and pupils were invited. The Christmas story was retold in song and recitation, and some of the vital issues of Chinese life were amplified by the program. The effort reveals possibilities that may be realized with proper training, and they give us courage and hope for the future. The progress of Christianity will largely depend upon the trained native force properly directed.

The out-station schools are making a good start and will be the feeders for our central higher primary schools. There are forty regular attendants in our three out-station schools from an enrollment of over fifty.

Again on early Christmas morning were we awakened from our slumbers by hearing the old story of Jesus' coming, in song sung by a band of schoolboys. And, though the night was bitter cold, each home heard again the message that had brought joy to their hearts. And again, on the first day of 1918, we were greeted with a "Happy New Year" in English and a song by the entire school—a greeting we hope, in a little measure at least, to reflect to all we meet every day of the new year.

Ping Ting Hsien

REPORT BY F. J. WAMPLER, M. D.

Medical Work for 1917

We were absent from the station this year much more than other years since the medical work was opened, due largely to its being the year for our interfurlough vacation at the coast. The seven weeks of our vacation and the two weeks previous, the hospitals and dispensaries were as nearly closed as we could get them. In addition to this I was absent from the work during Dr. Brubaker's sickness and operation, and at several other times, making altogether about two months. Miss Rider and the Chinese nurses looked after the patients who came during my absence.

Opium refuge work in connection with the regular hospital work had become so unsatisfactory that we closed that branch of the service during the year. Before closing this, eighteen patients had been treated for the opium habit.

The patients in the hospital during the year represented three provinces, and there were five provinces represented in the dispensary calls. The larger area thus repre-

sented is partially due to the habit the Chinese men have of going a long way from home to engage in business.

The gifts, fees, and money collected for medicines were greater this year than during any previous year. The total of such collections was more than \$650. In addition to this the patients paid for their own board and paid the cook for making their food. If this were added to the above collections, it would bring the receipts up to about \$1,000, Mex.

During the summer an opium refuge was opened at Yü Hsien, an out-station about thirty-five miles north of Ping Ting. This refuge has been very popular with the Chinese and quite a number of people have taken the treatment there. It has made quite an opening, which should be followed up by evangelistic work.

Because of the unfavorable exchange there was nothing done in the way of building for the hospital during the year excepting to erect a small structure which will be used for contagious wards in the future hospital plan. This building, together with what was constructed last year, is now being used for the men's hospital and dispensary work. We are thankful for the large, spacious yard which we have and hope that the time will come when we will be able to put up more satisfactory buildings for the medical work.

A great deal of the work we have done during the year would have been impossible without the assistance of the two Chinese nurses. These nurses are graduates of four-year training courses and are well equipped for their duties. Miss Rider's time has been largely given to language study, but she has been of great help in the heavier operative cases, on the cases where special nursing was needed, and in counsel and advice regarding the care of the hospital and dispensary rooms.

With the exception of several cases of diarrhea and dysentery, the health of the foreign community of the station has been very good. Henry King Oberholtzer was born Nov. 13, and is growing nicely, much to the satisfaction of all.

In addition to the work with our own people we have assisted professionally a number of other missionaries. On the 6th of April there was born at Ping Ting Chou, to Rev. and Mrs. Bjertnis, of the Norwegian Mission, in West Shansi, a daughter.

REPORT BY F. H. CRUMPACKER

Men's Evangelistic Work. I. Opportunity for the Outside to Hear

1. The year began in a very healthy way by an organized movement on the part of the church. Groups were organized, and went to the near-by villages to preach and distribute literature. This was done daily for one week. Here was manifested the life of the members.

2. In the early summer Ting Li Mei came with a wonderful evangelistic and Spirit-filled message. This he gave freely for four days. Many of the Christians were moved as they had never been moved before, and many on the outside were attracted to the Gospel and not a few enrolled as inquirers.

3. The street chapel work has meant more this year than ever before. Several business men have been rather regular in their attendance at the evening meetings here, most of which were conducted by H. C. Yin. The newspapers and magazines have been very helpful attractions.

4. In the latter part of the year we were glad to have our part in the reform movements at work, especially that of footbinding. Here we were with the official and teacher class and our opportunity to influence was not small.

II. Means of Help for Christians as Well as Others

1. Our regular Sunday preaching services, which were only fairly well attended.

2. The Sunday-school, which was well attended and showed a good interest throughout the year. An average attendance of near the 200 mark was kept up. A teachers' class was maintained most of the year.

3. Our regular weekly prayer meetings, which are very well attended for the amount of interest apparent among the leaders. As in home prayer meetings, thus it is here, the interest often lags.

4. At the Special Week of Prayer in January, when all the church world is at prayer, we joined them. This was unusually enthusiastically attended, for the topics were world-wide and usually ably led.

5. The special Bible class for inquirers was made of such a nature that the promiscuous audience could well afford to attend. At the night sessions the audiences were large.

III. Organization

1. During the year Bro. E. D. Vaniman was ordained as an elder and Bro. H. C. Yin was chosen to the ministry by the church. He is our first Chinese resident preacher.

2. An attempt at better organization for the church was also made. This brings the Chinese into the work of management more and they seem to appreciate it very much. This, however, is not completed and needs much thought and care.

IV. Out-Stations

1. Though no new out-stations were opened, there was a lot of other work done at other places than where we have regularly organized out-station work. Some itinerating was done from the central station and some from each of the out-stations. Gospel and tract distribution has been carried on in the same way.

2. Our work at Yü Hsien has been presided over and directed by Jung Tsoa, who has done it very well and has attracted a good many people to the place. There was one applicant for baptism from here.

3. At Luan Liu Mr. Lu has been in charge most of the year, and though a rather quiet man has helped several to a closer walk. From here came five applicants for baptism this year.

4. Soa Fang has been led by Chao Ch'eng Ling, who has been a bit discouraged but seems to be reviving in spirit of late. One applicant for baptism from here.

5. Le P'ing has been a bit quiet this year. Mr. Chao is in charge and the work is picking up, though at the beginning of the year conditions were not as we would wish.

6. At Kao Lao the work has been substantial and the interest has been gradually growing.

V. Signs of Healthy Growth

1. The church has undertaken the support of two of their number in Special Bible Training School at Hung Tung, Shansi.

2. Collections from time to time: (a) To help the flood sufferers in Chihli. (b) To help the poor locally, especially shown at Christmas times.

3. The additional of fifteen new members by confession and baptism in December.

VI. Thankfulness and Further Needs

1. We are glad for the Father's care in leading all the church; glad for the open way in which we are received practically everywhere we go.

2. We need more men to help, both foreign and Chinese. We need a closer walk with God by all engaged in His work. We need men with a greater vision of the unsaved world. All of us in this department need to have the Lord lay upon us heavily that we are really the "salt" to the unsalted. We need more time for prayer and Bible study.

Above all, we are glad for what the Lord is doing, and pray for His work to continue, and may we have a part in it in this part of China.

REPORT BY ANNA V. BLOUGH

Ping Ting Girls' School

More girls were under the influence of the school in 1917 than during any previous year. Forty names stand on the roll, though the highest number in school at any given time has been thirty-one. There are varied reasons for a girl discontinuing her work. For instance, one girl decided school work took too close application; another thought she could learn more from her grandfather at home; another changed schools for the government school; one staid home because the family was too poor to support her, etc. On the other hand there are those who have good motives for entering school, for they have heard it has a good reputation and want to come here. There are those who are really desirous of having an education, and are applying themselves in a commendable way to get it. Besides those coming from the city and surrounding country here, we have six girls whose parents or brothers are in the railroad employ and whose homes are in Peking, Tientsin or some other outside city. They are people whose means would be ample to send them to school in some larger city, and yet who have chosen to come here. They are splendid girls and a help to the school.

At the opening of the year the school was still in charge of Sister Metzger until her leaving for the homeland in April, since which time it has been my privilege to be in the school. The teachers are Mrs. Wang, Miss Fan and Mr. Shang. Our most advanced class is now in the sixth grade. Two evenings a week we have sewing classes for the girls.

When we occasionally find the girls grouped together in prayer, or find a closed door because some one has sought the Lord alone, or perhaps there is another group who have gathered in a room to learn hymns that they might be able to sing for the home folks at holiday time, our hearts rejoice that they are truly seeking fellowship with the One True God. We rejoice still more when we realize that this One is being glorified in their lives. One girl who had just come in remarked that wherever she had been before there was only quarreling and cursing, but here she did not hear any of it, and the girls were loving and kind. Her own life showed marked signs of improvement in a short time from a bad temper to kindness.

Shu Chih came one day, saying, "I told you a lie yesterday." She then confessed her lie and was sorry for it. One can appreciate this conviction of heart better when they know how sorely these people are tried by this sin. It is pleasing to know that the Holy Spirit prevails over custom. May each one be thus guided in all their words and actions.

Women's Work in the Country

Not a great deal can be said by way of accomplishment this year among the country women, since for the greater part of the year our time was occupied with school duties. All the out-stations except one were visited in behalf of the women. On the first day of the year, at a Christian gathering at Luan Liu, where I went in company with Sister Metzger, we taught in some of the homes near the chapel. Soa Feng, five miles south, was visited in February. Two visits of a week each were made to Le Ping and surrounding country. In April Sister Vaniman and I spent a day at Yu Hsien, a day's journey north. We found a response in several homes there. Later in the year Sister Horning opened an opium refuge for a month, during which time ten women broke off the drug habit. Calls came from other places that we should go and teach, thus making a total of seventeen towns and villages.

Of the h6spital patients, not a few have been from some distant village. Some have manifested a deep interest in the Gospel while here and went back to their homes telling others of the Good News. Until we shall be able to give more time to this work we believe God will bless the seed already sown, that it may grow unto fruit-bearing. The field is vast and white unto the harvest. How we long to see them redeemed by the precious blood of Christ!

REPORT BY EMMA HORNING**Woman's Work in Ping Ting City**

"God did anoint thee with his odorous oil
To wrestle, not to reign."

It is indeed a great privilege to work with these needy women of China. They are beginning to show signs of life already, and if given half a chance will make a wonderful nation of mothers and daughters.

The work in this city has shown some advance this year, especially in that of centralization. We are making the homes of the inquirers and Christians in the various parts of the city the centers from which to work the different parts of the city. We go to these centers and invite the neighbors in for various kinds of services. During the fall evenings we showed them reflectoscope pictures of the life of Christ and other pictures, thus teaching them the Gospel with the pictures. During the holidays we gave them Christmas services at the different centers. Some of the school-children went along each time and sang for them. At the end of each service we gave them candy, dates, cards and other pictures which the churches and Sunday-schools at home sent for them. The grown people were as eager for them as the children.

Four station classes were held for the women this year. A month was given to the advanced class both fall and spring. The second class had a term in the fall and spring also of two weeks each. Some twenty women attended these classes. These women continue studying throughout the year once a week, meeting each Thursday before the devotional meetings.

Mrs. Chang, whom we sent to Bible school last year, is doing good work as a Bible woman this year. She is able to go out in the homes alone and teach. This year we have two other women in Bible school who we hope will do good work in the future.

REPORT BY E. D. VANIMAN**Boys' School, 1917****Education Is Learning to Live**

During the first month of the year all the students were busy with final examinations, and the first graduating class was making preparations for the coming great event. You may think it strange that we should be having commencement this time of year. Thus far our schools have been following the old Chinese custom of closing the school year with the Chinese New Year, which usually comes in our February, or last of January.

As this was the first class to finish the higher primary or eighth grade, there was quite a stir. Each of the five graduates was to have a part in the program, and the school had a representative to express the regrets of the school in being deprived of their helpful influence and to wish them success in their future endeavors. We had asked Mr. Feng, principal of the government school, at Ping Ting, to give the address of the day. He did very well, indeed, encouraging them to continue faithful in Bible study and to be true to the church. The graduates performed their part well, bowing low to those on the platform and to the audience on coming onto the platform as well as on leaving it. The Chinese are very polite. This was a gala day, Jan. 15, 1917. All were dressed in their "Sunday best," and the honored ones were decked with large white paper flowers. This was probably the most important event of the year for the students.

This event was followed by the customary three weeks of vacation, as it is very hard to get the students back to school till after the Feast of Lanterns on the 15th of their first month. Near the close of this period I accompanied two of the graduates to Tai Ku, where they entered the high school. This was the first time one of them had been away from home, and the other one but a few times. When I left them to return,

the home ties pulled hard and the tears started. God bless the home ties! They entered the preparatory class, to be ready for the first year of high-school work which began in September following. The other three were employed as teachers at our out-stations, with the promise of help in the high school later. One of these was sent by the Ping Ting church to the Hung Tung Bible school last September. He is doing well in the school. We are strengthening our course of study and plan next year to close our school in June to correspond with the time of other mission schools. The last half of the year 1917 we separated the higher primary sixth, seventh and eighth grades, from lower primary first to fifth, inclusive. Our school is gradually becoming graded somewhat like our schools at home.

Since September, 1917, the higher primary pupils have one hour a day at manual work in weaving cloth. The three looms and thread reels are kept humming a part of every day. We want to begin some carpentry work, but have no room for it as the weaving takes up all the space in the manual training rooms. All pupils help in the sweeping, and the twenty orphan boys are assigned definite work, as carrying water, washing dishes, making fires, etc., to occupy not more than one hour's time a day.

The boys play, work and eat heartily. They are like most boys, in that they run a little faster when the dinner bell rings than when the study bell rings. There has been no serious sickness in the school during the year.

Several of our orphan boys, true to boy nature, have felt the call of independence and want to get away from restraint. One, San Lai Fa, who was rather dull in his studies, ran away. We heard later that he was with his relatives and friends at An Huei. Three of our boys went home during the summer; one, Yuan Shao Cheng, failing to return. He is also with relatives in An Huei. During the fall of 1917 Wong Chih and Wong Ta Nien began supporting themselves. We want to keep them in school as long as possible, but do not compel them.

The real religious life of the school is growing. Under the direction of two of the teachers a Y. M. C. A. has been organized, and they have their own Bible study each evening and their prayer meeting each Sunday evening. Two of the boys were baptized Dec. 23. They have organized also a literary society, which meets each Saturday evening. They have some very interesting programs.

Below are the statistics of the station and out-station schools for the year. Pray that our schools may be the means of helping many to live life more abundantly.

	Enrollment	Teachers	Graduates
Le Ping Boys' School,	17	2	0
Kao Lao Boys' School,	14	1	0
Luan Liu Boys' School,	17	1	0
Yu Hsien Boys' School,	12	1	0
Ping Ting Boys' School,	100	6	5
Number of orphans added to the orphanage,			1
Number of orphans left the orphanage,			5
Number of orphans at present,			20

FINANCIAL

1. World-Wide Fund

Receipts—

Donations reported in Visitor, etc.,	\$ 69,643 92	
Income from endowment and real estate,	50,236 98	
Interest on Brethren Pub. House, Investment,	6,295 20	
Pub. House earnings of 1916-1917,	4,507 65	
Interest on bank account,	640 59	
Missionary education,	22 87	
Mission annuities,	2,500 00	\$133,847 21

Expenditures—

Deficit from last year,	\$ 1,772 83	
Annual Meeting Committees, Account No. 20,	125 63	
Annuities on Endowment Funds,	35,597 45	
Publications, Account No. 21,	10,341 10	
General Expense, Account No. 22,	8,641 71	
District Mission Work, Account No. 23,	5,020 00	
Sweden Mission, Account No. 4,	5,097 34	
Denmark Mission, Account No. 5,	2,070 35	
India Mission, Account No. 2,	37,999 55	
China Mission, Account No. 3,	22,219 58	
Miscellaneous, Transfers, etc.,	278 01	\$129,163 55
Balance to New Year,		\$ 4,683 66

2. India Fund

Receipts—

Balances from various India accounts last year,		\$ 6,976 14
Donations reported in the Visitor,	\$ 2,461 46	
Interest on endowment,	235 74	
Special supports of workers, Account No. 12,	11,208 75	
Transmission to missionaries, Account No. 14,	1,516 09	
Native Schools, reported in Visitor,	28 50	
Missionary Children's School, Receipt 10313,	13 25	
Industrial, reported in Visitor,	25 92	
Quinter Hospital Furnishings, reported in Visitor,	257 00	
Dahanu Hospital, reported in Visitor, Receipt 10346,	1,880 21	
Quinter Memorial Hospital, reported in Visitor,	6,548 11	
Hospital, reported in Visitor and transfers,	1,360 35	
Widows' Home, reported in Visitor,	97 25	
Boarding Schools, reported in Visitor,	1,774 27	
Boarding School Buildings, Receipt 9883,	100 00	
Orphanage and Training School, reported in Visitor	2,960 68	
Native Workers, Account No. 13,	4,123 38	
Refunds on fares, and supports,	468 32	
From World-Wide Fund to balance,	37,999 55	\$ 73,058 83
		\$ 80,034 97

Expenditures—

General Missions,	\$ 12,781 65	
Railroad and steamer fares, outfits, voyage expense, furloughs, etc.,	3,897 20	
Medical service, rents for workers,	440 70	
Medical Magazines for doctors,	100 00	
Medical work,	3,900 00	
Furloughs,	1,169 00	
Vacations,	1,100 00	
Bible Teachers' Training School,	1,000 00	
Publishing work,	320 00	
Wells,	325 00	

Village Churchhouse,	\$ 400 00	
Servants and Native Quarters,	2,425 00	
Permanent Building repairs,	500 00	
Teachers' Quarters,	132 50	
Dispensary and Granary,	167 50	
Bungalows,	900 00	
Wankel Boarding School,	800 00	
Language School,	300 00	
Vali Boarding School,	600 00	
Ahwa Boarding School Buildings,	100 00	
Vyara Boarding School Buildings,	200 00	
Dahanu Girls' Boarding School,	1,000 00	
Anklesvar Churchhouse,	1,500 00	
Land General,	500 00	
Anklesvar Girls' Boarding School,	150 00	
Supports of Workers,	14,133 66	
Native Schools,	28 50	
Industrial Work,	400 00	
Dahanu Hospital,	1,750 00	
Quinter Memorial Hospital,	1,250 00	
India Churchhouse,	61 08	
Widows' Home,	600 00	
Vyara Boarding School,	4,429 05	
Orphanage and Training Department,	3,875 00	
Transmission to Workers,	1,516 09	
Native Workers,	3,689 85	\$ 66,441 78

Balances to New Year—

Missionary Children's School,	\$ 23 25	
Quinter Hospital Furnishings,	262 00	
Dahanu Hospital,	961 97	
Quinter Memorial Hospital,	7,828 24	
India Hospital,	232 25	
Boarding School Buildings,	100 00	
Orphanage and Training Department,	2,479 32	
Native Workers,	1,706 16	\$ 13,593 19
		<u>\$ 80,034 97</u>

3. China Fund

Receipts—

Balances from various China accounts last year		\$ 2,285 18
Donations reported in Visitor,	\$ 2,508 15	
Interest on endowment,	76 70	
Special supports of workers, Account No. 12,	8,011 73	
Refunds on voyage expenses, etc.,	1,119 21	
Orphanage, reported in Visitor,	905 71	
Crumpacker House, Ping Ting, Receipt 9549,	200 00	
Hospital, reported in Visitor,	1,549 21	
Liao Girls' School Building, reported in Visitor and Int., ..	178 97	
Ping Ting Hospital, Account No. 18,	1,515 29	
Liao Chou Hospital, Account No. 19,	1,378 85	
Boys' School, reported in Visitor,	158 05	
Girls' School, reported in Visitor,	318 34	
Transmission to workers, Account No. 16,	339 04	
Native Workers, Account No. 15,	1,883 84	
From World-Wide to Balance,	22,219 58	\$ 42,362 67

Expenditures—

General Missions,	\$ 2,025 06	
Supports of Workers,	12,296 78	
Furloughs, outfits, trav. expenses, etc., of workers,	7,362 85	
Sundry expense and equipment,	118 66	
House rent and repairs,	685 00	
Language teachers,	815 00	

\$ 44,647 85

Books, tracts, miscellaneous,	\$ 365 00	
Agency hire,	337 50	
Vacations,	190 00	
Peking Language School,	940 00	
Women's work,	137 50	
Residence Liao Chou,	1,000 00	
Physician's residence, Ping Ting,	1,000 00	
Fire proof safes and heavy furniture,	525 00	
Furnaces for houses and school,	375 00	
School work, General,	793 00	
Med. general, and medical service for worker,	413 00	
Extra expense to offset low exchange,	1,300 00	
Hospital transfer,	411 78	
Ping Ting Hospital Building,	1 811 92	
Ping Ting Medical allowance,	609 35	
Liao Chou Hospital Building,	1,559 31	
Liao Chou Medical allowance,	490 52	
Boys' School,	2,825 00	
Girls' School,	700 00	
Transmission to workers,	339 04	
Native Workers,	1,537 50	\$ 40,963 71

Balances to New Year—

South China Mission,	\$ 363 02	
Crumpacker House, Ping Ting,	200 00	
Hospital,	3,647 05	
Liao Girls' School Building,	2,700 37	
Native Workers,	736 54	
Ping Ting Hospital,	\$ 2,663 07	
Hiel Hamilton Hospital,	1,299 77	\$ 3,684 14
		<u>\$ 44,647 85</u>

4. Sweden Fund**Receipts—**

Donations, reported in Visitor,	\$ 49 22	
Transmission amounts for poor, Account No. 17,	170 00	
Swedish Relief Work, reported in Visitor,	529 14	
Sweden Churchhouse balance and reported in Visitor,	67 50	
Special supports, Account No. 12,	600 00	
From World-Wide to balance,	5,097 34	\$ 6,513 20

Expenditures—

Support of District Work,	\$ 3,946 56	
Transmission amounts for poor and relief,	488 98	
Support of workers, taxes, rent, etc.,	1,800 00	\$ 6,235 54

Balances—

Churchhouse,	\$ 67 50	
Relief funds to be forwarded,	210 16	\$ 277 66
		<u>\$ 6,513 20</u>

5. Denmark Mission**Receipts—**

Donations, reported in Visitor,	\$ 15 00	
Transmission for poor, Receipt 9517,	5 00	
Support of workers, Account No. 12,	150 00	
From World-Wide to balance,	2,070 35	\$ 2,240 35

Expenditures—

Support of District Work,	\$ 1,425 93	
Travelling expense,	239 42	
Support of workers,	575 00	\$ 2,240 35

6. Church Extension**THE FUND****Receipts—**

Balance from old year,	\$ 11,511 06	
Donations reported in Visitor,	77 78	\$ 11,588 84
		<hr/>
Balance to new year,		\$ 11,588 84

Bills Receivable

Loans in force at beginning of year,		\$ 8,908 81
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Receipts—**Loans paid by churches**

Ft. Worth, Texas,	\$ 75 00	
Roosevelt, N. Dak.,	56 00	
Wiley, Colo.,	600 00	
Slifer, Iowa,	45 21	
Lawrence, Kansas,	600 00	
Lowland, Colo.,	40 00	
Onkama, Mich.,	65 00	
Raisin, Cal.,	300 00	
Egeland, N. Dak.,	100 00	
Elk City, Okla.,	44 00	
James River, N. Dak.,	60 00	
Selma, Virginia,	160 00	\$ 2,145 21

Balance of loans in force at close of year,	\$ 6,763 60	\$ 8,908 81
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7. Ministerial and Missionary Relief Fund**Receipts—**

Balance from last year,		\$ 12,235 45
Earnings Brethren Publishing House,	\$ 1,573 80	
Earnings Gish Publishing Fund,	668 67	
Receipt No. 9548,	8 25	
Transfer from Missionary Receipts,	10 00	
Receipt No. 9642,	10 00	
Receipt No. 102-70,	50	\$ 2,271 22
		<hr/>
		\$ 14,506 67

Expenditures—

Paid out in assistance to ministers or their widows,		\$ 3,999 00
		<hr/>
Balance to new year,		\$ 10,507 67

8. Gish Testament Fund**Receipts—**

Cash from sales of Testaments,		\$ 1,433 23
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Expenditures—

Deficit from last year,	\$ 132 85	
Printing and binding Testaments,	580 51	\$ 713 36
		<hr/>
Balance to new year,		\$ 719 87

9. Gish Publishing Fund**Receipts—**

Income from Gish Endowment,	\$ 3,343 36	
Sales of Gish Fund books, two years,	1,862 79	\$ 5,206 15

Expenditures—

Deficit from last year,	\$ 812 13	
To Ministerial and Missionary Relief,	668 67	
Books purchased for Fund,	3,014 33	
Expenses of committee,	11 50	\$ 4,506 63

Balance to new year,		\$ 699 52
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10. Brethren Publishing House

Receipts—

From Publishing House. Loan repaid,	\$ 5,000 00	
20% of House income, 1916-17,	4,507 65	
Interest on investment,	7,869 00	
For insurance,	605 68	\$ 17,982 33

Expenditures—

Balance due from last year,	\$ 5,000 00
Insurance on machinery and stock,	605 68
To Ministerial and Missionary Relief Fund,	1,573 80
To income endowment for missions,	10,802 85

\$ 17,982 33

11. Special Funds

Africa—

Balance from last year,	\$ 85 01	
Donations. Reported in Visitor,	47 50	\$ 132 51

Japan—

Balance from last year. No increase,	85 30
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Philippines—

Balance from last year. No increase,	81 40
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Porto Rico—

Balance from last year. No increase,	234 42
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Work among the Arabs—

Balance from last year. No increase,	50 00
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South America—

Balance from last year,	\$ 145 34	
Donations. Reported in Visitor,	4 00	149 34

New England Mission—

Balance from last year,	\$ 155 00	
Donations. Reported in Visitor,	47 50	202 50

Southern Native White—

Balance from last year,	\$ 93 23	
Donations. Reported in Visitor,	89 00	182 23

San Francisco Mission—

Balance from last year. No increase,	5 00
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Cuba Mission—

Balance from last year,	\$ 283 77	
Donations. Reported in Visitor,	47 50	331 27

Australia—

Balance from last year. No increase,	16 00
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Jerusalem Mission—

Balance from last year,	\$ 140 66	
Donations. Reported in Visitor,	60 00	200 66

Italian Mission—

Balance from last year,	\$ 578 66	
Donations. Reported in Visitor,	229 50	808 16

Colored Mission—

Balance from last year,	\$ 121 00	
Donations. Reported in Visitor,	47 50	168 50

Colored Mission, Industrial—

Balance from last year. No increase,	397 75
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Seattle Churchhouse—

Receipts—

Donation. Reported in Visitor,	5 00
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Expenditures—			
To F. E. Dull, Seattle, Wash.,		\$	5 00
Chicago Extension—			
Receipts—			
Donations. Reported in Visitor,			70 00
Expenditures—			
To Chicago Sunday School Extension, Chicago, Ill.,			70 00
Belgian Relief—			
Receipts—			
Donations. Reported in Visitor,			1,736 01
Expenditures—			
To American Red Cross Society,	\$	1,614 60	
To Relief and Reconstruction Committee,		121 41	\$ 1,736 01
Armenian and Syrian Relief—			
Receipts—			
Donations. Reported in Visitor,			24,204 10
Expenditures—			
To American Com. for Armen. and Syrian Relief,	\$	9,988 83	
To Relief and Reconstruction Committee,		14,215 27	24,204 10
Polish Sufferers—			
Receipts—			
Donations,			59 05
Expenditures—			
To American Red Cross Society,			59 05
Wounded French Soldiers—			
Receipts—			
Donations. Reported in Visitor,			39 23
Expenditures—			
To American Red Cross Society,			39 23
Soldiers' Testament Fund—			
Receipts—			
Donations. Reported in Visitor,			61 17
Expenditures—			
To American Bible Society,	\$	35 39	
To Relief and Reconstruction Committee,		25 78	61 17
Brethren Service Committee—			
Receipts—			
Donations. Reported in Visitor,			156 19
Expenditures—			
To Relief and Reconstruction Committee,			156 19
G. J. Fercken Relief Fund—			
Receipts—			
Donations. Reported in Visitor,			57 00

12. Special Support Funds

Southern California Sunday Schools

Receipts—			
Receipt No. 9889,	\$	150 00	
Receipt No. 10407,		150 00	\$ 300 00
Expenditures—			
Support Sister Gertrude Emmert, India,			\$ 300 00
Middle Pennsylvania Sunday Schools			
Receipts—			
Balance from last year,	\$	70 00	
Receipt No. 9825,		150 00	
Receipt No. 10364,		150 00	\$ 370 00

Expenditures—

Support Bro. Jesse B. Emmert in India,	\$	300 00	
Balance to new year,		70 00	\$ 370 00

Eastern Pennsylvania Sunday Schools**Receipts—**

Receipt No. 9855,	\$	150 00	
Receipt No. 10330,		150 00	\$ 300 00

Expenditures—

Support Sister Kathryn Ziegler in India,			\$ 300 00
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Western Pennsylvania Sunday Schools**Receipts—**

Balance from last year,	\$	275 00	
Receipt No. 10255,		950 00	\$ 1,225 00

Expenditures—

Receipt No. 10328,		5 00	
Receipt No. 10493,		137 09	\$ 373 62
Receipt No. 9992,		29 50	
Support Sisters Ida Shumaker and Olive Widdowson,	\$	600 00	
Support Sister Grace Clapper,		249 81	
Balance to new year,		375 19	\$ 1,225 00

Nebraska Foreign Fund**Receipts—**

Receipt No. 9623,	\$	81 90	
Receipt No. 9941,		22 83	
Receipt No. 9976,		97 30	

Expenditures—

Deficit from last year,	\$	227 10	
Support Sister Josephine Powell,		300 00	\$ 527 10
Balance due to new year,			\$ 153 48

Middle Iowa Sunday Schools**Receipts—**

Receipt No. 10476,			\$ 176 49
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Expenditures—

Support Bro. S. Ira Arnold,			\$ 300 00
Balance to new year,			\$ 123 51

Pipe Creek Congregation, Maryland**Receipts—**

Balance from last year,	\$	150 00	
Receipt No. 10104,		250 00	
Income on endowment,		50 00	\$ 450 00

Expenditures—

Support Bro. W. B. Stover in India,	\$	300 00	
Balance to new year,		150 00	\$ 450 00

Cedar Rapids Sunday Schools, Iowa**Receipts—**

Receipt No. 9666,			\$ 350 00
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Expenditures—

Support Sister Emma Horning in China,			\$ 350 00
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Quemahoning Congregation, Pennsylvania**Receipts—**

Receipt No. 9561,			\$ 118 75
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Expenditures—

Deficit from last year,	\$	118 75
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First Church, Philadelphia

On hand at beginning of year. No receipts or expenditures,	\$	300 00
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S. G. Nickey and W. I. Buckingham Families**Receipts—**

Receipt No. 9968,	\$	150 00	
Receipt No. 10293,		150 00	\$ 300 00

Expenditures—

Support Dr. Barbara Nickey in India,	\$	300 00
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Mt. Morris College Missionary Society**Receipts—**

Receipt No. 9791,	\$	150 00	
Receipt No. 10225,		50 00	
Transfer from World-Wide,		50 00	
Receipt No. 10369,		35 00	
Receipt No. 10450,		65 00	\$ 350 00

Expenditures—

Deficit from last year,	\$	350 00	
Support Bro. D. J. Lichty in India,		250 00	\$ 600 00
Balance due to new year,			\$ 250 00

Mt. Morris Sunday School, Illinois**Receipts—**

Receipt No. 10481,	\$	250 00
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Expenditures—

Toward support of Sister Sadie J. Miller in India,	\$	250 00
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Bethel Congregation and Sunday School, Nebraska**Receipts—**

Receipt No. 9586,	\$	109 00	
Receipt No. 9906,		66 00	
Receipt No. 10089,		130 00	\$ 350 00

Expenditures—

Support Bro. R. C. Flory in China,	\$	350 00
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Second and Northern Virginia, Districts**Receipts—**

Receipt No. 9656,	\$	63 50	
Receipt No. 10042,		17 00	
Receipt No. 10062,		110 44	
Receipt No. 10453,		283 00	
Receipt No. 10500,		30 00	\$ 503 94

Expenditures—

Support Bro. and Sister I. S. Long in India,	\$	600 00	
Deficit from last year,		262 29	\$ 862 29
Deficit to new year,			\$ 358 35

Oakley Congregation and Sunday School, Illinois**Receipts—**

Receipt No. 9747,	\$	35 50	
Receipt No. 10349,		64 29	\$ 99 79

Expenditures—

Support Sister Ida Buckingham in Sweden,	\$	300 00	
Deficit to new year,			\$ 200 21

Middle Indiana Sunday Schools

Receipts—

Receipt No. 9707,	\$	300 00
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Expenditures—

Support Sister Rosa Kaylor in India,	\$	300 00
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Botetourt Memorial Missionary Society, Virginia

Receipts—

Receipt No. 10494,	\$	900 00
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Expenditures—

Support Bro. A. W. Ross and family in India,	\$	900 00
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Southern Indiana Sunday Schools

Receipts—

Receipt No. 10097,	\$	175 00
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Expenditures—

Support Bro. W. J. Heisey in India,	\$	175 00
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Virden and Girard Sunday Schools, Illinois

Receipts—

Receipt No. 9681,	\$	75 00	
Receipt No. 9729,		75 00	
Receipt No. 10078,		75 00	
Receipt No. 10110,		75 00	\$ 300 00

Expenditures—

Support Dr. Laura Cottrell in India,	\$	300 00
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Cerro Gordo Sunday School, Illinois

Receipts—

Receipt No. 9780,	\$	150 00	
Receipt No. 10473,		150 00	\$ 300 00

Expenditures—

Support Dr. A. R. Cottrell in India,	\$	300 00
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Dallas Center Sunday School, Iowa

Receipts—

Receipt No. 9630,	\$	37 00	
Receipt No. 9709,		3 00	
Receipt No. 9932,		50 00	
Receipt No. 10392,		66 67	\$ 156 67

Expenditures—

Towards Support Sister Anna M. Hutchison in China,	\$	156 67
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Bear Creek Congregation, Ohio

Receipts—

Receipt No. 9880,	\$	150 00	
Receipt No. 10456,		150 00	\$ 300 00

Expenditures—

Support Sister Anna M. Eby in India,	\$	300 00
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Peach Blossom Congregation, Maryland

Receipts—

Receipt No. 10459,	\$	234 00
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Expenditures—

Towards support Sister Anna M. Hutchison in China,	\$	234 00
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Altoona Sunday School, Pennsylvania

Receipts—

Balance from last year,	\$	150 00	
Receipt No. 10415,		150 00	\$ 300 00

Expenditures—

Support Sister Ida Himmelsbaugh in India,	\$	300 00
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Shade Creek, Rummel, Scalp Level Congregations, Pennsylvania

Receipts—

Receipt No. 10216,	\$	75 00	
Receipt No. 10294,		150 00	\$ 225 00

Expenditures—

Support Sister Anna Z. Blough in India,	\$	300 00
Deficit to new year,		75 00

Sunday Schools of Southern Ohio

Receipts—

Balance from last year,	\$	50 00	
Receipt No. 10447,		600 00	\$ 650 00

Expenditures—

Support Bro. J. M. Pittenger in India,	\$	300 00	
Support Bro. J. Homer Bright, in China,		350 00	\$ 650 00

Northeastern Ohio Sunday Schools

Receipts—

Receipt No. 9810,	\$	150 00	
Receipt No. 10411,		150 00	\$ 300 00

Expenditures—

Support Sister Goldie Swartz in India,	\$	300 00
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Antietam Congregation, Pennsylvania

Receipts—

Receipt No. 9892,	\$	150 00	
Receipt No. 10497,		150 00	
Income Oller Endowment,		300 00	\$ 600 00

Expenditures—

Support Sister Nora Lichty in India,	\$	300 00	
Support Sister Lizzie Flory in China,		300 00	\$ 600 00

Huntingdon Congregation and College, Pennsylvania

Receipts—

Conference offering,	\$	300 00
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Expenditures—

Support Bro. J. M. Blough in India,	\$	300 00
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Northern Indiana Sunday Schools

Receipts—

Receipt No. 9676,	\$	525 00	
Receipt No. 9915,		475 00	\$ 1,000 00

Expenditures—

Support Sister Mary Stover in India,	\$	300 00	
Support Sister Winnie Cripe in China,		350 00	
Support Sister Minerva Metzger in China,		350 00	\$ 1,000 00

Southwestern Kansas District

Receipts—

Receipt No. 9909,	\$	15 00	
Receipt No. 9984,		350 00	
Receipt No. 10414,		335 00	\$ 700 00

Expenditures—

Support Bro. and Sister F. H. Crumpacker in China,	\$	700 00
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Southern Illinois Sunday Schools

Receipts—

Receipt No. 9866,	\$	150 00
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Expenditures—

Support Sister Eliza B. Miller in India,	\$	300 00
Deficit to new year,	\$	150 00

English River Congregation, Iowa

Receipts—

Receipt No. 9837,	\$	100 00	
Receipt No. 10308,		116 75	
Receipt No. 10347,		60 00	\$ 276 75

Expenditures—

Deficit from last year,	\$	143 00	
Towards support Sister Nettie Senger in China,		133 75	\$ 276 75

Salem Congregation, Ohio

Receipts—

Receipt No. 9569,	\$	220 00	
Receipt No. 9691,		130 00	\$ 350 00

Expenditures—

Support Sister Minnie Bright in China,	\$	350 00
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La Verne Congregation and Sunday School, California

Receipts—

Balance from last year,	\$	192 70	
Receipt No. 9832,		400 00	
Conference offering,		150 00	\$ 742 70

Expenditures—

Support Bro. and Sister Ernest Vaniman in China,	\$	700 00	
Balance to new year,		42 70	\$ 742 70

Coon River Congregation, Iowa

Receipts—

Receipt No. 10477,	\$	251 82
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Expenditures—

Deficit from last year,	\$	335 48	
Towards support Sister Eliz. Arnold in India,			\$ 83 66

Northern Virginia Sunday School

Receipts—

Balance from last year,	\$	10 00	
Receipt No. 9695,		150 00	
Receipt No. 10062,		150 00	
Receipt No. 10500,		40 00	\$ 350 00

Expenditures—

Support Dr. Fred J. Wampler in China,	\$	350 00
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Isaiah and Olive Brenaman

Receipts—

Receipt No. 9643,	\$	150 00	
Receipt No. 10136,		150 00	\$ 300 00

Expenditures—

Support Bro. J. I. Kaylor in India,	\$	300 00
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Midway Congregation, Pennsylvania

Receipts—

Receipt No. 10182,	\$	150 00
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Expenditures—

Towards support Bro. J. F. Graybill in Sweden, \$ 150 00

Manchester College Sunday School, Indiana**Receipts—**

Receipt No. 10401, \$ 250 00

Expenditures—

Support Sister Laura M. Shock in China, \$ 350 00
 Deficit to new year, \$ 100 00

Middle Missouri District**Receipts—**

Receipt No. 9955, \$ 150 00
 Receipt No. 10024, 12 00 \$ 162 00

Expenditures—

Support Sister Jennie Mohler in India, \$ 300 00
 Deficit to new year, \$ 138 00

First and Southern Virginia Sunday Schools**Receipts—**

Balance from last year, \$ 200 00
 Receipt No. 9722, 130 00
 Receipt No. 9772, 20 00
 Receipt No. 10141, 175 00 \$ 525 00

Expenditures—

Support Sister Rebecca C. Wampler in China, \$ 350 00
 Balance to new year, 175 00 \$ 525 00

Northern Iowa Sunday Schools

Receipt No. 9928, \$ 350 00

Expenditures—

Support Sister Anna V. Blough, \$ 350 00

Tulpehocken Congregation, Pennsylvania**Receipts—**

Receipt No. 9697, \$ 150 00
 Receipt No. 10130, 150 00 \$ 300 00

Expenditures—

Support Sister B. Mary Royer in India, \$ 300 00

Elizabethtown Congregation, Pennsylvania**Receipts—**

Receipt No. 9698, \$ 175 00
 Receipt No. 10181, 175 00 \$ 350 00

Expenditures—

Support Sister Bessie M. Rider in China, \$ 350 00

Walnut Sunday School, Northern Indiana**Receipts—**

Receipt No. 10070, \$ 150 00

Expenditures—

Towards support Bro. A. T. Hoffert in India, \$ 150 00

Painter Creek Congregation, Ohio**Receipts—**

Receipt No. 9743, \$ 98 53
 Conference offering, 76 47
 Receipt No. 10126, 175 00 \$ 350 00

Expenditures—

Support Dr. O. G. Brubaker in China,	\$	350 00
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Northern Illinois and Wisconsin Sunday Schools**Receipts—**

Receipt No. 9535,	\$	20 00	
*		10 00	
Receipt No. 9862,		100 00	
Receipt No. 9956,		69 00	
Receipt No. 10172,		84 00	
Receipt No. 10245,		25 00	
Receipt No. 10278,		29 00	
Receipt No. 10319,		4 06	
Receipt No. 10368,		5 00	
Receipt No. 10442,		18 00	
Receipt No. 10449,		14 01	
Receipt No. 10465,		12 37	
Receipt No. 10492,		6 00	
Receipt No. 10493,		24 56	\$ 421 00

Expenditures—

Support Sister Kathryn Garner in India,	\$	450 00
Balance to new year,	\$	29 00

*This pays support since Jan. 1, 1917.

Middle Maryland Sunday Schools**Receipts—**

Receipt No. 9806,	\$	150 00	
Receipt No. 9857,		150 00	
Receipt No. 10286,		150 00	\$ 450 00

Expenditures—

Support Bro. H. P. Garner in India,	\$	450 00*
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*This pays support since Jan. 1, 1917.

Woodbury Congregation, Pennsylvania**Receipts—**

Balance from last year,	\$	150 00	
Receipt No. 10149,		150 00	\$ 300 00

Expenditures—

Support Sister Florence Pittenger in India,	\$	300 00
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Trotwood Congregation, Ohio**Receipts—**

Balance from last year,	\$	40 00	
Conference offering,		381 00	\$ 421 00

Expenditures—

Support Sister I. E. Oberholtzer in China,	\$	350 00	
Balance to new year,		71 00	\$ 421 00

Three Churches, Virginia**Receipts—**

Balance from last year,	\$	1 50	
Conference offering,		75 40	
Receipt No. 10046,		98 10	
Receipt No. 10397,		175 00	\$ 350 00

Expenditures—

Support Bro. I. E. Oberholtzer in China,	\$	350 00
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Mechanicsburg Christian Workers and Willing Workers, Pennsylvania**Receipts—**

Receipt No. 9728,	\$	18 75		
Receipt No. 10262,		37 50	\$	56 25

Expenditures—

Towards support Sister Mary Emmert in India,			\$	56 25
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Miscellaneous Supports of Missionary Children**Receipts—**

Receipt No. 9684. Support Albert Long,	\$	25 00		
Receipt No. 9831. Support Calvin Bright,		37 50		
Receipt No. 9947. Support Albert Long,		25 00		
Receipt No. 10246. Support Leland Brubaker,		75 00		
Receipt No. 10295. Support Albert Long,		25 00		
Receipt No. 10448. Support Daniel W. Stover,		75 00		
Receipt No. 10482,		2 50	\$	265 00

Expenditures—

To India Expense,	\$	152 50		
To China Expense,		112 50	\$	265 00

Northwestern Kansas Sunday Schools**Receipts—**

Receipt No. 10384,			\$	150 00
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Expenditures—

Support Bro. H. L. Alley in India,			\$	150 00
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C. H. Erb and wife**Receipts—**

Receipt No. 10466,			\$	175 00
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Expenditures—

Support Sister Cora Brubaker in China,			\$	175 00
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North Manchester Sunday School, Indiana**Receipts—**

Receipt No. 9819,			\$	150 00
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Expenditures—

Support Bro. A. F. Wine in Denmark,			\$	150 00
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Idaho and Western Montana Christian Workers**Receipts—**

Receipt No. 10221,			\$	150 00
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Expenditures—

Support Sister Anetta Mow in India,			\$	150 00
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Northwestern Ohio Sunday Schools**Receipts—**

Receipt No. 10254,			\$	150 00
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Expenditures—

Support Sister H. L. Alley in India,			\$	150 00
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Knob Creek Congregation, Tennessee**Receipts—**

Receipt No. 10487,			\$	175 00
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Expenditures—

Support Sister Anna B. Seese in China,			\$	175 00
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Chiques Congregation, Pennsylvania**Receipts—**

Receipt No. 10499,			\$	150 00
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Expenditures—

Support Sister Alice Graybill in Sweden,			\$	150 00
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13. India Native Workers

Receipts—

Receipt No. 9505,	\$ 60 00	Receipt No. 10007,	\$ 12 50
Receipt No. 9516,	60 00	Receipt No. 10013,	15 00
Receipt No. 9521,	15 00	Receipt No. 10016,	22 55
Receipt No. 9522,	60 00	Receipt No. 10017,	30 00
Receipt No. 9538,	40 00	Receipt No. 10019,	5 00
Receipt No. 9536,	15 00	Receipt No. 10033,	30 00
Receipt No. 9544,	15 00	Receipt No. 10034,	25 00
Receipt No. 9570,	30 00	Receipt No. 10036,	30 00
Receipt No. 9579,	15 50	Receipt No. 10037,	30 00
Receipt No. 9612,	15 00	Receipt No. 10041,	30 00
Receipt No. 9618,	60 00	Receipt No. 10052,	15 00
Receipt No. 9622,	35 00	Receipt No. 10054,	15 00
Receipt No. 9625,	12 50	Receipt No. 10055,	15 00
Receipt No. 9632,	75 00	Receipt No. 10073,	30 00
Receipt No. 9637,	60 00	Receipt No. 10086,	15 00
Receipt No. 9640,	60 00	Receipt No. 10087,	22 39
Receipt No. 9641,	12 32	Receipt No. 10093,	5 00
Receipt No. 9643,	30 00	Receipt No. 10117,	15 00
Receipt No. 9644,	10 00	Receipt No. 10128,	32 00
Receipt No. 9647,	15 00	Receipt No. 10131,	15 00
Receipt No. 9652,	15 00	Receipt No. 10133,	25 00
Receipt No. 9654,	15 00	Receipt No. 10136,	30 00
Receipt No. 9658,	72 50	Receipt No. 10146,	50 00
Receipt No. 9659,	30 00	Receipt No. 10150,	15 00
Receipt No. 9660,	15 00	Receipt No. 10156,	47 29
Receipt No. 9679,	16 00	Receipt No. 10163,	15 00
Receipt No. 9688,	15 00	Receipt No. 10164,	60 00
Receipt No. 9699,	30 00	Receipt No. 10161,	15 00
Receipt No. 9704,	15 00	Receipt No. 10180,	5 00
Receipt No. 9717,	30 00	Receipt No. 10189,	60 00
Receipt No. 9719,	5 00	Receipt No. 192,	15 00
Receipt No. 9734,	12 50	Receipt No. 197,	30 00
Receipt No. 9735,	30 00	Receipt No. 10207,	51 08
Receipt No. 9736,	15 00	Receipt No. 10211,	15 00
Receipt No. 9746,	30 00	Receipt No. 10215,	15 00
Receipt No. 9756,	60 00	Receipt No. 223,	6 45
Receipt No. 9764,	15 00	Receipt No. 10229,	30 00
Receipt No. 9770,	5 00	Receipt No. 10231,	40 00
Receipt No. 9771,	15 00	Receipt No. 10232,	10 65
Receipt No. 9775,	25 00	Receipt No. 10247,	60 00
Receipt No. 9778,	15 00	Receipt No. 10253,	15 00
Receipt No. 9788,	15 00	Receipt No. 10269,	30 00
Receipt No. 9790,	12 50	Receipt No. 10277,	30 00
Receipt No. 9820,	30 00	Receipt No. 10296,	5 00
Receipt No. 9821,	60 00	Receipt No. 10301,	15 00
Receipt No. 9833,	5 00	Receipt No. 10309,	30 00
Receipt No. 9840,	15 00	Receipt No. 10310,	12 50
Receipt No. 9841,	15 00	Receipt No. 10314,	26 85
Receipt No. 9842,	30 00	Receipt No. 10333,	30 00
Receipt No. 9850,	60 00	Receipt No. 10335,	16 00
Receipt No. 9856,	30 00	Receipt No. 10336,	13 95
Receipt No. 9861,	4 00	Receipt No. 10337,	15 00
Receipt No. 9868,	15 00	Receipt No. 10340,	25 00
Receipt No. 9871,	25 00	Receipt No. 10353,	20 00
Receipt No. 9872,	12 32	Receipt No. 10355,	15 00
Receipt No. 9873,	0 50	Receipt No. 10366,	30 00
Conference offering,	292 83	Receipt No. 10394,	15 00
Receipt No. 9882,	30 00	Receipt No. 10405,	5 00
Receipt No. 9894,	15 00	Receipt No. 10412,	15 00
Receipt No. 9896,	25 00	Receipt No. 10413,	5 00
Receipt No. 9847,	5 00	Receipt No. 10421,	15 00
Receipt No. 9902,	15 00	Receipt No. 10430,	60 00
Receipt No. 9903,	23 30	Receipt No. 10431,	32 00

Receipt No. 9908,	\$ 14 15	Receipt No. 10434,	\$ 5 00
Receipt No. 9910,	30 00	Receipt No. 10435,	15 00
Receipt No. 9918,	36 00	Receipt No. 10440,	120 00
Receipt No. 9925,	15 00	Receipt No. 10445,	30 00
Receipt No. 9942,	30 00	Receipt No. 10445,	30 00
Receipt No. 9946,	5 00	Receipt No. 10446,	60 00
Receipt No. 9954,	15 00	Receipt No. 10451,	75 00
Receipt No. 9963,	30 00	Receipt No. 10455,	15 00
Receipt No. 9974,	30 00	Receipt No. 10457,	30 00
Receipt No. 9981,	10 00	Receipt No. 10460,	30 00
Receipt No. 9988,	15 00	Receipt No. 10498,	15 00
Receipt No. 9996,	0 25	Income Endowment,	60 00
Receipt No. 10003,	15 00		
			\$ 4,123' 38

14. India Transmission

Receipts—

Receipt No. 9520,	\$ 150 00	Receipt No. 10038,	\$ 35 00
Receipt No. 9525,	4 00	Receipt No. 10090,	50 25
Receipt No. 9560,	1 10	Receipt No. 10091,	70 00
Receipt No. 9567,	6 55	Receipt No. 10096,	23 60
Receipt No. 9576,	19 38	Receipt No. 10098,	8 00
Receipt No. 9577,	150 00	Receipt No. 10109,	13 34
Receipt No. 9581,	10 19	Receipt No. 10118,	7 00
Receipt No. 9689,	19 17	Receipt No. 10125,	75 00
Receipt No. 9731,	5 00	Receipt No. 10129,	5 00
Receipt No. 9755,	52 00	Receipt No. 10132,	326 47
Receipt No. 9769,	2 00	Receipt No. 10136,	10 00
Receipt No. 9777,	75 00	Receipt No. 10142,	15 00
Receipt No. 9782,	40 00	Receipt No. 10155,	30 00
Receipt No. 9783,	5 68	Receipt No. 10168,	2 00
Receipt No. 9807,	5 00	Receipt No. 10185,	159 00
Receipt No. 9869,	21 09	Receipt No. 10196,	2 00
Receipt No. 9895,	0 50	Receipt No. 10198,	5 00
Receipt No. 9935,	10 00	Receipt No. 10322,	8 63
Receipt No. 9976,	25 00	Receipt No. 10385,	5 00
Receipt No. 9977,	5 00	Receipt No. 10444,	10 00
Receipt No. 9990,	18 00	Receipt No. 10483,	2 50
Receipt No. 10030,	28 64		
			\$ 1,516 09

15. China Native Workers

Receipts—

Receipt No. 9542,	\$ 15 00	Receipt No. 9998,	\$ 9 00
Receipt No. 9555,	36 00	Receipt No. 10015,	24 60
Receipt No. 9562,	25 00	Receipt No. 10021,	15 00
Receipt No. 9577,	15 57	Receipt No. 10022,	15 00
Receipt No. 9588,	9 00	Receipt No. 10023,	60 00
Receipt No. 9589,	15 00	Receipt No. 10029,	15 00
Receipt No. 9590,	10 00	Receipt No. 10045,	8 00
Receipt No. 9596,	12 00	Receipt No. 10047,	7 50
Receipt No. 9603,	8 00	Receipt No. 10048,	7 50
Receipt No. 9611,	15 00	Receipt No. 10124,	15 00
Receipt No. 9624,	60 00	Receipt No. 10165,	15 00
Receipt No. 9665,	15 00	Receipt No. 10168,	60 00
Receipt No. 9667,	60 00	Receipt No. 10176,	60 00
Receipt No. 9703,	15 00	Receipt No. 10179,	60 00
Receipt No. 9720,	60 00	Receipt No. 10191,	75 00
Receipt No. 9741,	8 00	Receipt No. 10194,	8 00
Receipt No. 9757,	15 00	Receipt No. 10204,	60 00
Receipt No. 9797,	60 00	Receipt No. 10208,	15 00
Receipt No. 9798,	15 00	Receipt No. 10227,	36 00
Receipt No. 9802,	15 00	Receipt No. 10248,	7 00
Receipt No. 9804,	9 00	Receipt No. 10252,	23 38
Receipt No. 9813,	21 22	Receipt No. 10305,	7 50
Receipt No. 9828,	36 00	Receipt No. 10306,	7 50

Receipt No. 9843,	\$ 7 60	Receipt No. 10329,	\$ 15 00
Receipt No. 9844,	7 60	Receipt No. 10331,	25 00
Receipt No. 9846,	8 00	Receipt No. 10356,	15 00
Receipt No. 9848,	15 00	Receipt No. 10357,	30 00
Receipt No. 9854,	75 00	Receipt No. 10403,	75 00
Conference Offering,	100 00	Receipt No. 10408,	15 00
Receipt No. 9890,	120 00	Receipt No. 10432,	8 00
Receipt No. 9921,	15 00	Receipt No. 10472,	15 00
Receipt No. 9951,	8 00	Receipt No. 10474,	15 00
Receipt No. 9964,	15 00	Receipt No. 10486,	63 87
Receipt No. 9967,	10 00		
Receipt No. 9983,	65 00		\$ 1,883 84

16. China Transmission

Receipts—

Receipt No. 9607,	\$ 3 00	Receipt No. 9962,	\$ 13 48
Receipt No. 9530,	6 00	Receipt No. 10008,	25 00
Receipt No. 9635,	2 00	Receipt No. 10014,	5 00
Receipt No. 9731,	5 00	Receipt No. 10025,	15 00
Receipt No. 9731,	5 00	Receipt No. 10101,	10 00
Receipt No. 9731,	10 00	Receipt No. 10105,	2 00
Transfer,	0 90	Receipt No. 10121,	125 00
Receipt No. 9885,	5 00	Receipt No. 10123,	5 00
Receipt No. 9895,	0 50	Receipt No. 10125,	25 00
Receipt No. 9895,	0 50	Receipt No. 10184,	9 05
Receipt No. 9927,	25 56	Receipt No. 10287,	12 25
Receipt No. 9933,	2 35	Receipt No. 10307,	10 00
Receipt No. 9933,	2 35	Receipt No. 10461,	3 10
Transfer,	1 00		
Receipt No. 9960,	10 00		\$ 339 04

17. Sweden Transmission

Receipts—

Receipt No. 9517,	\$ 5 00	Receipt No. 10063,	\$ 40 00
Receipt No. 9891,	5 00	Receipt No. 10064,	5 00
Receipt No. 9919,	5 00	Receipt No. 10068,	5 00
Receipt No. 10026,	15 00	Receipt No. 10383,	10 00
Receipt No. 10058,	75 00		
Receipt No. 10059,	5 00		\$ 170 00

18. Ping Ting Hospital

Receipts—

Receipt No. 9740,	\$ 15 00		
Receipt No. 9856,	25 00		
Receipt No. 9974,	25 00		
Transfer Conference offering,	411 78		
Receipt No. 10284,	100 00		
Receipt No. 10373,	25 00		
Donations. Reported in Visitor,	913 51	\$ 1,515 29	

19. Liao Chou (Hiel Hamilton Memorial) Hospital

Receipts—

Receipt No. 9983,	\$ 35 00		
Receipt No. 10206,	20 00		
Donations. Reported in Visitor,	1,323 85	\$ 1,378 85	

20. Annual Meeting Committees

Expenditures—

Expenses Auditing Committee, 1917,	\$ 125 63
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21. Publication Account**Expenditures—**

Tracts and carriage on same,	\$ 889 88	
Rebate on old book and tract accounts,	229 28	
Missionary Gospel Messengers and periodicals,	1,767 66	
Annual Report of Board,	1,200 00	
Missionary Visitor,	6,254 28	\$ 10,341 10

22. General Expense Account**Expenditures—**

Insurance on Publishing House Building,	\$ 301 34	
Board's traveling expense,	250 27	
Salaries	4,066 01	
Traveling secretaries,	1,991 22	
Postage,	641 69	
Office equipment,	503 16	
Medical exams of workers,	32 38	
Tolls, cables, telegrams and phone rent,	124 36	
Traveling expenses,	102 18	
Fidelity bonds,	62 50	
Reports, reprints, etc.,	54 44	
Office supplies, printing, stationery, etc.,	512 16	\$ 8,641 71

23. District Mission Work**Expenditures—**

Southeastern Pennsylvania, New Jersey and New York, ..	\$ 180 00	
Northern California,	600 00	
Southern California and Arizona,	450 00	
Arkansas,	550 00	
Northwestern Kansas, Northeastern Colorado,	125 00	
Oklahoma,	250 00	
Northwestern Ohio,	500 00	
Southern Iowa,	450 00	
Texas and Louisiana,	450 00	
Eastern Maryland,	375 00	
Nebraska,	250 00	
Northern Illinois and Wisconsin. For Chicago Extension, ..	250 00	
First Virginia,	40 00	
Michigan,	300 00	
Southeastern Kansas,	250 00	\$ 5,020 00

24. Endowment Funds

Note. The number preceding the amount is the number of receipt sent donor.

Donations to World-Wide—**Pennsylvania—**

9518,	\$ 2,000 00
9524,	1,000 00
9599,	100 00
9604,	400 00
9739,	50 00
9973,	1,000 00
10108,	5,112 64
10145,	25 00
10222,	100 00
10258,	100 00
10263,	100 00
10268,	100 00
10289,	100 00
10315,	200 00
10320,	3,000 00

Ohio—

9571,	\$ 2,000 00
9595,	600 00
9605,	500 00
10076,	1,000 00
10122,	50 00
10144,	50 00
10159,	500 00
10170,	2,000 00
10244,	25 00
10290,	20 00

West Virginia—

9613,	\$ 6,000 00	\$ 6,000 00
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\$ 13,387 64

Pennsylvania—				9566,	\$	200 00	
9557,	\$	500 00		9886,		300 00	
9633,		200 00		10039,		100 00	
9638,		200 00		10200,		500 00	
9655,		88 41		10237,		500 00	
9692,		1,000 00		10311,		34 62	
9851,		100 00		10341,		25 00	
9958,		100 00		10358,		123 27	
9961,		1,000 00		10372,		100 00	\$ 2,007 89
9971,		50 00		Iowa—			
10075,		1,000 00		9523,	\$	100 00	
10224,		100 00		10050,		50 00	
10240,		50 00		10238,		1,000 00	
10274,		50 00		10250,		200 00	
10327,		1,000 00	\$ 5,438 41	10342,		20 00	
Nebraska—				10351,		100 00	\$ 1,470 00
10166,	\$	5,000 00	\$ 5,000 00	Delaware—			
Illinois—				9649,	\$	1,000 00	\$ 1,000 00
9648,	\$	300 00		Colorado—			
9708,		700 00		10323,	\$	1,000 00	\$ 1,000 00
9760,		200 00		Oklahoma—			
9787,		200 00		9803,	\$	800 00	\$ 800 00
9789,		50 00		Maryland—			
10099,		1,000 00		9811,	\$	200 00	
10120,		12 50		10236,		200 00	
10175,		500 00		10438,		100 00	\$ 500 00
10239,		100 00		California—			
10303,		300 00		9629,	\$	100 00	
10404,		900 00	\$ 4,262 50	10193,		100 00	
Missouri—				10203,		150 00	
9738,	\$	100 00		10269,		20 00	
10072,		1,000 00		10433,		100 00	\$ 470 00
10205,		2,000 00	\$ 3,100 00	Kansas—			
Wisconsin—				9701,	\$	20 00	
9696,	\$	3,000 00	\$ 3,000 00	10279,		50 00	\$ 70 00
Virginia—							
9527,	\$	25 00					
9556,		100 00					
Total donations to World-Wide endowment for year,					\$	54,251 44	
Transfer from Publishing House reserve,						40,900 00	\$ 95,151 44
Less transfers to other Funds, per order of donors,					\$	31,500 00	
Total increase in World-Wide endowment for year,					\$	63,651 44	
Total on hand at beginning of year,						845,159 63	\$ 908,811 07

Donations to Annuity Mission Endowment—

Illinois—			
9504,	\$	14,500 00	
9616,		1,000 00	\$ 15,500 00
Ohio—			
10112,	\$	2,000 00	\$ 2,000 00
Iowa—			
9922,	\$	1,500 00	\$ 1,500 00
California—			
10234,	\$	1,000 00	\$ 1,000 00

Indiana—			
9532.	\$ 200 00	\$ 200 00	
Washington—			
9830,	500 00	\$ 500 00	
Total donations for year,		20,700 00	
Transfers to this fund from World-Wide endowment,		\$ 30,000 00	\$ 50,700 00
Less transfers to World-wide Missions per request and contract agreement,			\$ 7,500 00
Total increase of fund for year,		\$ 43,200 00	
Total on hand at beginning of year,		\$ 88,567 21	\$131,767 21
India Endowment—			
On hand at beginning of year, no change,			\$ 3,860 00
China Endowment—			
On hand at beginning of year, no change,			\$ 1,300 00
H. H. Rohrer Endowment Fund—			
On hand at beginning of year, no change,			\$ 1,000 00
Gish Estate—			
On hand at beginning of year,		\$ 56,325 52	
Receipt No. 9867,		341 56	\$ 56,667 08
Total endowment at close of year, all funds,			\$1,103,405 36

25. Gospel Messenger Endowment

Receipts—

Receipt No. 10106,	\$ 5 00	
Balance from last year,	12,275 00	
Balance to new year,		\$ 12,280 00

26. Denver Colored Home

Receipts—

Rentals from property,	\$ 300 00
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Expenditures—

Taxes and upkeep,	\$ 253 86	
To income endowment,	46 14	
Balance due from old year,	8,000 00	\$ 8,300 00
Balance on hand to new year,		\$ 8,000 00

27. West Alexandria Farm, Ohio

Receipts—

Income from property,	\$ 13 90
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Expenditures—

Balance due from last year,	176 26
Balance due to new year,	\$ 162 36

28. Statement of Ledger

Cash,	\$ 13,913 56
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Annual Report

WORLD-WIDE FUND

World-Wide Fund,	\$ 4,683 66
Accounts receivable,	910 51
(Cash \$3,773 15)	

CHURCH EXTENSION

Church Extension Fund,	\$ 11,588 84
Church Extension, Bills Receivable,	\$ 6,763 60
(Cash \$4,825 24)	

INDIA FUND

Missionary Children's School,	\$ 23 25
Quinter Hospital Furnishings,	262 00
Dahanu Hospital,	961 97
Quinter Memorial Hospital,	7,828 24
India Hospital,	232 25
Boarding School Buildings,	100 00
Orphanage,	2,479 32
Native Workers,	1,706 16
(Cash \$13,593 19)	

CHINA FUND

South China Mission,	\$ 363 02
Crumpacker House, Ping Ting,	200 00
Hospital,	3,647 05
Liao Girls' School Building,	2,700 37
Native Workers,	736 54
Ping Ting Hospital,	\$ 2,663 07
Hiel Hamilton Hospital,	1,299 77
(Cash \$3,684 14)	

SPECIAL FUNDS

Africa,	\$ 132 51
Japan,	85 30
Philippines,	81 40
Porto Rico,	234 42
Work among the Arabs,	50 00
South America,	149 34
New England Mission,	202 50
Southern Native White,	182 23
San Francisco Mission,	5 00
Cuba Mission,	331 27
Australia,	16 00
Jerusalem Mission,	200 66
Italian Mission,	808 16
Colored Mission,	168 50
Colored Mission, Industrial,	397 75
(Cash \$3,045 04)	

MISCELLANEOUS FUNDS

Sweden Churchhouse,	\$ 67 50
Gish Testament Fund,	719 87
Ministerial and Missionary Relief Fund,	10,507 67
Gish Publishing Fund,	699 52
Stover Lecture Foundation,	242 66
Fercken Relief Fund,	57 00
(Cash \$12,294 22)	

SPECIAL SUPPORT FUNDS

Middle Pennsylvania Sunday-schools,		\$	70 00
Western Pennsylvania Sunday-schools,			375 19
Nebraska Foreign Fund,	\$	153 48	
Middle Iowa Sunday-schools,		123 51	
Pine Creek Congregation,			150 00
First Church, Philadelphia,			300 00
Mt. Morris Missionary Society,		250 00	
Second and Northern Virginia,		358 35	
Oakley Congregation and Sunday-school,		200 21	
Shade Creek, Scalp Level and Rummel,		75 00	
Southern Illinois Sunday-schools,		150 00	
La Verne Congregation and Sunday-school,			42 70
Manchester College Sunday-school,		100 00	
Middle Missouri,		138 00	
First and Southern Virginia Sunday-schools,			175 00
Northern Illinois Sunday-schools,		29 00	
Trotwood Congregation,			71 00

(Cash overdrawn \$393 66)

INTEREST BEARING FUNDS

Denmark Poor Fund,		\$	3,944 90
H. H. Rohrer Memorial Fund,			1,000 00
Brethren Publishing House Investment,	\$131,150 00		
India Endowment,			3,860 00
China Endowment,			1,300 00
Gospel Messenger Endowment,			12,280 00
Mission Endowment,			131,767 21
World-Wide Endowment,			908,811 07
Endowment Bills Receivable,		545 00	
Real Estate,		545 00	
West Alexandria Farm,		162 36	
Denver Home Property,		8,000 00	
Reiff Estate, Philadelphia,		1,769 31	
Stouffer Estate, York,		50 00	
Gish Estate,			56,667 08
Gilbert Estate,			4,160 05

(Cash overdrawn \$26,907 76)

29. Statement of Cash

World-Wide Fund,	\$	3,773 15	
Church Extension,		4,825 24	
India Fund,		13,593 19	
China Fund,		3,684 14	
Special Funds,		3,045 04	
Miscellaneous Funds,		12,294 22	
Special Support Funds,	\$	393 66	
Interest Bearing Funds,		26,907 76	
Cash on hand,		13,913 56	
	\$	41,214 98	\$ 41,214 98

30. Interest Bearing Funds. Received During the Year

Receipts—

Balance cash from last year,	\$	3,009 91
Bills Receivable, loans paid,		186,770 65
Denmark Poor Fund, interest,		219 78
Mission Endowment,		13,200 00
World-Wide Endowment,		54,251 44
Gospel Messenger Endowment,		5 00
Payments on Real Estate,		130 00
West Alexandria Farm, Ohio,		13 90

Brethren Publishing House, Loan,	5,000 00
Gish Estate,	341 56
Overdrawn,	26,907 76
	<hr/>
	\$289,850 00

Expenditures—

Bills Receivable, New Loans,	\$248,300 00
Stouffer Estate, York,	50 00
Brethren Publishing House, Reserve,	40,000 00
World-Wide Endowment,	1,500 00
	<hr/>
	\$289,850 00

31. Assets

Cash on hand,	\$ 13,913 56
Bills Receivable, secured by mortgages,	1,009,021 40
Brethren Publishing House, Investment,	131,150 00
Church Extension, Bills Receivable,	6,763 60
Real Estate,	545 00
West Alexandria Farm,	162 36
Denver Home Property,	8,000 00
Reiff Estate, Philadelphia,	1,769 31
Stouffer Estate, York,	50 00
Accounts Receivable,	910 51
	<hr/>
Total assets March 1, 1918,	\$1,172,285 74
Total assets March 1, 1917,	1,130,427 83
	<hr/>
Total increase,	\$ 41,857 91

REPORT BY ANNA Z. BLOUGH

(Continued from Page 56)

splendid work. Some who could not attend the meetings did their share of the work at home. We had about sixteen rupees in the treasury at the end of the year. Part of this money was used for church benches, and part for District Meeting offering.

In February the Widows' Home was moved to Bulsar, and it was my privilege to take charge of that work. The number of persons in the Home varied, as some came in and others went out. On the average there were about six women and ten children. Four of the children are motherless and under four years of age.

In March the Gujarat Missionary Conference was held at Bulsar. About thirty-five missionaries from the different missions attended. The meeting was in session only one day, but it took quite a lot of time to plan and arrange proper accommodations even for the one day.

During April and May we went to Ahwa to relieve Bro. Pittengers while they went to the hills for a much-needed rest. While we were away Sister Ross took charge of the Widows' Home and Sister Eliza Miller the women's work.

The next four months, during the unusually heavy monsoon, our Aid Society dwindled down to almost nothing. Only a few of the faithful who lived nearest the church attended regularly. In all places one can find a few faithful who are not affected by difficult circumstances.

During the first week in November our missionaries came to Bulsar for a week of Bible study and prayer. We had a glorious feast of good things.

Bro. Pittenger was compelled to give up his work at Ahwa on account of ill health. They are at Bulsar, in our home, where the best medical help from our doctors can be had. We are here in their home trying to carry forward their work. Sister Pittenger now has charge of the Widows' Home and the women's work at Bulsar.

Having been here two months this year it was easy for us to take up the work, for we had learned to know the Christians and workers. We have just had a pleasant Christmas season.

GISH PUBLISHING FUND

The fortune of Brother and Sister James R. Gish, representing a little less than \$60,000.00—a sum of money gathered together through strenuous, honorable toil on their part—was invested with the General Mission Board by Sister Gish. During her lifetime she received a small annuity from the money, and now that she has gone to her reward the entire income is used for books for our ministers and assistance to superannuated ministers and missionaries. The following pages are a short history, principally statistics, of what the fund has done so far for our ministers.

The Fund is governed by the following rules:

Section 1. Name.—The name of this fund shall be the Gish Publishing Fund.

Section 2. Fund.—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. Purpose.—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. Supervision.—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. Surplus.—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. Terms.—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. Report.—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution

	Previously sent out	Sent out during 1916	Total to date
Annual Meeting Minutes,	937	....	937
Alone with God,	2,233	172	2,405
Archæology and the Bible, .....	....	292	292
Bible Dictionary,	2,255	84	2,339
Bible Manners and Customs,	2,034	....	2,034
Bible Readings and Studies,	1,425	86	1,511
Bible Atlas,	1,509	71	1,580
Blaikie's Bible History,	900	84	984
Book of Books,	2,415	....	2,415
Bound Tracts,	2,499	....	2,499
Boy Problem in the Home, .....	....	321	321
Bulwarks of the Faith,	703	....	703
Character of Jesus,	734	63	797
Contagion of Character,	764	29	793
Cruden's Concordance,	2,070	188	2,258
Doctrine of the Brethren Defended,	1,622	75	1,697
Doctrine of Prayer,	364	136	500
Divinity of Christ,	3,000	....	3,000
Eternal Verities,	2,669	46	2,715
Expository Preaching,	393	157	550
How to Master the English Bible,	1,685	49	1,734
History of the Brethren,	1,533	14	1,547
History of Preaching, Vol I,	600	....	600

History of Preaching, Vol. II,	380	....	380
Life of John Kline,	1,145	....	1,145
Life of Christ, 2 Vols., Edersheim,	1,753	40	1,793
Life of St. Paul,	371	153	524
Lord's Supper,	3,415	....	3,415
Man and His Money,	474	195	669
Man's Value to Society,	332	192	524
Modern Secret Societies,	2,606	54	2,660
Our Troublesome Religious Questions, .....	....	341	341
Pastoral and Personal Evangelism,	739	11	750
Preacher and His Models,	468	82	550
Preparation and Delivery of Sermons,	520	127	647
Problem of the Old Testament,	665	35	700
Problems of Pulpit and Platform,	1,552	71	1,623
Quiet Talks on Following the Christ,	506	41	547
Quiet Talks on John's Gospel,	350	199	549
Quiet Talks About the Tempter, .....	....	340	340
Resurrection of Christ,	1,000	....	1,000
Roman Catholicism Capitulating, etc.,	689	81	770
Seven Churches of Asia,	1,341	53	1,394
Sick, Dying and Dead,	1,906	80	1,986
Square Talk about Inspiration of the Bible,	2,485	....	2,485
Sunday School Commentary,	8,937	....	8,937
Schaff's History of the Christian Church, Vol I,	878	....	878
Schaff's History of the Christian Church, Vol. II,	701	....	701
Schaff's History of the Christian Church, Vol. III,	549	....	549
Schaff's History of the Christian Church, Vol. IV,	450	60	510
Schaff's History of the Christian Church, Vol. V, Pt. I, ...	349	101	450
Schaff's History of the Christian Church, Vol. VI,	618	....	618
Schaff's History of the Christian Church, Vol VII, .....	....	289	289
Teacher Training with the Master Teacher,	1,609	....	1,609
Thirty-Three Years of Missions,	414	85	499
The Twelve Apostles,	1,934	72	2,006
Nave's Topical Bible,	688	....	688
Topical Text Book,	1,963	....	1,963
Trine Immersion,	2,704	63	2,767
Universalism,	1,492	55	1,547
War vs. Peace,	950	....	950
Young Preacher,	1,897	62	1,959
Pamphlets on International Peace,	3,100	....	3,100
Totals,	84,274	4,749	89,023

The Gish Fund as an Aid to Our Retired Ministers

From the financial table given herewith it will be seen that the Gish Fund also contributes annually a sum of money towards the relief of our aged or infirm missionaries and ministers. As the years go by the wisdom of this first gift will become all the more apparent. As it now is many of our dear brethren will call Brother and Sister Gish blessed because of what they have done.

The Ministerial and Missionary Relief Fund, of which the Gish income was the genesis, should become a large endowment fund. The General Mission Board is ready at any time to accept endowment funds for this very worthy purpose and to pay the same rates of annuity on the money during your lifetime as is paid on its other endowment funds.

New Books Added in April, 1918

Seven new books were added to the list at the Gish Committee meeting in April, 1918. These can now be secured at prices given. We give herewith a very brief description of these:

70. History of the Christian Church, Vol. V, Part II. By Philip Schaff. This volume concludes the study of the Middle Ages. It covers the period from Boniface VIII. to Luther's Theses, 1294 to 1517 A. D. In church history this particular division

is notable for the great schism in the church and for the rise of the forces culminating in the Reformation. To our ministers, 90c.

71. *The Manhood of the Master.* By H. E. Fosdick. It is the aim of this little book to stimulate a deeper appreciation of the Master's character as an Individual. The main events of Christ's life are studied not simply to get the facts, but for the light they throw upon the personality of the Master. To our ministers, 15c.

72. *The Christ We Forget.* By P. W. Wilson. The author of this unusual book is an English university man, a journalist, and he was at one time a member of parliament. Like many another man he was driven back to a consideration of fundamentals in this present crisis. It was then that he discovered "The Christ We Forget." A very stimulating and thoughtful book. To our ministers, 30c.

73. *The Gospel for a World of Sin.* By Henry Van Dyke. The emphasis of this little volume is upon man's great need of salvation. He needs not simply to be delivered from doubt, but to be saved from sin. In the light of this need the Gospel of the Atonement is neither narrow nor obsolete; it is the vital need of men today. To our ministers, 30c.

74. *Little Talks to Little People.* By James M. Farrar. A volume of brief and effective talks to the junior members of the congregation. There is a talk for each Sunday of the year, arranged by seasons. Very helpful in indicating the materials that can be used with success with young people. To our ministers, 30c.

75. *The Minister as Shepherd.* By Charles E. Jefferson. This is one of the finest little books on the work of the minister that can be found anywhere. Dr. Jefferson first discusses what he calls the "shepherd idea" in history, and then considers in order: the minister's work, opportunity, temptations and reward. To our ministers, 25c.

76. *When Home Is Heaven.* By J. Wilbur Chapman. The book contains the ripe fruitage of the author's practice of holding a "Home Night" service in connection with his evangelistic efforts. This practice gave him the chance to collate a wealth of biblical material and actual incidents. The result is a series of splendid chapters on the home: its problems, opportunities and importance. To our ministers, 25c.

Please notice.—All orders for books and all correspondence relating to them should be addressed to Brethren Publishing House, Elgin, Ill. By dropping the House a postal request you will be sent a price list of all books now available, containing an order blank for your use. If you are a new minister, some statement from your elder should accompany your first order for books. A careful record is kept of all the books that you have ordered, so if you wish to complete your list and will say, "Send me all the books that I have not yet ordered," the House can tell just what ones you are entitled to.

List of Books on the Fund at Present and Available for Distribution

	Regular Price	To Ministers
A Man and His Money, Calkins,	\$ 1.00	\$.25
Alone With God, .....	.75	.15
Archæology and the Bible, Barton,	2.25	.75
Bible Atlas, Hurlbut,	2.75	.60
Bible Dictionary, Smith and Peloubet,	2.00	.25
Bible History, Blaikie,	1.50	.30
Bible Readings and Bible Studies, Rosenberger, .....	.35	.10
Boy Problem in the Home, Forbush,	1.00	.25
Contagion of Character, Hillis,	1.20	.20
Cruden's Concordance,	1.00	.30
Character of Jesus, Bushnell, .....	.60	.15
Doctrine of the Brethren Defended, Miller, .....	.65	.20
Edersheim's Life and Times of Jesus the Messiah, 2 Vols.,	2.00	.75
Eternal Verities, D. L. Miller,	1.25	.20
Gospel for a World of Sin, Van Dyke,	1.25	.30
History of the Christian Church, Vol. V, Part II, Schaff,	3.85	.90
History of the Christian Church, Vol. VII, Schaff,	3.85	.90
Life of St. Paul, Stalker, .....	.60	.15

Little Talks to Little People, Farrar,	1.20	.30
Manhood of the Master, Fosdick, .....	.50	.15
Modern Secret Societies, Blanchard, .....	.75	.15
On the Preparation and Delivery of Sermons, Broadus,	1.50	.35
Our Troublesome Religious Questions, Pell,	1.25	.30
Problems of the Pulpit, Culler, .....	.75	.15
Quiet Talks About the Tempter, Gordon, .....	.85	.20
Seven Churches of Asia, D. L. Miller, .....	.75	.20
The Christ We Forget, Wilson,	1.50	.30
The Minister as Shepherd, Jefferson,	1.00	.25
The Sick, the Dying and the Dead, J. G. Royer, .....	.40	.10
Thirty-three Years of Missions, Galen B. Royer,	1.75	.50
The Twelve Apostles, Wayland, .....	.75	.15
Trine Immersion, Quinter, .....	.90	.20
Universalism Against Itself, .....	.75	.20
When Home Is Heaven, Chapman,	1.25	.25
Young Preacher, The, Cuyler, .....	.50	.15
	\$44.20	\$10.60

Administration of the Fund

The following table gives, in a brief way, some statistics concerning the income from the Gish estate, and the personnel of the committee since organization:

Year Ending March 31	Amount Expended in Books	Amount Passed to Min. and Miss. Relief Fund	Committee's Expenses	Members of Committee
1899	\$ 400 00	.....	.....	{ L. T. Holsinger A. H. Puterbaugh J. H. Moore
1900	1,544 83	\$ 500 00	\$ 9 40	Same as above
1901	3,407 34	.....	50 00	" " "
1902	1,987 11	1,241 27	16 95	" " "
1903	4,145 19	981 49	14 00	{ L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	Same as above
1905	2,354 63	512 80	3 45	{ L. T. Holsinger J. E. Miller J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan
1907	2,667 72	530 33	49 55	{ J. E. Miller J. W. Wayland
1908	3,459 75	681 91	.....	Same as above
1909	829 79	472 42	.....	" " "
1910	2,489 24	456 85	8 60	{ J. W. Wayland J. E. Miller J. H. B. Williams
1911	3,049 41	430 94	3 42	{ J. E. Miller J. H. B. Williams I. B. Trout
1912	2,231 61	447 84	.....	{ J. H. B. Williams I. B. Trout J. E. Miller
1913	1,261 30	464 72	2 25	Same as above
1914	1,554 69	464 72	5 61	" " "
1915	2,886 50	464 72	7 55	{ J. E. Miller J. W. Lear J. H. B. Williams
1916	3,357 78	464 72	5 10	Same as above
1917	3,395 03	664 69	10 92	" " "
1918	3,013 48	668 67	12 35	{ J. E. Miller J. W. Lear H. A. Brandt
	\$48,310 11	\$11,048 55	\$ 253 50	

A Word to the Laity

Have you ever stopped to think, dear brother, how much you owe to Brother and Sister James R. Gish for the sermons that your minister preaches for you Sunday after Sunday? If he accepts all the privileges he is entitled to on the Gish Fund, and then having secured the books, if he uses them you enjoy a considerable advantage from the Gish Fund.

Or perhaps you might inquire as to whether your minister has ordered all of these books. Perhaps he cannot afford them even at the low prices. If he cannot, then you will do him a great service—worth far more than the mere price of the books—by ordering them for him and surprising him some evening by taking them over to him for a present. Especially is this a wise suggestion if the minister be young and inexperienced. Such little tokens of love and generosity will cheer him like the “biggest piece of pie” that his mother used unconsciously to slip on to his plate. Try it and see.

China News Notes for March

LAURA SHOCK

Both the boys' and the girls' schools at Liao reopened on March 1, after a few weeks' vacation during the Chinese New Year season. Both schools now have a strong force of native teachers, most of whom are Christians, and we feel that much good will be done for the Master through their efforts.

This month has been a busy one for Bro. Bright and family and Sister Hutchison, as they are preparing to return home on furlough, and their work must be given into the hands of other workers. Brother and Sister Flory succeed Brother and Sister Bright in the oversight of the Boys' School, and Sister Senger succeeds Sister Hutchison in the care of the Girls' School until the return of Sister Cripe.

Sister Senger has been able to make several visits to out-stations and villages recently, carrying the gospel message to the women. She was accompanied on one of these trips by Sister Hutchison.

Sister Rider has been in Liao since March 8, when she came for the purpose of helping nurse little Calvin Bright through an attack of pneumonia. We are thankful to our Heavenly Father for his recovery.

Miss Esther Bright has just completed the work of the seventh grade in our foreign school. She has been an excellent student, her average grade for the year being 96 per cent. She, as well as little Calvin, will be much missed. The places of these little ones are hard to fill.

Our church and Sunday-school at Liao have sent \$88.64, Mexican, to be used in relief work among the flood sufferers on the plains near Peking. This amount included the Sunday-school collections for the month of March, besides a special donation. The Chinese certainly showed a Christian spirit in their willingness to give. Some of the boys and girls have sacrificed a part of their food and all of their kerosene for a limited time in order to help those more needy than themselves.

The pneumonic plague has been cleared out of Shansi, and those engaged in plague prevention work are again at their various stations.

We are glad that the anti-footbinding campaign has reached our interior station of Liao and the surrounding towns. Soldiers are sent into the homes to compel unbinding. The high heel is also forbidden. With the passing of the bound feet a brighter day is dawning for Chinese womanhood.

Work recently has begun on the Hiel Hamilton Hospital and doctors' residence in Liao. In Ping Ting also the building operations have reopened. The hospital ward and Bro. Crumpacker's residence are begun. This will give work to a number of men whose families have had little food and clothing this winter.

The women's spring classes of Ping Ting opened March 18. Eighteen are enrolled. Eight are living at the school with seven of their children. The rest live near by and just come for classes. The Christian men are eager to have their wives learn to read and become Christians, too. A number of women sew outside of class to earn their food money. They are working under difficulties but are receiving a great blessing.

Liao Chou, April 3.

WEEKLY PRAYER HOUR

"More things are wrought by prayer
Than this world dreams of. Wherefore
let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep and
goats

That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer

Bound for themselves and those who call
them friend.

For so the whole round earth is every
way

Bound by gold chains about the feet of
God."

"For many years," says Dr. Mott, "it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer life of great reality."

Let us pray for ourselves, that we may have an intercessory prayer life of great reality. It is only through intercession that we as a church can meet the demands laid upon us by the present crisis. It requires the power of God—"Not by might, nor by power, but by My Spirit." Dear Lord Jesus, teach us how to pray.

Since the June Visitor contains reports of the mission work, and a knowledge of the work is one of the necessary requisites for intercession, read these reports, and

may their contents lead you in your intercession.

June 9-15.—DENMARK.

Praise God for what has been done. For the ones who have been faithful.

Pray for the members there and the church work as the needs are presented.

Pray for the flock there, especially since they are without a missionary.

June 16-22.—SWEDEN.

Praise the Father for His channels of blessing there (Brother and Sister Graybill and Sister Buckingham).

Pray for the needs as presented and for the church there, so near the world conflict.

June 23-29.—LIAO CHOU, CHINA.

Bro. Brights, Dr. Brubakers, Bro. Florys and Sisters Anna Hutchison, Nettie Senger, and Laura Shock are working at this station. Read their reports and pray earnestly for the requests they lay upon your heart.

Praise God for the souls saved, the growth in the work, and for every faithful worker.

June 30-July 6.—PING TING HSIEN, CHINA

Bro. Crumpackers, Bro. Oberholtzers, Bro. Vanimans, Dr. Wamplers, and Sisters Blough, Horning, and Rider are stationed here. After reading their reports, let your heart ascend in prayer to the One with Whom nothing is impossible.

Pray for Sisters Cripe and Metzger, while on furlough, and for their safe return to China.

Note—Because of the Annual Report material presented in this issue the April Financial Report has been crowded out and will appear in the July issue.

GENERAL MISSION BOARD

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Crumpacker, Anna M.
Horning, Emma
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Oberholtzer, Elizabeth W.
Rider, Bessie M.
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Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Flory, Raymond C.
Flory, Lizzie N.
Senger, Nettie M.
Shock, Laura M.

North China Language School, Peking, China.

Clapper, V. Grace
Flory, Edna R.
Flory, Nora
Flory, Byron M.
Heisey, Walter J.
Heisey, Sue R.
Pollock, Myrtle
Schaeffer, Mary
Seese, Anna
Seese, Norman R.

On Furlough.

Bright, J. Homer, care General Mission Board, Elgin, Ill.
Bright, Minnie, care General Mission Board, Elgin, Ill.
Cripe, Winnie, Walkerton, Ind.
Hutchison, Anna M., care General Mission Board, Elgin, Ill.
Metzger, Minerva, Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Billimora, India.

Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian
Mow, Anetta
Stover, W. E.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Pittenger, J. M.
Pittenger, Florence E.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Eby, Anna M.
Lichty, Daniel J.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.
Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Holsopple, Q. A., 3435 Van Buren St., Chicago, Ill.
Holsopple, Kathryn R., 3435 Van Buren St., Chicago, Ill.
Shumaker, Ida C., Meyersdale, Pa.

Please notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

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Remember Armenia, the Heathen Lands and the Work at Home-- But How?

Not until the church meets the problem of the world's need with an adequate financial program, can the work of the Kingdom be done.

Since all have been touched with the suffering of the world the local churches have a splendid opportunity to launch a program of systematic giving.

Any adequate financial program must begin with the local churches. God is depending upon us all to help. He is counting on you.

Men and money are needed. The Sower Envelope System will help you get the money. It is an efficient plan for systematic giving for the work at home and abroad.

Briefly the plan is this: A packet of 52 numbered and dated envelopes, one for each week, is given to each member making a pledge. The envelopes make it easy to remember and convenient to give.

The Sower Envelopes cost less than any supplies of this sort we have ever handled. The prices for either duplex or single pocket envelopes are:

White envelopes, per set of 52, complete.....	11c
Manila envelopes, per set of 52, complete.....	10
Transportation extra from S. W. Ohio.	

Men and Money Needed for God's Work

Send for Samples and Literature on the Sower Envelope System.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



THE HERSHEY AUDITORIUM

This picture, taken at Hershey on one of the busiest days, shows justification for talking of the acres of automobiles. Various other parts of the grounds had as many as are here shown



JULY, 1918

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Missionary Notes from the Hershey Conference

To attempt to give a few pictures of the Hershey Conference is not so easy a task as it might seem to the one who was not there; it would seem nearly impossible to the one who experienced the pleasures of the Conference itself. And to speak of the missionary side of the meeting, and to endeavor to reflect something of its spirit is like trying to put a definition of love into words—one would have to experience it to fully understand.



Of course there is always much magnetism in large numbers. Many questions of life are decided, not by vote of large assemblies, but by our individual judgments, simply because large crowds think in the same way; but the spirit of the Hershey Conference reflected a missionary sentiment from beginning to end. However much we may differ on some questions, however at variance our minds may be on methods, there is a basis for the keenest optimism when we begin to hear with increasing clearness the call of the Master, running down through all the ages, "Go ye into all the world and make disciples of all nations."



The spirit of the Hershey Conference was not born in a day and at that meeting. No one meeting or address was responsible for it. The secret is that it was simply a climax, a convergence, as it were, of the spirit of missions which our readers in every part of the Brotherhood previously experienced and fostered. Without a keen interest in this great subject at home, there could have been no such unanimity of missionary sentiment at that great meeting.



Crowds, you ask? Yes, there were great crowds of folks. Increased railroad rates

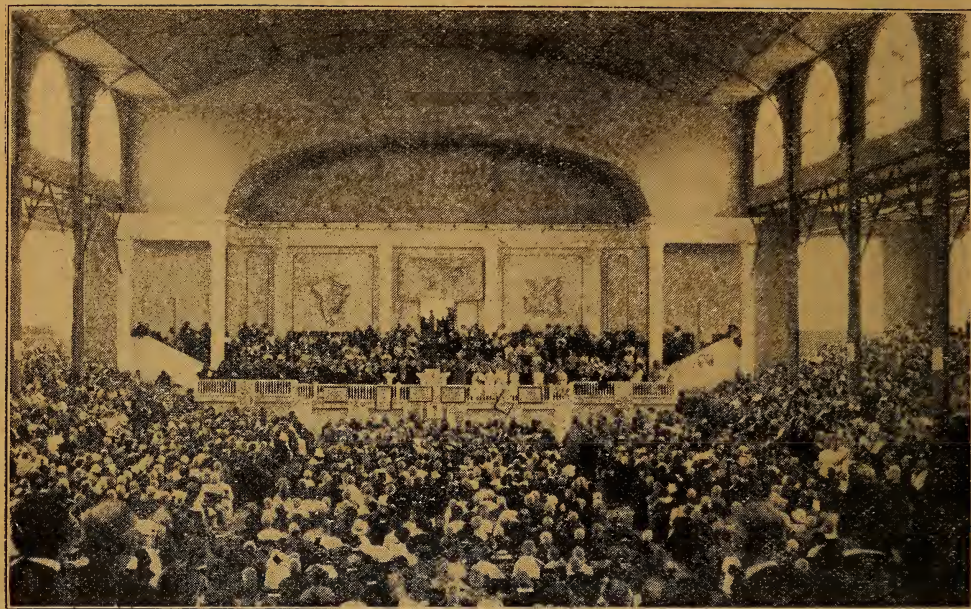
doubtless made the representation smaller from a distance, but the local attendance, fed up with gasoline and prosperity was, if anything, larger than three years ago. Automobiles could easily have been estimated by acres rather than numbers this year. And automobiles serve a useful purpose, you know, when they are carrying folks to a missionary conference.



A large number of missionaries home on furlough, or who have seen service on the field, were present throughout the meeting. Brother and Sister Adam Ebey and children, Brother and Sister E. H. Eby, Brother and Sister H. B. Heisey and children, and Sister Ida C. Shumaker, all with prospects of a return to India, were there, while Bro. S. P. Berkebile and Sister Elizabeth McCann, widow of Bro. S. N. McCann, with her children, were permitted to be present and lend their sympathetic interest. Brother and Sister J. Homer Bright and Sister Anna Hutchison, who had recently arrived on furlough from China, were there, shaking hands and renewing fellowships that had grown dormant during the seven years that they have been away, while Sister Minerva Metzger also was present, bidding farewell to many, as her face is set once more towards the Ping Ting Hsien Girls' School, for which she hopes soon to start. Bro. Geo. W. Hilton, for a number of years in China, and now pastor of the Bethel church, Nebraska, was on the platform and entered fully into the spirit of missions.



Some months before Conference our Student Volunteers were busy with a very important part of the Conference work—our missionary exhibit. Care had been exercised in the selection of subjects for charts, mottoes and original ideas that



The Monday Afternoon Missionary Meeting, Hershey. Sister Ida C. Shumaker is Speaking

would drive home mission truth; and early at the Conference were some of these loyal workers, helping to arrange the material sent up from each school. China and India contributed their portion of relics, curios and things useful to a Chinese or an Indian. A commodious place, in a favorable position, made the exhibit more successful this year than in any previous one, if large crowds of people attending are a proper criterion. We all retain best the lessons that are given to us through the medium of the "eye gate." So long as this be true, so long will the missionary exhibit be worth while.



The first missionary conference, with Bro. Galen B. Royer presiding, was held on Saturday morning. Devotional exercises were conducted by Bro. E. M. Wampler, of Virginia, now under appointment for China. Sister Anna Hutchison told of the work "Among China's Women," while Sister Ida C. Shumaker vividly brought home to us what it would mean "If My India Schoolgirls Were Your Daughters." O benighted heathendom! O suffering, heathen girlhood, snatched from your mother's arms before you have even learned

most fully how to play, to be the servants and slaves of brutal men far older than yourselves! How our hearts bleed in contemplation of such a picture! Bro. J. Homer Bright, in telling of his contact "With China's Future Men," brushed aside the veil somewhat and enabled us to see the brighter day which will obtain in China when her manhood is touched by the Spirit of Jesus, the Light of the world.



Then Bro. W. S. Long, of Pennsylvania, told of the "Advantages of the Every-Member Canvass." We wish that every elder and pastor of the church could catch the vision of the blessings coming from systematic giving to missions. Bro. John Herr, of Pennsylvania, whose church supports Sister B. Mary Royer in India, and whose District has recommended that each church of 300 members or more should have its own representative on the field, spoke of the "Value to a Church of Supporting a Missionary." Eastern Pennsylvania is destined to touch a high-water mark in its support of missions and missionaries.

Bro. P. D. Reed, of Tennessee, had a heart full to overflowing of things that he wished to tell of "The Needy Southland." Among the things that he said was that if Horace Greeley were living today he would say, "Go South, young man." The North and West have always received the benefit of our migrations as a church, but many acres and many needy hearts remain undeveloped in the Southland. The negro, the needy mountaineer, the creoles and the apathetic Southerner all possess wonderful possibilities for Jesus Christ if they can be energized with His Spirit.

Monday's missionary meeting always represents the climax to the missionary enthusiasm of the Conference. Nor was this year any exception. As we said in a foregoing paragraph, the success of this meeting was made possible only through the efforts and prayers and good wishes of the entire Brotherhood. Offerings had been lifted in every corner of the Brotherhood, missionary sermons had been preached, and fervent prayers for the success of this great work had been borne upward to the Father.

The large auditorium was full, with many standing. On the platform were gathered the new workers to be sent forth; with them were the furloughed missionaries and quite a large number of relatives. Here also sat four venerable members of the Mission Board of days past—Brethren D. L. Miller, S. R. Zug, A. B. Barnhart and L. W. Teeter. And with all these were the Standing Committee, indicative of the spirit of the entire church standing back of those who pledge their lives to undivided service in the cause of Him for Whom we all are made willing to labor and toil. "We shall have all eternity to celebrate the victories, but we have only the few hours before the sunset in which to win them."

Bro. Otho Winger made the first address, driving home to each one a keener sense of obligation to the work of the Lord and justifying anew the cause of missions to which we have pledged ourselves. Sister Ida C. Shumaker, with her unfinished quilt block, made by little Indian fingers, now

quieted in Jesus, and with her ringing appeal, made us all want to answer the Master's voice, no matter whence it came.

Then came the expressions of interest which you in your home church, the other Sunday, helped to prompt. Everybody felt sure the offering would be large. Although we talked with many people from many churches, not one was heard whose offering this year was smaller than a year ago. Collectors were in all parts of the building and simultaneously began their work. Soon the offering was lifted and brought to the platform where it remained for the consecration prayer later. The new workers, with those on furlough, were then introduced to the audience, and at the close of this a very affecting farewell was given by the large number, who with one accord waved their handkerchiefs, a touching tribute to the consecration of these workers, and symbolic of the interest and sympathy which will accompany them to the farthest parts of the remotest cities of their foreign parishes.

Bro. T. T. Myers united our hearts in a touching prayer of consecration, and the meeting was adjourned. We could not long remain on such a mountain top, but we descended into the valley with strong resolutions to help others to know of the great Physician and Savior.

The old suit-case that has carried the missionary offerings for years was deemed a bit too small this time for all that would be given, so a newer one also was called into service. And both of them were filled. Six persons labored faithfully for five hours to reach the total of the offering. With that which had been sent to the home office for this same offering the total now reaches a splendid sum, figures of which will be given and acknowledgment made in the August Visitor.

All were keenly interested in the size of the offering, for many reasons. Our expenses are higher and we need more money; our church has been drawn upon heavily for various offerings for the de-

mands of mercy, occasioned by the war; and we desired that this might be indicative of the interest we really have in missions. You know the best way we can safeguard the future is to work all the harder now for the things that we knew were worth while before the war. And we know, therefore, that you are gratified with us over such a splendid exhibition of liberality.

❧

The new workers sent to the field each year are not chosen hastily, but only after extreme care. Accompanying the application of each person for foreign service must be a doctrinal questionnaire, carefully filled out. This is considered by the Board. A thorough physical examination in each case is made by a competent doctor of the applicant's choice. This examination is passed upon by a physician chosen by the Board. References are required of each applicant, and the persons giving them are written to regarding the ability, personality and capacity of the candidate to adapt himself or herself to others and to vexing situations. Such questions with their answers must necessarily have great weight with the Board in forming a judgment.

After the applicant is passed upon he is asked to appear at Conference. At Hershey on Sunday afternoon the Board had a most pleasant meeting with those appointed for service. Each missionary told of the nature of the call which prompts him to go into service. On Monday morning the new workers, with the Board, went before Standing Committee, and here the new workers again gave expression to their desires for foreign service. Standing Committee unanimously approved those appointed and Conference on Tuesday did likewise.

❧

Those appointed as workers are* as follows: To India, Sisters Elizabeth Kintner, of Ohio, and Sarah Replogle and Anna Cassel, of Pennsylvania; to China, Sister Lulu Ullom, of Colorado, Brother and Sister Ernest M. Wampler, of Virginia, and Brother and Sister Samuel Bowman, of Kansas. Sister Ullom is a granddaughter of Bro. Daniel Vaniman, of sainted memory, while Brother Wampler is a brother of Dr. Fred Wampler, in China. Sister Ullom was granted one year to complete her preparation for the field, and will continue her studies at Oberlin College. The China party, consisting of the Wampers



As the Audience Appeared from the Platform on Monday Afternoon

and Bowmans, with Sisters Minerva Metzger and Winnie Cripe, returning from furlough, will sail from Seattle on Aug. 15. on the Steamship Ausuta Maru.

Nor can we forget to mention with thanksgiving the splendid influence which was exerted at this Conference by our Student Volunteers. Their public program was given on Sunday afternoon, at which time Bro. E. H. Eby delivered a strong address on "The Present Opportunity for the Church of the Brethren." May God help us all to sense this opportunity and deliver telling blows for Christ. Bro. Foster Statler and Sister Sara Shisler told of the reasons why they are volunteers. In many a heart they awakened sympathetic response, and our young people throughout the church can well consider the call of Christ for the use of their lives. Pathos and sympathy were awakened by the portion of the program devoted to the memorial service in honor of the volunteers, Brethren Roy A. Frantz and Harry D. Moyer, and Sister Deane Dunbar Winger, who were called into triumphant service during the year.

Efficient service was rendered by the Volunteers, who kept representatives constantly with the missionary exhibit. Without the services of these, and of our furloughed missionaries, the exhibit would not have exerted such a vital influence as it did.

The Hillside Auditorium also was used by the Volunteers as their place of meeting, and here some splendid illustrated lectures were given by returned missionaries. Many heard these lectures, which were considered worth much in the moulding of sentiment.

Bro. Foster Statler, of Juniata, succeeds Bro. Floyd Irvin as president of the Student Volunteers. The personnel of the new officers will be given in a report promised us for a later issue. We have the young men and women, they have the church behind them, and the Father calls all to be partners in His service. Let us pray for the continued activity of our Volunteers, whose service is freighted with

such possibilities for the success of our missionary enterprise, both at home and abroad

The District Mission Boards held their public meeting on Saturday, and a great and renewed interest was awakened in our home problems. We must strengthen the home base and our efforts must be made to reach into new fields untouched by the Master. Closer coöperation is needed among the various Boards, and this need is beginning to be keenly felt. The future will see this coöperation projected in some efficient manner, we feel sure, and the cause will be more effectually promoted in our own land. Bro. Virgil Finnell, one of the speakers in the Rural Life Conference, emphasizes our possibilities when he says that on the Eastern slope of the Rockies there are actually whole villages springing up in which not an organized church can be found. Why cannot we, the children of the country, apostles of the farm and of rural life, nurtured and reared on the prairie, occupy these towns first and gain prior rights as messengers of the Good News to their inhabitants? We can, but too often we wait until some one else has secured that advantage. We should study the missionary problems of the homeland from the standpoint of eliminating the duplication of effort that so often obtains in mission work. If ours is a "Whole Gospel" we should exert ourselves first to give this Gospel to the unchurched, rather than to those who we believe have already secured a portion of it. This is a big problem for our students of home missionary endeavor.

Our people are lovers of charity and of home life. This was proved by the attention given to the needs of the aged and of the orphans. No missionary church deserves the name that does not include such activity in its program. Periods at Conference were given over to the discussion of these topics, and at no service was there such a general shedding of tears as at that of the Child Rescue work. Pure religion embodies visiting the widows and orphans in their affliction. Who could fail to catch the spirit of sympathy that our church manifests for them?

And so the writer might go on and on, telling of what happened at Hershey, but we must close. We are optimistic over the future of our church. We become more so with each succeeding Conference that we attend. The large numbers of folks that are annually brought together from every part of the Brotherhood enable us to understand each other better. Wherein one District excels, the spirit is imparted to

others; wherein one part is at fault, the strength of the others can be brought to assist in rectifying the trouble. And the spirit of love and favor for missions, education, Sunday-schools, with many other positive endeavors is just as contagious when the heart is right as are the harmful bacteria and germs and influences that seek to undermine our health, both spiritual and physical.

The Church He Was Looking For

Mrs. W. Thorburn Clark

I AM sorry to disappoint you, Annie," said Mr. Blanks to his wife, "but the doctor forbids that trip to the seashore."

"Is it as serious as that?" asked Mrs. Blanks, almost ready to cry.

"Not yet," replied Mr. Blanks; "don't be alarmed, but he advises that I go to some quiet place where I can have absolute rest; he knows how it is at these seaside and mountain resorts—no place for a fellow whose nerves are about to go back on him. He promises that I will be all right for business in the fall if I follow his instructions, but he will not answer for the consequences if I do not. And although I am very sorry not to go with you, I think I had better do as the doctor says this time—no use to consult an expensive specialist unless I mean to obey."

"I am sorry you can't go to the seashore," said Mrs. Blanks, "and I will go with you wherever you decide to go."

"No, no," he hastened to say. "We promised to give the girls this trip, and you must go and look after them; I will get on all right."

"But where will you go?" she asked.

"I have been thinking of my old friend, Sam Morris, down in the sandy section of Virginia, with his beautiful home surrounded by great shade trees, and a scuppernong grapevine near by. He has invited me time and again to make him a visit, and today upon hearing the verdict of the doctor I wrote and asked if I could secure board with him or somewhere near by for six or eight weeks; and it is there I will go if he will make the arrangements."

As soon as the messengers of Uncle Sam could bring it, a letter came from Mr. Samuel Morris urging Mr. Thomas Blanks to come right on, promising him the freedom of the farm and all the rest and quiet he desired; so in a few days Mr. Blanks found himself comfortably ensconced in the hospitable home of his friend of boyhood days, and when Mr. Morris was not engaged in superintending the farming operations, the two friends spent many hours discussing their good times together in school and college.

Mr. Blanks enjoyed the long, quiet days, the fresh vegetables and delicious fruits and cold buttermilk. His unruly nerves began behaving in a most seemly manner, and he felt that he would soon be himself again.

One afternoon as the two friends sat discussing old times, Mrs. Morris came out on the porch fanning herself vigorously with her hat.

"Did you have a good meeting?" asked Mr. Morris, breaking into a most interesting recital of some college prank by his guest, in which Mr. Blanks figured as the hero.

"Splendid!" answered Mrs. Morris. "The afternoon was so warm I was afraid we would not have a good attendance, but all the members were there, and we had a perfectly grand meeting. We have decided to support a native missionary; you know I have wanted to undertake this for some time, and today when I talked to the ladies about it, they decided to go right to work to raise the salary. It will mean sacrifices, of course, for we do not mean to cut down our gifts for any other object."

"How much will you give me, Sam, to

start us off? I think it will be an honor to make the first contribution in so noble an enterprise."

"There you go," laughed Sam. "I was expecting it. Well, I'll start you off with ten dollars, and if you find that you are not going to get the balance, I'll chip in again."

"That's good of you, Sam," she said, smilingly, as she rose to enter the house, "but I knew you'd stand by the movement."

"She is very enthusiastic on the subject of missions," said Sam, as his wife went in; "but not more so than I am. It is good news to me that the ladies are going to raise the salary of a native missionary. For several years our church has provided half the salary of a foreign missionary, but I am anxious for us to take over the entire support of the missionary, and we can do it, too, if some of the brethren will loosen their purse-strings, and I am sure they are going to pretty soon. Our association meets next week, and the matter will be fully decided then."

As the visitor stared out into space without replying, Mr. Morris turned toward him, saying:

"Tom, you have told me a good deal about your happy marriage, your successful business, your intelligent sons and accomplished daughters, but not one word have you told me about your progress in the Christian life, and it is of your soul's welfare that I am anxious to hear."

"I must confess," said the guest, rather sadly, "that I haven't made any progress along that line, but am right where you left me years ago; and I can't help but envy you your peace and happiness and enthusiasm. I would like to be a Christian, but the one thing which has held me back all these years is that word missions. I don't believe in sending money away off yonder to heathen countries. I never go into a church that I do not hear the minister begging for money for missions of some sort, and I am heartily sick of it. If I could find a church which would cut out the mission business, I would be glad to join and help them out to the best of my ability."

"My dear friend!" exclaimed Sam, "you don't know what you are talking about. Don't you know that when you cut out missions you take away the very life of a church? At any rate, since that is your wish,

I think I can see you duly enrolled in such a church before you leave this community," Sam concluded, as the bell summoned them to the evening meal.

The days sped on and soon the association assembled at New Hope church, and people gathered from the four corners of the county to listen to the splendid addresses. When the annual reports were read, it was shown that New Hope had increased its gifts to all the Boards, the Sunday-school was the largest in the history of the church, and the Woman's Missionary Society was doing most excellent work; the pastor added that it had long been his desire that the church should give the entire salary of a missionary on the foreign field, and now it was his pleasure to announce that his wish was to be realized, for the full amount had been subscribed for that purpose.

The Sunday following the convention, at the breakfast table Sam said, "We are going in a different direction this morning, Tom, so be ready when I bring the team to the gate." Mr. Morris did not own a car, as many of his neighbors did. He hoped to own one some day, but this year he had given his car money to the missionary's salary.

As the beautiful bays trotted down the shady road Tom did not seem inclined to talk. He was somewhat gloomy as he thought of how he would miss the quiet rest of the country when he returned to the busy city, but Sam did not seem to notice the silence.

After driving five or six miles they turned into a grove where stood a most dilapidated-looking building, which seemed to cower and shrink into the protecting shadow of the trees.

"Haven't you made some mistake?" asked Mr. Blanks, looking up in surprise.

"No," replied Sam, "this is the place I am looking for."

The door of this deserted building sagged on its hinges and creaked and groaned protestingly as it was pushed open. We hear much about the havoc of the finger of time, but in this case not only the finger, but the entire fist of time had been busy pounding away at this old building, for ruin and desolation reigned supreme. Great holes gaped in the roof, through which the sunlight danced today, but the dark stains on

floor and seats were silent witnesses that the rains and snows of winter also had undisputed access.

"What are we coming here for?" Tom asked, with some impatience.

"Sit down and wait," replied Sam.

Pretty soon an old man, withered and bent, came slowly up the aisle, then another and another until there were four old men strangely resembling the building and seeming to be a part of it in its hopeless and decayed aspect.

A few other people drifted in, then a minister delivered a discourse and went his way.

"Now," said Sam, after the service, when they had gone outside, "I brought you out this morning to see you enroll your name in the church of your choice, and here we are."

"What do you mean?" asked Tom.

"Just what I say," replied his friend. "If you want to belong to a church which cuts out missions you have the opportunity; the four old men who occupied the front pew are the last members, and I am sure they will welcome a recruit. Sit on this log, Tom, and I will tell you briefly what the trouble is. This old church was organized away back in 1776, and for many years was a large and flourishing body, but as the years passed on some of the members began to be interested in missions, and then the trouble came. So sharp was the contention that the

progressive members withdrew and erected New Hope, which you have been attending. The few who stayed in the old church have gradually died off, and no new members have come in. For years they have had no regular preaching. Once in long intervals a minister of the same faith comes over from North Carolina and gives them a sermon.

"You know the condition of the daughter church, and here is a practical demonstration of what the anti-missionary spirit will do for a church. And now I will go and tell the brethren that I have a member for them."

"Hold on, hold on!" exclaimed Mr. Blanks; "not so fast. I didn't know that my opinion placed me in the ranks with those old men, Sam; this thing has opened my eyes. I think I see my mistake now, and I want to cast in my lot with a church that is progressive. Let us get away from this place; it oppresses me."

As they drove homeward Tom said: "Sam, I want you to get out all the books you have which tell about missions and missionaries, and during the rest of my stay I am going to study them; I am going to try to make up for the time I have lost."

And now when you ask the pastor who is the most enthusiastic believer and supporter of missions in his church, he will point with pride to no other than Mr. Thomas Blanks. —Home and Foreign Missions.

The Problem of Education on the Mission Field

Wilbur B. Stover

MISSION work is frequently among those classes who have long been far down in the scale of life, and who therefore most seriously need outside assistance. But mission work can not and must not be confined to any one class of people, but must be so adapted that its benign influence is shed over all. In the educational and in the medical work all classes are reached, because all recognize their need along these lines, though this is called indirect mission work. The question constantly arises as to how much expenditure of energy and money should be made by a mission on indirect mission

work, such as medical and educational are often proven to be. It is a great question.

Compare India with the United States, as to facility for education. While the British Government is doing well in India, yet one is confronted with great surprises in the comparison. In the United States there is an average of 150 high schools for every million people; in India five. For every million people in America 15,095 are now in high schools; in India 550. Therefore, it may be said that the American boy has twenty-five times as good a chance to get an education as an Indian boy.

Another thing to remember is that practically all students in India pay a liberal fee when in attendance on higher school work. In the tables attached this will be clearly shown, so it need not be discussed here. Some of the schools are entirely self-supporting. There is a present tendency throughout India to make primary education free and compulsory. It is endorsed by government, but does not yet meet the approval of many of the people. Perhaps many years will elapse before public sentiment endorses such a move, but it would be splendid in its results.

In a recent report of the British districts of the Bombay Presidency some very interesting figures are found. The area in question consists of 123,070 square miles, with 25,654 towns and villages, and a popu-

lation of 19,683,249. The number of schools, all told, is 11,586, and the number of pupils in attendance March 31, 1915, is given as 750,602.

Mission work, in order to be well balanced, it would seem without argument, should be so adapted as to reach both the high and the low, both the ignorant and the educated. In considering the wisdom of opening and maintaining mission schools of

a higher grade, not only the direct results but the indirect results must be taken into consideration, for many will come and go who will be greatly influenced by the Christian religion, and who thereafter will never oppose missionary enterprise, but who will never openly become Christians. This is proven by the experience of others.

In the attached tables the columns signify as follows:

1. Location of institution. 2. Name of institution. 6. Attendance March 31, 1915. 9. Provincial revenues. 11. Municipal funds. 12. Fees paid by students. 14. Subscriptions received. 15. Endowment, etc., income. 16. Total expenditure. 17. Total cost per pupil. 18. Cost to Government per pupil. 19. Annual Government grant.

1	2	6	9	12	15	16	17	18
Bombay, Elphinstone,	274	\$28,588	\$ 8,947	\$4,406	\$41,941	\$136.70	\$91.00	
Bombay, Wilson,	770	7,683	30,865	5,091	43,639	51.65	9.00	
Bombay, St. Xavier,	525	7,683	15,264		22,951	39.35	13.00	

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There are seven arts colleges, three government and four aided, three in Bombay and two in Poona, one in Ahmadabad and one in Karachi. Also five professional colleges, that is, one law, one medical, one commerce, one engineering, and one agriculture. Of the three arts colleges, in the table below, the first is government, the second is Free-Church, and third Roman Catholic.

1	2	6	9	12	15	16	17	18	19
Surat, Sorabji J. J.,	244	\$2,590	\$ 3,618	\$ 77	\$ 6,292	\$23.60	\$10.00		
Panchgani, Boys' H. S.,	90	3,039	3,395	1,208	7,942	96.60	38.00	\$1,503	
Bombay, Cathedral H. S.,	136	5,295	3,601	502	9,405	77.00	44.00	4,000	
Bombay, John Cannon H. S.,	140	2,962	2,856	1,357	7,208	56.00	23.00	1,371	
Bombay, St. Xavier's H. S.,	1,132	3,920	16,686	2,071	22,675	20.00	3.30	3,333	
Bombay, Israelite H. S.,	105	1,166	635	1,452	3,257	92.00	11.00	1,000	
Bombay, Free Church H. S.,	412	3,094	4,500	1,900	9,456	24.00	8.00	2,700	
Bombay, Mahomedan H. S.,	199	2,000	372	3,400	5,793	29.00	10.00	2,000	
Bombay, American Msn.,	103	668	793	1,035	2,498	29.00	7.00	533	
Bombay, J. J. Parsi H. S.,	371	2,146	146	5,190	7,482	23.00	6.50	2,146	
Bombay, Esplanade H. S.,	716	4,158	10,218	1,010	15,394	23.00	6.00	2,000	
Ahmadebad, Irish Mission,	136	1,404	1,305	583	3,292	16.00	6.60	1,404	
Broach, Union H. S.,	434	566	2,995	100	3,662	8.30	1.30	566	
Surat, Union H. S.,	770	666	5,675	1	6,342	7.60	.80	666	
Surat, Irish Mission,	323	1,802	1,901	1,253	4,956	15.30	5.30	1,802	
Bulsar, Avabal H. S.,	224	953	1,682	134	2,775	12.60	4.40	953	
Bombay, New High School,	2,062		41,063	511	41,572	20.00			
Bombay, Aryan Ed. So.,	1,164		9,557		9,557	7.70			
Ahmadebad, Proprietary,	1,375		10,750		10,750	7.70			

In the area under consideration there are 110 high schools. Of these twenty-one are Anglo-vernacular government schools, four Anglo-vernacular municipal schools, eleven aided by government, for Europeans and Anglo-Indians, four English-teaching, aided, fifty-four Anglo-vernacular, aided, fourteen teaching English, unaided, and one high school for teachers.

In the table below the first is government Anglo-vernacular, the second is a hill-school for English boys only, the third, fourth and fifth are aided, English-teaching; the others are Anglo-vernacular, aided, except the last three, which are unaided by any funds from government. All are high schools.

1	2	6	9	11	12	15	16	17	18	19
Surat, Government,	290	\$1,533			\$1,650	\$ 1	\$3,183	\$11.00	\$5.30	
Virangam, A. V.,	146	389	\$323		607		1,298	10.00	2.65	\$ 369
Mehmadabad, A. V.,	64	157	220				283	5.30	2.30	157
Anklesvar, A. V.,	166	367	197	815	38	1,481	8.30	2.00	367	
Bhivendi, A. V.,	34	33	50	185	33	302	10.00	1.32	33	
Bulsar, Private,	304	242		1,003	170	1,415	5.00	.80	242	
Chikhei, Private,	54	75		292	10	377	7.10	1.40	75	
Lanavla, Railway,	66	850		580	2,336	3,766	43.30	9.65	666	
Igatpuri, Railway,	48	518		391	1,583	2,492	45.00	9.32	384	
Sholapur, Railway,	34	211		148	1,339	1,698	65.30	8.00	110	
Mazagon, St. Mary's,	195	1,408		2,466	1,466	5,340	26.00	6.30	1,408	
Girgaum, St. Teresa,	236	800		1,506	533	2,888	12.33	3.30	800	
Bandra, St. Stanil's,	536	2,815		3,166	3,402	9,384	16.65	5.00	2,645	
Manmad, C. M. S.,	27	39		85	122	245	9.66	1.66	39	
Rahuri, American M.,	72	166		149	487	803	14.33	3.00	166	
Venguria, Am. Pres.,	40	342		182	780	1,283	36.40	9.66		
Borsad, Irish Pres.,	40	147		116	382	681	17.00	3.66	147	
Borsad, Edward Mem.,	193	425	133	909	347	1,814	11.40	2.70	425	

A tremendous difference is noticeable between the second, third and fourth, as compared with all the others, in column 18. The teaching is wholly in English, for English and Anglo-Indian children, and the teachers cost much more. This is the only reason for it, I think. All told, there are some thirty-five high schools in Bombay City.

The middle schools of the district in question total 258, nearly all Anglo-vernacular. Of these six are government, four local board, fifty-six municipal, twenty-five mission (Protestant) schools, and the others fall into various classes.

In the table above, the first is a government Anglo-vernacular, the next four municipal, the next group of three are railway schools for children of employees, the

next three are Roman Catholic, and the last group are Anglo-vernacular Protestant mission schools, except the last one, which seems clearly a rival to the one just preceding it.

I have prepared the various tables to give an insight, as far as possible, into the educational problem as it is before us on the field. One thing we must remember, is that a boy in school in America, if he has any grit at all, can make his own way, if he wants to, or at least earn a large part of it while he continues regularly on his school curriculum. It is not so in India. There is nothing the boy can do, for labor is the cheapest thing in India, and if he would labor to make an increase in his

spending money, the results of his labor would not pay a fourth part of his board, as a student. In the cities there may be an occasional opportunity open, but never in the smaller towns, at present. So the fees are high and hard for a poor man to pay, for they are all out of proportion to what a laboring man can earn in a day, which is about ten cents.

What does the school question mean to our mission? We have village schools for primary work scattered about among many villages. We have station schools, one in nearly every station, which would fall into the class of middle schools, not shown in the tables above, because not teaching English. I think here I should yet add another table, one for vernacular primary schools of Protestant Missions, which will

not, however, show nearly all the mission schools of the district.

In the table below, our mission schools are mostly not shown, not being registered.

In the area there are 9,929 primary schools for boys, and in the same area but

ported by Parsee charity funds. If some person who is interested in this kind of work, and who is able to do it, would say to me that he had \$15,000 for buildings and equipment for a high school in Anklesvar, and if our Board would sanction it, I would approach the municipality and tell

1	2	6	9	12	14	15	16	17	18
Prantij, Irish Presby.,	127	\$ 85	\$11			\$361	\$356	\$3.50	\$.65
Muktipur, Salva. Army,	61	100				375	575	8.70	1.55
Anand, Irish Presby.,	69	134	5			292	442	6.68	2.15
Nadiad, Methodist Epi.,	70	154			\$296		454	6.40	2.20
Gamdi, Roman Catholic,	72	39				284	324	4.00	.50
Brookhill, Irish Presby.,	37	42				136	178	4.55	1.05
Bulsar, Brethren Mission,	42	50				179	229	5.75	1.25
Baroda, Methodist Mission,	122				605		605	6.80	

1,923 for girls, with 594,728 boys and 77,258 girls in attendance. It is plainly seen that while education for boys is a great need, for girls it is painfully so, in this land of India.

At the present time, facing the present opportunity, these figures may help us. The Anklesvar municipality has just passed a resolution to open and maintain a municipal high school. They have not the money for the needed building, and the buildings used for the lower grades are miserably inadequate. There are twenty-two students in the English VI standard. Opening Standard VII, when the boys pass Standard VI this year, and adding the required additional equipment, with the additional needed teaching force, will entitle the Anglo-vernacular middle school to be listed as a high school. The head master or principal is a B. A., LL. B. The building question is not settled. The head master must be a high-grade man to conduct a high-grade school, and to do creditable work. The municipality has decided to enter into the high-school stage of her school work, but there are those who tell me quietly that it were better if we had a mission high school here, for then we could hope to have an European head master, sent from America by the mission, and the work would surely be well done. Years ago a strong appeal was made to me by the young men of Bulsar of high-school age, to open a high-school class there. The opportunity was not embraced, and now there is a high school there, in part sup-

ported by Parsee charity funds. If some person who is interested in this kind of work, and who is able to do it, would say to me that he had \$15,000 for buildings and equipment for a high school in Anklesvar, and if our Board would sanction it, I would approach the municipality and tell

them that if they would give me the land which they have already acquired for a high school, and a municipal aid of about 500 to 1,000 rupees a year, an amount equal to the expenditure they are now having, I am prepared to say that the mission will undertake the whole job, buildings new and complete, and teaching staff, and all, so that we may have here a first-class Mission High School. I think the municipality would be pleased to sanction the proposition.

In Bulsar at the present time there is an increasing European population, and an increasing demand for a school for European children, and such others as could enter, knowing English. Such a school, in Bulsar, would be the nearest approach to an ideal school and location where we could send our own-born children. Moreover, if such a school were opened by us now, the railway would give the land (a nice bit just next to the church) free. The railway is making Bulsar a kind of center, and has completed buildings for forty families of English-speaking people. They will have a school, and if a mission school by our mission, it is good. Or the railway will get a school going, or the Roman Catholics, who are always awake to the school business, will come in. If we open a school now the railway authorities will promise not to open opposition school at any time. Such a school, if started in Bulsar, would be patronized by Europeans, Americans, Eurasians, Parsees, and others as far as welcomed. All would pay. There would

needs be a board of management, which might be our school committee (of three) and one or two from the railway management. It would hardly be fair to permit them to give land and buildings, and then have no word in the control of affairs. If work were to be taken up at once, the railway authorities would give half of one of the newly-erected bungalows for it, and import school furniture from their larger school in Bombay (Parel). At least twenty children are there now, wondering where they can go to school. Shall we step into this opportunity, or let it to another, perhaps the Roman Catholics? This is a very real, present, burning question.

In the south part of our district, in the Marathi territory, at the Palghar Station, the people have been for a long time begging for an English middle school. For a time a native gentleman supported the head master of a school to teach English, and the fees paid the rest of the expenses. These people, on realizing that we are at Dahanu, and erecting considerable buildings there, now insist that we apply to the government for land, with the declared intention of starting an English school of the best class. The village people of the better classes are all quite favorable, and promise to support it with a large number of students. There is not a single English school in the whole taluka (county), and there are several other large villages. So the demand is a real one. And so, too, the opportunity.

Now if we recount, we will see that three first-class openings, on the line of educational missions, are staring us in the face, are challenging our energies and ambitions for the Master's work: at Anklesvar a high school, at Bulsar an English school, and at Palghar an Anglo-vernacular middle school. These present three different phases of the school question, but they are not the only three. We have many primary schools, not registered, and not appearing in any government reports. We hope for many more.

If such three schools were opened by our mission, there ought to be a lady teacher for the one at Bulsar, and a man for

Anklesvar; these both from home, and well qualified, having had some experience. The Palghar teacher could be supplied from India. But as we think of the opportunity, as we realize that youth is the shaping-period of life, and the youth of the land will come to us for instruction if we provide it, what a challenge to strong men, and to men of finance and faith, these facts present!

Compulsory Education

The government of India has recently passed an act making education compulsory, under certain limitations. One condition is, that when any municipality wishes, they may enact the compulsory education act within their municipal limits. Which means it will grow now just as fast as popular opinion can be led to endorse the idea.

Compulsory education must needs be free, for it touches only those who otherwise would not come were not such a law in force. For thirty years compulsory education has been a fact in Japan, and few have had to be compelled to send their children to school. So it is hoped that if the law is once in force, there will not need to be many forced applications.

Take for example the city of Broach (43,000 population). There are now attending school in Broach 2,250 boys and 1,050 girls. These cost the municipality about \$3.50 per head for their schooling. If we take 15 per cent of the population as of school-going age (6 to 11), we arrive at about 3,400 boys and 3,100 girls. Now it does not take a college president to see the question which confronts a town in India when the problem of the education of the masses is discussed. It is a question of paying the bills. And it does not require a college president to see the opportunity for missions in India, where the tax-paying population is comparatively not large. Are you surprised when your missionaries get their heads together and dare to suggest a million-dollar educational foundation? Would you not be more surprised if they did not suggest it!

China

Fred J. Wampler, M. D.

[The following material was intended for the June Visitor, but through some unaccountable reason it did not reach us until the June issue was in print. We feel, however, that the tables should be printed.—Ed.]

THE work of another year has been done. We hope the Master Workman may say "Well done" as He looks upon it. The total number of baptisms was smaller than the year before, but there is no need of discouragement.

The Sunday-schools during the year have helped the Christians and inquirers to get a better knowledge of the Old Testament. The church services were well attended.

Brethren E. D. Vaniman and R. C. Flory were ordained to the eldership, and Bro. H. C. Yin was elected to the ministry. Bro. Yin thus becomes our first Chinese brother to be elected and installed in China.

The out-station work has had its dis-

couraging features, but some of the out-stations have done exceptionally well.

We miss from our number Sisters Cripe and Metzger, who went home on furlough, but we have been helped and encouraged by the return of Eld. F. H. Crumpacker and family and the coming of the ten new workers. From these new arrivals we expect much good work in the future.

In the early part of the year Dr. Brubaker had a severe attack of appendicitis. He later had a successful operation in Peking. Several missionaries and children had dysentery during the warm months. All had fully recovered at the close of the year. God has dealt kindly with us in sparing the lives of all our workers.

As we enter upon the duties the new year opens up to us, we go forward trusting in Him Who is able to keep that which we commit unto Him.

Stations

	Staff				Houses	Churchhouses	Chapels	Hospitals and Dispensaries	Schools	Out-stations	Evangelists	Colporteurs	Population of Field
	Foreign		Chinese										
	Men	Women	Men	Women									
Liao Chou,	3	7	11	3									400,000
Ping Ting Chou,	4	8	13	2	1	1	6	12	6	5	9	4	600,000

Medical Work

	Foreign Physicians		Foreign Nurses		Chinese Nurses		Hospital Patients		Major Operations	Minor Operations	Dispensary Treatments	Patients Seen on Itinerating Trips	Out-calls	Vaccinations	Out-station Opium Refugees	Patients Treated in Refugees	Local Contributions
	Men	Women	Men	Women	Men	Women											
Liao Chou,	1	0	1	0	55	13	45	53	2988	95	52	7	2	43	\$231.62		
Ping Ting Chou,....	1	1	1	1	110	49	48	152	5156	288	140	22	1	106	654.92		

Sunday-School Report

		Organized Schools	Evergreen Schools	Weekly Collections for Year	Teachers	Highest Attendance	Lowest Attendance	Average Attendance	Baptisms	Teachers' Meetings
Liao Chou,.....	1	1	\$26.15	18	180	36	119	12	Weekly	
Ping Ting Chou,	1	1	44.01	24	202	44	142	5	Weekly	

Church Statistics

	Organized Churches	Members, Jan. 1, 1917	Baptisms	Received by Letter	Disowned	Dismissed by Letter	Deaths	Ministers	Deacons	Councils	Love Feasts	Members, Dec. 31, 1917
Liao Chou,	1	69	15	1	2	5	2	2	1	12	2	76
Ping Ting Chou, ..	1	150	15	...	...	...	4	...	4	1	163	

Boarding Schools

	No. of Pupils	Grades	No. of Teachers	Religious Instruction
Le P'ing, Boys' School,.....	17	5	2	Yes
Liao Chou, Boys' School,.....	90	7	5	Yes
Liao Chou, Girls' School,.....	19	4	2	Yes
Ping Ting, Boys' School,.....	100	8	5	Yes
Ping Ting, Girls' School,.....	40	5	3	Yes

Day School Report

	Teachers	Highest Enrollment	Lowest Enrollment	Grades	Christian Pupils	Daily Religious Instruction
Ch'ang Ch'eng,	1	15	6	2	0	Yes
Ho Shun,	1	20	10	3	0	Yes
Kao Lao,	1	14	...	7	0	Yes
Lüan Liu,	1	17	...	7	0	Yes
Yü Hsien,	1	12	...	7	0	Yes
Yü She Hsien,.....	1	18	12	2	0	Yes

China News Notes for April

Laura J. Shock

THE schoolboys of Liao have been touched by the evangelistic spirit, and sixteen of the larger ones, under the leadership of one of their teachers, Mr. Chao, have organized into four companies—four in each company—for the purpose of spreading the Gospel in the surrounding villages. It is their aim to reach seven or eight villages each Sunday, both preaching and selling Gospels.

One Sunday recently the Christian women and schoolgirls of Liao separated into two companies, going into the homes and carrying the good news of salvation to the women. The services were much enjoyed by all and the women of other homes are quite eager for the message also, so they expect to continue the same line of work.

April 7 a large crowd gathered in our chapel to attend the farewell services in honor of Brother and Sister Bright and Sister Hutchison, who were to leave for America the next day. The meeting was

conducted entirely by the Chinese. The next morning they again showed honor to those departing by accompanying them out of the city.

The foreign children expressed their parting message to their "Aunt Anna" and their playmate, Esther, by singing "Keep in Touch with Jesus" to them, under their windows the morning before their departure.

Brethren Bright, Flory and Brubaker spent several days at Ping Ting, where the field committee met and transacted an amount of mission business.

April 10 the out-station workers came to Ping Ting for several days' meetings. Many profitable subjects were discussed by all who wished to take part. Among the subjects were, "How to Conduct Christian Funerals and Weddings," and "How to Pay Proper Reverence to Parents." We were glad to have Brethren Bright and Flory help in these meetings. Miss Metz-

ger was appointed delegate to Annual Meeting.

April 25 twin boys were born to Brother and Sister Seese. One was lifeless. The other, little Norman Jr., and his mother are doing nicely.

Bro. Bright and family and Sister Hutchison spent five days very pleasantly at Ping Ting on their way to America. Sister Blough accompanied them as far as Peking, where she had some dental work done, and had a pleasant visit with our missionaries in the language school.

The building of Bro. Crumpacker's house and the P. S. Miller Ward and Roanoke Operating Pavilion of the Ping Ting Hospital was begun the first of the month and is progressing nicely.

Dr. Brubaker is being kept quite busy, superintending the building of his residence and the Hiel Hamilton Memorial Hospital, as well as ministering to the needs of the sick.

Liao Chou, May 5.

The Lost Chord of Africa

Mabel Crist

IN the creation God made everything in perfect harmony. Man lived in complete fellowship with God. There was never a jar nor a discord until the fall of man. Then sin, as a harsh foreign tone, slipped in, crowding out those rich tones of love and communion with God, and destroying that beautiful harmony of God's creation. And they, the highest of the creation, became practically lost to Him. Therefore, because of that lost chord, man became out of tune with God and continued sinking lower and lower in degradation and sin.

But God, out of His infinite heart of love, had a plan through which this lost chord should be restored. This plan was that of bringing into the world Jesus Christ, through Whom man could regain that lost companionship with Him.

And who can tell of the sweetness of that blissful state of perfect unity with God, through Christ, the Mediator between God and man? One must experience it to know.

To thousands this divine relationship has been restored. But to other thousands upon thousands it remains lost. Among these are the dying millions of Africa.

Take a view from the towers of Cairo, the gateway into the depths of Africa, and see her millions of blacks, beckoning and calling for some one to bring to them the glad tidings of salvation. Christ died for them.

The latest governmental estimate of the

population of Africa places the number at 130,000,000. Very few of this vast multitude know of the love of Christ.

As a result of the absence of this love, fetishism and animism prevail in Africa. Where these superstitious religions rule the hearts of the people they are continually filled with dread and terror. There is no one to trust and everything to fear.

The Bulu conception of God shows to us their condition. The Bulus of Africa are absolutely without God in the world. Yet they recognize Him in tradition. They say that Zambe, their god, created them, and then went off and left them alone. And everything around them becomes a terror to them. What but the love of Christ can bring joy to these people?

Civilization does not supply the need. Without a civilization permeated by that love which comes from God it becomes repulsive to them. Trying to change them from their native customs and habits, their freedom of life and personal liberties, without giving to them the more blessed freedom of soul, only makes moral conditions worse among them. This has been proven by those who have spent years working among the Africans and other heathen people. They regard such treatment as slavery, which it is to a certain extent, for many of those attempting to civilize them, without the love of Christ, treat them most cruelly. They are human beings and know the difference between love and slavery. Nothing less than the Calvary influence



Though This Child of the Congo Is a Bit Fearful, Yet He Dares to Talk into the White Man's Machine

Photo from World Outlook

will bring to them what they are groping for in the darkness. Nothing else will restore the chord that is lost to them.

The African people respond to Christian teaching most beautifully. One needs to get only a glimpse of the way it works to know the transformation that takes place.

A story is told of that transforming power by one who made an extended missionary tour through Africa. As he reached Umvoti, a prominent mission station in Zululand, a reception was to be given him there in a large stone church. As he neared the church he wondered what impressions he would receive of the influence of missions upon those pagan people. When he entered he found it filled with men and women, neatly dressed, their faces beaming with intelligence and earnest Christianity. Without any more evidence he could see a wonderful demonstration of the value of the Gospel to them.

Then his eyes fell upon a row, immediately in front of the pulpit, of naked,

dirty, wretched beings, more nearly resembling wild animals than human men and women. They were the worst savages he had ever seen.

While he was wondering what brought those creatures into that audience the native chief, a Christian, stepped out and commanded them to stand. They stood and he proceeded: "Ufundisi [teacher], we want you to know that us people [waving his hand impressively over the congregation] were once like that, just like the wild beasts, until Mr. and Mrs. G—— came among us to live. And Ufundisi, we want you to know what a change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. G—— and the other good missionaries who have lived among us. And Ufundisi, when you go back to your people, over the seas, we want you to tell them what a change has come over us and how grateful we are."

He also tells of another incident which took place at Chikore Mission, in Southern Rhodesia. The people here belonged to a degraded cannibal tribe, who ate the flesh of their captured foes. This is a wonderful story of an all-day Easter service around the chikore tree, which had been the center of heathen superstitious rites and orgies for many generations. From this tree these people had eaten the strips of human flesh of their slain foes.

In this Easter service the Christian chiefs gave such appealing testimonies of the transforming power of Christ that the heathen chiefs who, the day before, had bitterly opposed the missionaries, slunk away into the forest.

Truly, Africa is a laboratory of Christianity. It is being proven there that Christ is the connection between God and man, restoring the creational relationship like unto the music of heaven.

But so few have experienced it! Livingstone was deeply moved by the "smoke from a thousand villages who knew not Christ." Can not we see that smoke today, and help to bring salvation to those

dying millions who know nothing of the One Who searched out the deepest minor chord to produce the profound music of the universe?

Today is the opportune time in Africa. The field is ripe. Is God asking you to do anything for Africa? Is there something for me to do? Will we fail Him, or will we be true to Him?

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise on the plain,
The measured tread of troops falls on the ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
The messenger of God who cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest
night;
From many a mosque there comes a call to
prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."

What's the Use?

F. E. Brower

DOES it pay to carry this Gospel, with which we have been entrusted, to those who live in the great "Dark Continent"? This question can best be answered by looking at some of the results obtained. In the field of science we prove or disprove a statement by experimentation. We now have sufficient data to draw our conclusions as to the value of the harvest being reaped in the world's greatest harvest field. A few examples of the results obtained in the lives of individuals may help us in our decision.

Bonjolongo was a cannibal. Time and again he had led raids on other villages, to capture men for cannibal feasts and women for slaves. When he was converted he gave up all his heathen charms. His smoking outfit he publicly destroyed. He freed his wives and redeemed his little

daughter, whom he had sold to be the wife of an influential chief. His change was noticed by all who knew him, but most of all by his old mother, who was unable to understand how this transformation could be accomplished until she, too, was persuaded to follow her son in the new path. Bonjolongo was soon sent to preach in one of the villages which he had robbed before his conversion. This was the opportunity for the inhabitants of this village to obtain their revenge. He was immediately surrounded by armed men. As he fearlessly talked to them about the new religion they were held spellbound for the time. When he gave them farewell, however, their thirst for revenge again became uppermost in their minds. They asked him which path he intended to take home. He replied, "The right-hand path." This

meant to them, of course, the other path, because a native never tells the truth if he can help it. So they formed an ambush on the left-hand path while he went home by the other, escaping death at their hands because of the change in his life. He afterwards made many preaching trips to this same village and won many of his would-be murderers for Christ.

Another black diamond, whose real value and true worth were discovered only when his rough and unpolished exterior was transformed into a beautiful character by his new life in Christ, was Lokange, a man past his sixtieth birthday. Of all the wild men in the wild cannibal village of Bonsole, Lokange was conceded to be the wildest. Even his own wicked associates called him "Bokol Etaka," or "The hard nut"—always ready for a fight, always picking a quarrel, always leading his wild cannibal village in its bloody raids on the neighboring children of the forest. When the intrepid evangelists entered Bonsole to preach, he was their most violent persecutor. Failing to drive them out by cursing and reviling, he openly challenged their message, calling it all a lie, saying, "There is no God Who loves us. There is no Savior. You are all hypocrites. You have not given up the old life, nor your wives, nor your gambling, nor your cursing nor lying. I am going down to Bolenge [the mission village] and find out about it, and when I do, I will come back and we will then drive you out from our village." He did go to Bolenge. But he found an entirely different condition from what he had anticipated. He found all things as represented by the evangelist in his home village. Finally he said to the missionary, "Tell me all about it, teacher. Make it very plain to me, for I am a very old man." So he, wicked old Lokange, had the story all told to him, and, going back, he called on the great hollow log war-drum to the whole village and told them the story of redeeming love. He then freed all his slaves and his harem, telling them, "You are not my wives, but any one of you who wants to go with me into this new life may come." All his young wives left him; only old Ifonda followed him. So he, too,

started on the way to everlasting life and happiness, living a true Christian life during the few years remaining to him on the earth.

We have just seen the transforming power of the gospel message on the life of the individual. Who can place a price on the soul of a man so transformed? Who shall estimate the value to be placed on such a metamorphosis?

We shall now see some of the facts as to numbers of such transformations. In Uganda the first missionaries came in 1876. In this company were a naval lieutenant, two civil engineers, an architect, a doctor, a builder, and an artisan. Of this group, Alexander Mackay, one of the two engineers, alone was left to carry on the work begun with such great promises for the future. The story of this mission reads like a romance: first, very severe struggles; later, striking successes. At one time, under the very strong persecution of the king of Uganda, a number of the Christian boys went to the flames, but, as always, the blood of the martyrs has proven to be the seed of the church, and now the Christian population of Uganda is approximately 375,000, outnumbering the pagan population by more than 100,000. Compared with this our own America seems decidedly heathen, for in Christian (?) America non-Christians outnumber the Christians two to one. Truly, there are "Wonderful works in the land of Ham."

This Uganda Mission was opened in response to a request found in the boot-heel of a dead French explorer. The same call now comes from scores of other communities, many of them as large as Uganda, virtually untouched by the Gospel, and, if responded to, missionary efforts will meet the same success. This experience, to a certain degree, has been repeated in a number of places in the African continent, but there are still millions of souls in unoccupied fields, waiting and watching, looking and longing for the message which has transformed the lives of so many thousands of their brothers. Who, therefore, offereth willingly to consecrate himself this day unto Jehovah? Who will answer, "Here am I, send me"?

Training Missionaries

Ezra Flory

IN the training of missionaries the home is our vantage ground, as it is in every other efficient training. The tendency is to postpone this important training, or to suppose that it will come by chance.

As in other education, the rule is to begin with that which is near and concrete and advance to that which is more remote and abstract. But that which is near and concrete is as significant as the other. The missionary feeling begins naturally in the home and finds its first expression in relation to brothers, sisters, parents, servants, etc. When a little child offers to assist in some way, or to contribute a small gift, it should not be refused. The offer may seem trivial enough, but these are the beginnings of that growth which

in the hands of a wise teacher may be directed and nurtured into a strong missionary conviction.

This feeling should be stirred through personal experience, especially in the young. Mere statement is insufficient. It should begin through intimate personal associations. Later development will be toward those in distant fields. We must begin with things which are near. Two boys spied a penny lying in the street and both ran for it. The one who failed to reach the money proposed that they buy candy, but the other said determinedly, "I'm going to give it to the heathen down at the Sunday-school." The suggestion is apparent. Doubtless that teacher, who had previously spoken of the heathen, flattered herself that she had taught a lesson on



Mission Study Class, Mississinewa Church, Indiana

Names, from left to right: Chester Snider, Carl McKinley, Mary Studebaker, Bertina Moomaw, Bernice Cassel. Front row: Opal Browning, Paul Studebaker, teacher; Elmira Isgrig.

Having completed "Christian Heroism" this class now plans to continue with the seal course books.

missions. The little ones related her stories to terms which they could understand.

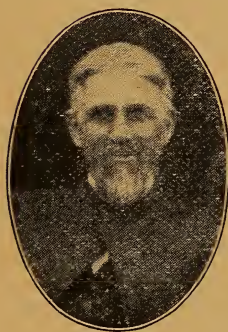
Where it is not possible to objectify the more remote otherwise, pictures, curios, costumes and other devices may be used to appeal to the little child's hungry senses.

The child's animistic tendencies may be used to good advantage in training his earlier stages. Their affection for dolls, their sympathy for flowers, their interest in pets or insects, or even for the stones, that must be lonesome while unable to return to their brothers and sisters, are all very real to them and may be used to good advantage. The care for birds and pets has a decided advantage in the broad-

ening and deepening of those capacities which will eventually enter into the character of the future missionary.

The little child seems selfish, but we are not to forget that the altruistic feelings are fundamentally based upon these earlier egoistic feelings, and begin our work of training here. If the function of the missionary is sacred in the mind of the Father, so, too, is the training of His messenger important, and so, too, should it claim our best and most patient and constant effort. Doubtless nothing may be substituted for a pious home life for the earlier years. Consider the homes from which have come forth the great number of the world's missionaries, and the truth will be apparent.

A Good Worker Gone to His Reward



Bro. S. A. Erbaugh, son of Abraham and Sarah Erbaugh, was born June 12, 1857, and died June 21, 1917.

On Sept. 18, 1881, he was united in marriage with Barbara Ann Bookwalter. This union was blessed with five sons (one of

whom has been called as a minister of the Church of the Brethren) and one daughter.

Bro. Erbaugh was an active member of the official and missionary boards of the Bear Creek church; as a deacon he was heroic in denouncing sin, but tender in spirit, and faithful and patient in dealing with delicate and difficult works of saving offending members. He was true to his convictions of right and faithfully defended them.

He had a large vision of the future church, and was a warm friend of education and a willing supporter of the schools of the Brethren. He put forth every effort to have the church literature, especially the Gospel Messenger and Missionary Visitor, in every home, realizing the fact that

the reading of both is essential to the spiritual growth in the Church of the Brethren. His missionary ideas were far in advance of those of the ordinary person, his whole soul seeming to glow with the true missionary spirit. The salvation of the world was the burden of burdens for him. Due largely to his influence and example of liberality is our congregation supporting a missionary in India.

He served on the District Mission Board for ten years, and as chairman of the Mission Board of his home church from its earliest date until his death. He had represented the church at Annual Conference and many times at District Conference.

Bro. Erbaugh possessed a strong conscience, which, together with a high spiritual nature, broadened his field of usefulness in all lines of church work. When it was God's will to call him home he peacefully, submissively closed his eyes in death. The presence of this faithful worker is missed by many, but the result of his prayers and his influence still lives in the lives of many, who are left to continue in the work of the Master.

Missionary Committee of Bear Creek Church.

NOBODY CARES

"Nobody cares," said a child one day,
Weary of everything, even of play;
"Nobody cares for poor little me,"
With tears in her eyes, so sad was she.
'Twas but the cry of a childish heart,
And love alone could relief impart.

Years have passed, and again we see—
But not in her innocent purity—
This discontented little child,
Now a woman, by sin beguiled;
Entrapped so young into Satan's snares,
And her heart, more sad, cries, "Nobody
cares."

Now, as an outcast, forsaken by all,
Lost to her home and friends, by her fall;
Left behind bars, in sad disgrace,
Such a look of agony on her face,
Words could not express the anguish of
soul,
Nor the longing for love she could not
control.

Though thousands had passed her on the
street,
And many would trample her under their
feet,
So little they knew of that human heart,
So little they cared their love to impart;
Alone in the throngs, in the surging mass,
Unloved, unnoticed, they let her pass.

Yea, none did care, of the stranger throng;
And they who enticed her into the wrong
Cared naught if her soul to perdition went,
For they on their own desires were bent.
Ah, was it strange that her heart grew hard,
And many rebuffs her countenance marred?

At last, so weary, and sick of sin,
With fears without, and fightings within,
She heard the message that God is love,
And His dearest Treasure He sent from
above.
She listened and wondered, through her
tears,
"Can God have been loving me all these
years?"

"How strange it was, that I never knew
That in loving the world, He loved me, too!
How He gave His all, not counting the cost,
To save my soul, for He saw it was lost.
More precious love I could not desire
Than the love that lifts me out of the mire."

And so to repay this wonderful love,
She knew not how, but nobly she strove,
By giving her life to His service divine,
And letting her light in the dark places
shine;
Comforting those, by her love and her
prayers,
Whose lives have been wrecked and nobody
cares.

Her time, and her life, and her all she gives,
Caring naught for herself, but for others she
lives;
Amid fiery trials, oftentimes lacking bread,
And as scanty in clothes as she is ill-fed.
'Twas love for such souls that brought
Christ from above,
And truly such hearts are worthy of love.

—Selected.



THE LITTLE SCHOOLMASTER

A young boy of twelve years was converted in our village school in Nsangi. When he had learned to read he went to the village where his mother belonged, to stay among his own people, and began to teach boys smaller than himself. When Mr. Frederickson visited him a year later he found him with a class of twelve boys. They held a little prayer meeting each day in the school, and in two years from the time he began with only some spelling sheets and two slates he had led thirteen souls to the Lord. These have all been baptized and are doing well. We have many such little schools in our field.—
Around the World.



Mission students have long held up the conversion of the Fiji Islands as a miracle of missions, and so it has been; but a new problem has entered into these peaceful Christian isles. Through the coming in of British East Indians seventy-five per cent of the population is now Hindus and these include 15,000 Mohammedans. These constitute a grave problem for the Christians of these islands. Either the Hindus must be converted to Christ, or the islands are threatened with a serious lapse into heathendom.



THE JUNIOR MISSIONARY

The Girl Who Would Be a Teacher

Mrs. H. W. Hubbard

[Article and illustration from Everyland, the splendid Children's Missionary Magazine printed at 156 5th Ave., New York City.]

CHILDREN," said the teacher of a school in China, "it is noon and only three pupils here yet. I have been thinking of a plan to get every one here on time. A bowl of millet mush will be given to every girl who is here at ten o'clock each morning." Next morning every girl was at school on time.

The news about the millet mush spread rapidly, and new pupils from the other end of the village flocked to the school. Among them was a girl named Shu Ming, or Bright Virtue. Her hair was rough, and her clothes were ragged and soiled. To be sure, that was not entirely her fault, for her mother had died when Shu Ming was just a baby, and her father was very poor. But of course the other girls did not know that; so they cast curious glances toward her and whispered among themselves. The teacher assigned Shu Ming to a seat near the door and gave her a book. The book did not interest Shu Ming. The teacher told her the names of the strange characters, or syllables, which the Chinese use instead of letters—but she couldn't remember them, and she didn't care. None of her relatives could read; why should she?

Day by day she came again and took her place in the seat near the door. She enjoyed the mush at ten, but she always failed in her lessons.

A few days before examination time she was called to the teacher's side and they spent a long time together. The teacher told her the names of many characters, and Shu Ming tried to remember them, but the next day, when the teacher put a character on the board, Shu Ming called it all the

names she had learned the day before. The other girls laughed, as usual, and she pinched them and was punished. At the close of the term she was told that she had failed. What that meant she didn't know. She only knew that the teacher didn't want her in the school.

The days at home were very long; she was always hungry; her father was seldom at home. A new step-mother brought new burdens and was not kind to her. Shu Ming hoped for glimpses of the girls going to and from school, but they seldom came near her home. Sometimes, however, her teacher visited with the Bible woman on her street, and a glimpse of her was Shu Ming's greatest joy. One day Shu Ming stood outside the door of the Bible woman's house looking in at the teacher, who was telling a Bible story to an eager group. Shu Ming wasn't listening to the story. She was looking at her teacher and wondering. This teacher had once been a little girl like herself. She had learned to read all the books of the day school and finished the books of the boarding school, and then had gone to the academy. Shu Ming had heard the other girls tell this tale in admiring whispers. Suddenly her heart beat fast and her eyes grew hot with tears.

"Oh, if only I could be a teacher!" Then she forgot herself and her surroundings. She crept past the open door, past the many women and over the creeping babies on the floor, until she reached her teacher's side. "Oh, please," she entreated, "oh, please, may I come to school again? I will be so good and try so hard," she whispered. Then she turned and ran out

of the room, not daring to wait for an answer.

But the answer came. The teacher decided to give Shu Ming another chance, and in the fall, to her great joy, she was enrolled among the new pupils in the boarding school. This time she studied with one great hope in her heart. "If I could only become a teacher!" she whispered again and again to herself. Though she worked very hard, after the first month she was dropped from the geography class; after the first year she was told that she had failed in arithmetic.

The only books she could read perfectly were her Matthew and Mark. "It is of no use," she sobbed to herself. "But, oh, how I do want to learn! My father despises me because I am a girl; my step-mother dislikes me because I need food and clothes when there is never enough at home. And of course the other girls and the teacher cannot like a girl who always fails."

One day she heard two pupils talking. "No towel, no clothes, no money," she heard one of them say. "She failed in the day school," volunteered another, a former classmate. Shu Ming's hands wanted to pinch them, but she remembered her promise to be good. As she turned quickly

away, to hide the angry flush of her cheeks and smarting eyes, she almost fell over a small girl sitting on a huge bundle of kindling. She was rubbing her feet. "Oh, your feet ache," said Shu Ming, who well knew the pain of recently unbound feet. "I will carry your kindling in tonight."

After that, the smallest children were her comfort, always begging to sleep in her room. "Comb my hair today." "Tie my braid with that tight knot you can tie," were their morning greetings to her. Once the teacher had praised the appearance of her room. From that day there was never a black mark for disorder on her wall. For months red marks had appeared day by day, and at last her room earned its reward, a table with a drawer in it. "If only a neat room would help one to be a teacher!" she sighed.

At the end of the fourth year came the all-important examinations. Shu Ming waited, hoping against hope. If she should fail, would they marry her to that blind son of the Chen family as her father had threatened? As she thought of that, she began to work more than ever. She studied hard, and she did more than her share of the housework, with a faint hope that that might make up for her failings in the classroom. She helped the other



"A bowl of millet mush will be given to every girl who is here at ten o'clock"

girls make new dresses, thinking how they would look as teachers. She sighed as she washed her own old dress and mended it.

The day came; the hour! Shu Ming sat in breathless terror. "Name five Bible characters," said the teacher.

Shu Ming rose, and hesitated.

"Quickly," said the teacher.

"If only she would give me time to think!" She couldn't think quickly.

"Quickly!" The voice was impatient.

"Satan," said Shu Ming.

The pupils laughed. The teacher bent over her book and wrote something. "Quickly!" again came the command that always stupefied Shu Ming. The other girls silently giggled. Of course Shu Ming could not think. She sat down. The teacher wrote again in that dreaded book, and the expression on her face told Shu Ming that she had failed for the last time.

After school she crept away to the woodshed and sat down in the farthest corner to weep. What would happen to her now? For a long time she crouched there, too sad to think. Then she became aware of voices talking in the office below.

"Do you prepare daughters-in-law in your school?" a man's voice was saying.

"Well," Shu Ming could hear the teacher's suppressed laugh, "have you a small daughter to send to school?"

"Oh, no, my daughters were all married long ago, and all my sons except my youngest, who isn't like the others. Five years ago we found him a fine girl with a large dowry and tiny feet, but he would not have her."

"What was the matter?" asked the teacher.

"Well," sighed the old man, "he is different from the other sons of the Li family. We didn't consult our eldest about his marriage, nor the second son, nor the third nor the fourth. But my fifth son refuses our choice and will be consulted. In every other way he is filial, but about his wife he will have his way. He wants a wife from the mission school. I don't see why; I never knew a woman who had gone to school. Only three or four men in our town can read."

Shu Ming crept nearer the wall.

"Our oldest pupil who will not be sent to the academy is Shu Ming." The teacher's voice sounded thoughtful. "She can keep house neatly. She can cook well. As to a dowry—"

"We care nothing about that," the man interrupted. "My son cares only for a girl from the school. Could she be married at once?"

Shu Ming pressed her hands tightly over her heart, lest they in the office should hear its beating. "O God of the mission school," she prayed, as she had never prayed before, "help me to succeed in the new home!"

A week later Shu Ming was married. As her red sedan chair swung down the street into her husband's village, an eager watcher shouted, "The bride has come!" "The bride has come, the bride has come!" answered many voices. Old and young from every house followed the chair into the Li courtyard, and watched the relatives lead Shu Ming, heavily veiled, into the house.

"Such big feet!" remarked a neighbor. "Her hair is combed too simply for a bride's—and she has no powder," said another, peeping beneath her veil.

Shu Ming's mother-in-law invited her neighbors to be seated and poured out tea. "This is a mission school girl; that is why her feet are large and her clothes so neat and plain. She can tell you of the school, of the foreigners who started the school—and of their religion," she added with pride. Shu Ming had never seen any one look proud of her before.

The women asked her her age, whether she made her clothes and combed her own hair at school. And Shu Ming was surprised at her slow tongue's answers. They gave her plenty of time; no one seemed in a hurry. When they wanted to know about the customs of the school, she really enjoyed telling about them.

Day by day Shu Ming felt the interest of the family and of the neighbors in her, a schoolgirl, who could cook, and wash the family's clothes, and comb the hair of the many little nieces and nephews with no crying. "Oh, it's well that I got along nicely with the small children at school!"

she thought. She taught them to sew and embroider characters on their shoes. And she smiled, when they said, "I would like to go to the mission school, too, to learn to be clever like Shu Ming."

One evening as Shu Ming sat sewing with her four sisters-in-law, she heard the children quarreling in the yard. Shu Ming sighed. "If only—if only I had been trained as a teacher, I would tell Bible stories."

"Shu Ming!" called her husband. Shu Ming hurried to his side. Then he continued, "I have intended for a long time to read with you. I only know a few characters, but you will teach me to read many books."

"I can't help you," Shu Ming moaned. "I would—but oh, I can't help any one."

"Bring your school books," he requested. "I want to learn to read."

Shu Ming was used to obeying; so she brought the books.

"What is this character?" her husband asked.

"Beginning—"

"And this?"

"Jehovah God."

"Read it all," he said.

She read, "In the beginning God created the heavens and the earth."

"In the beginning God created the heavens and the earth," her husband repeated. "Tell me of this God."

With the approving eyes of her husband upon her, Shu Ming found her tongue, and they talked far into the night.

After that, very often they read together. And the nieces and nephews learned all the characters in the first reader while she was combing their hair and sewing on their buttons. Sometimes the neighbors' children came in, and their mothers, too, to hear Shu Ming talk and to learn the characters and the songs that she taught to any one who wanted to learn. She loved to have them come. "Is this teaching?" she wondered, but put the thought away. "Of course this is not teaching; the girls who were to teach were sent on to school."

Six months later a wonderful event took place. The district magistrate came to the village and stopped at the Li house. What

did it mean? The neighbors and relatives pressed curious faces to the windows.

"Is there a lady teacher here?" The voice of the magistrate was very kind. "Oh, no," replied Shu Ming's father-in-law, "I have never heard of a lady teacher in our insignificant village."

"I have heard," continued the great man, "of a mission schoolgirl who has a school in this village. We have word from the capital to start a government school for girls in our country, and we are looking for a teacher. We heard of a school here and a teacher by the name of Li—" Shu Ming caught her breath. "If only—if only—" she murmured. Some one called her name.

"Our humble family is quite unworthy," her father-in-law was saying, "but Shu Ming would be glad to help—"

Shu Ming could stand it no longer; she must tell them. "Oh, I couldn't teach. The girls who were to be teachers were sent to the academy. I failed—" Her voice sounded strange and unnatural.

"I have heard of your work here. I am well satisfied!" the magistrate interrupted. "Just let me hear you read," he added, handing her a government reader.

Shu Ming felt his eyes upon her and was too confused to speak, but her husband's eyes also were upon her, and she found her tongue. Hesitatingly at first, and then with ease, as she found the new book contained the familiar characters she had worked so hard to learn at school, she read page after page for the magistrate.

"Indeed she can teach our pupils!" The voice sounded pleased. Shu Ming's heart thumped loudly. "We will consider the matter settled. Next month she may begin to teach the girls' school."

"Thank his highness for the honor bestowed upon our humble family," prompted her father-in-law. But Shu Ming had no word. In all her life she had never heard a word that could now express her feeling. But she was used to obeying. She bowed low to the magistrate and murmured something, but the great gratitude and joy of her heart went out in a voiceless prayer, "O dear God of the heart—help me to teach them of Thee."



FINANCIAL REPORT



During the month of April the General Mission Board sent out 75,213 pages of tracts.

During April the Board received the following donations to its funds:

WORLD-WIDE

Pennsylvania—\$460.77

Western District, Congregations.
Quemahoning, \$5; Conemaugh, \$4.50, \$ 9 50
Christian Workers.

Uniontown, 1 50
Individuals.

Lee W. Pollard, \$25; D. P. Patterson, \$1; Thomas Harden and family, \$1; D. H. Walker, Mar. Not., 50c; An individual, \$5, 32 50
Middle District, Congregation.

Spring Run, 6 63
Sunday School.

Pine Glen, 2 50
Individuals.

A Brother, Spring Run, \$5; Catharine Mohr, \$200, 205 00
Eastern District, Congregations.

White Oak, \$62.60; Elizabethtown, \$80.24; Springville, \$16; West Conestoga, \$31.50, 190 34
Individuals.

Mrs. Jacob Steiger, Springfield, \$1; Wm. K. Conner, Mar. Not., 50, 1 50
Southern District, Individuals.

Solomon Strauser, \$6.30; Susie S. Resser, Maryland, \$3; Mattie Hollinger, \$1, Southeastern District, OIndividuals.

Mary J. Miller, 1 00
Indiana—\$278.14

Northern District, Congregation.
Yellow Creek, 8 50
Christian Workers.

Nappanee, 13 11
Individuals.

Mrs. Albert Gump, \$2; Estate Solomon Kannel, Deceased, \$226.13, 228 13
Middle District, Individuals.

Martha Marquart, 5 40
Southern District, Sunday School.

Indianapolis, 20 00
Individuals.

Charles and Martha Wood, 3 00
Kansas—\$284.10

Northwestern District, Individual.
A sister, 50 00
Northeastern District, Individuals.

C. W. Shoemaker and Wife, \$100; J. W. Mosier, \$34; A Sister, Morrill, \$16.50; Sadie Eavey, \$10; E. Earl Barnhart, \$1; J. F. Correll, \$1, 162 50
Southwestern District, Congregation.

Larned, 52 05
Sunday School.

West Wichita, 2 65
Individual.

J. C. Cromer, 16 90
Ohio—\$205.14

Northwestern District, Individuals.
L. F.—Lick Creek, 10 00
Northeastern District, Individuals.

Irma Kurtz and Mother, \$25; T. M. Stump, \$1, 26 00
Southern District, Sunday Schools.

Beech Grove, \$40.25; Bethel-Salem, \$6.06, 46 31
Y. P. C. Association, Donnels Creek, .. 16 83
Individuals.

A brother, \$100; L. L. Landis and wife, \$5; Olive B. Bagwell, \$1, 106 00
Iowa—\$191.68

Northern District, Individuals.

John Whitmer and wife, \$175; A sister, \$1, \$ 176 00

Middle District, Individual.
S. Schlotman, 10 00

Southern District, Congregations.
Osceola, \$3.68; South Ottumwa, \$2, .. 5 68

Illinois—\$100.69.
Northern District, Congregations.
Mt. Morris, \$27.93; Elgin, \$7.70, 35 63
Christian Workers.

Polo, 6 00
Individuals.

Sarah Slater, \$5; Ira P. Eby, \$5; A brother, \$35; A sister, \$12.81, 57 81

Southern District, Christian Workers.
Allison Prairie, 1 25

Virginia—\$47.26
First District, Individuals.

Mrs. B. H. Funk, \$5; A. M. Dooley, 50 cents, 5 50

Second District, Congregation.
Elk Run, 2 00
Individual.

Jacob D. Miller, 1 20
Northern District, Christian Workers.

Little River, 3 71
Individuals.

Wm. J. Gochenour, \$10; E. P. Carper, \$6.35; Bettie F. Lamb, \$1.50 17 85

Eastern District, Individuals.
F. N. Weimer and Wife, \$12; M. Bailiff, \$5, 17 00

Missouri—\$32.24
Northern District, Individual.

Emma F. Van Trump, 1 25
Middle District, Sunday School.

Happy Hill, 6 74
Individuals.

E. M. Mohler, \$13; Lutie Holloway, \$1, 14 00
Southern District, Christian Workers.

Carthage, 5 25
Individual.

Albert Mays, 5 00
Oklahoma—\$31.04

Congregation.
Washita, 13 04
Individuals.

J. S. Ayers and wife, \$15; Mrs. R. L. Taylor, \$3, 18 00

California—\$26.77
Northern District, Congregation.

Chico, 13 45
Sunday School.

Laton, 2 11
Individuals.

Anna Ramsey, \$2.21; Ira Studebaker, \$2, 4 21

Southern District, Individual.
A brother, 7 00

Canada—\$24.25
Western District, Sunday School.

Battle Creek, 12 75
Individuals.

Mrs. W. H. Stutsman, \$10; A sister, \$1.50, 11 50

Washington—\$24.00
Congregation.

Sunnyside, 13 00
Sunday School.

Forest Center, Valley, 5 00
Individuals.

Ivan Jergens, \$1; Mark Macdonald, \$5, 6 00

Oregon—\$14.40
Congregation.

Weston, 14 40
Tennessee—\$13.15

Individuals.
B. Y. Harris, \$10.65; J. M. Goby, \$1; R.

E. Phillips, \$1; A. M. Laughrun, Mar. Not., 50 cents,	\$ 13 15
South Carolina—\$11.00	
Congregation,	10 00
Individual,	1 00
Mary A. Smawley,	10 65
Nebraska—\$10.65	
Congregation,	9 81
Bethel,	6 00
Maryland—\$9.84	
Middle District, Congregation,	2 50
Broadfording,	0 95
South Dakota—\$6.00	
Individual,	1 50
Mrs. J. W. Kirkendall,	1 00
North Dakota—\$3.45	
Christian Workers,	0 50
Surrey,	1 77 57
Individual,	2 84 51
L. D. Deardoff,	
Colorado—\$1.50	
Southeastern District, Individual,	4 618 08
Hattie Essig, Wiley,	
West Virginia—\$1.00	
First District, Individual,	
Jesse W. Ebert,	
Minnesota—\$0.50	
Individual,	
A. J. Nickey, Mar. Not.,	
Total for the month,	
Previously received,	
For the year so far,	

INDIA MISSION

Kansas—\$107.16	
Northeastern District, Individuals,	
J. E. Young, \$20; Mrs. D. E. Bower, \$2,	22 00
Southwestern District, Congregation,	47 11
St. John, Eden Valley,	12 50
Individuals,	25 55
A. D. and Lana Sollenberger,	
Southeastern District, Congregation,	
Verdigris,	
Ohio—\$24.50	
Northwestern District, Congregation,	5 00
Lick Creek,	3 50
Individual,	16 00
Charles L. Miller,	
Northeastern District, Individuals,	
Mr. and Mrs. B. F. Swartz,	17 18
Pennsylvania—\$18.18	
Southeastern District, Congregation,	1 00
Royersford,	10 00
Individual,	2 21
Sara M. Degler,	
North Dakota—\$10.00	
Individual,	2 00
H. T. Kenepp, Brumbaugh,	
California—\$2.21	
Northern District, Individual,	
W. F. Ramsey,	
Oregon—\$2.00	
Individuals,	
A. E. Troyer and wife,	
Oklahoma—\$1.70	
Individual,	1 70
F. E. Marchand,	
Total for the month,	165 75
Previously received,	243 09
For the year so far,	408 84

INDIA ORPHANAGE

Pennsylvania—\$101.50	
Western District, Sunday School,	20 00
Middle Creek,	10 00
Adult O. A. Bible Class, Purchase Line,	
Middle District,	
Margaret Replogle's Class, New Enterprise,	10 00
Individual,	
M. S. Henry,	20 00

Eastern District, Congregation,	
Lake Ridge,	7 50
Aid Society,	
White Oak,	20 00
Southeastern District, Sunday School,	
Royersford,	14 00
Ohio—\$25.00	
Southern District, Sunday School,	
Bear Creek,	25 00
Virginia—\$20.00	
Northern District, Aid Society,	
Dayton,	20 00
Kansas—\$13.48	
Southwestern District, Sunday Schools,	
Monitor, \$7.65; Conway Springs, \$5.83,	13 48
Illinois—\$5.00	
Northern District, Individual,	
Mrs. H. W. Filer,	5 00
Iowa—\$5.00	
Southern District, Sunday School,	
South Keokuk,	5 00
Indiana—\$5.00	
Middle District, Individual,	
Grace M. Murphy,	5 00
Total for the month,	174 98
Previously received,	173 45
For the year so far,	348 43

INDIA BOARDING SCHOOL

Virginia—\$50.00	
First District,	
Trout Bible Class,	25 00
Northern District, Aid Society,	
Linville,	25 00
Indiana—\$31.25	
Northern District, Christian Workers,	
Turkey Creek,	6 25
Middle District, Individual,	
Edith Lees,	25 00
California—\$29.78	
Northern District, Individuals,	
Lola Ramsey, \$1.04; Leta Ramsey, \$1.04; Maud Edgecomb, \$2.70,	4 78
Southern District, Sunday School,	
Pasadena Primary-Junior,	25 00
Kansas—\$25.00	
Northeastern District, Aid Society,	
Morrill,	25 00
Pennsylvania—\$25.00	
Middle District, Aid Society,	
Spring Run,	25 00
Oregon—\$10.00	
Sunday School,	
Newberg,	10 00
Maryland—\$5.00	
Eastern District, Sunday School,	
Blue Ridge Primary and Intermediate,	5 00
Illinois—\$0.47	
Northern District, Congregation,	
Elgin,	0 47
Total for the month,	176 50
Previously received,	150 79
For the year so far,	327 29

INDIA HOSPITAL

Pennsylvania—\$25.00	
Southeastern District, Sunday School,	
Royersford,	10 00
Individuals,	
Elder and Mrs. J. P. Hetric,	15 00
Illinois—\$10.00	
Northern District, Individual,	
Sarah Slater,	10 00
Virginia—\$5.00	
Northern District, Individuals,	
M. Alice Showalter,	5 00
Total for the month,	40 00
Previously received,	20 00
For the year so far,	60 00

INDIA WIDOWS' HOME

Pennsylvania—\$10.00		
Southeastern District, Sunday School.		
Royersford,	\$	10 00
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Total for the month,	\$	10 00
For the year so far,		10 00

QUINTER MEMORIAL HOSPITAL

Indiana—\$73.00		
Northern District, Aid Society.		
West Goshen,		10 00
Middle District, Aid Society.		
Huntington City,		10 00
Southern District, Congregation.		
Kilbuck,		3 00
Aid Society.		
Four Mile,		50 00
Virginia—\$55.00		
Northern District, Aid Societies.		
West Mill Creek, \$25; East Mill Creek,		
\$25; Harrisonburg, \$5,		55 00
Nebraska—\$30.00		
Aid Societies.		
Bethel, \$15; Lincoln, \$15,		30 00
Minnesota—\$25.00		
Preston Missionary Circle,		25 00
Ohio—\$25.00		
Northeastern District, Aid Society.		
Black River,		20 00
Individual.		
A sister,		5 00
Pennsylvania—\$15.00		
Southeastern District, Sunday School.		
Royersford,		15 00
Illinois—\$11.55		
Northern District, Aid Society.		
Franklin Grove,		10 00
Southern District, Sunday School.		
Allison Prairie,		1 55
Michigan—\$10.00		
Aid Societies.		
Long Lake, \$5; Beaverton, \$5,		10 00
Kansas—\$10.00		
Southeastern District, Aid Society.		
Parsons,		10 00
North Dakota—\$10.00		
Aid Society.		
Williston,		10 00
Oregon—\$5.00		
Aid Society.		
Bandon,		5 00
California—\$1.42		
Northern District, Christian Workers.		
Chico,		1 42
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Total for the month,	\$	270 97
Previously received,		333 00
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For the year so far,	\$	603 97

CHINA MISSION

Indiana—\$35.36		
Northern District, Congregation.		
Cedar Lake,		25 00
Individuals.		
A brother and sister,		1 00
Southern District, Congregations.		
St. John Lutheran and Trinity, Ross-		
ville,		9 36
Kansas—\$34.50		
Northeastern District, Individuals.		
J. E. Young, \$20; Mrs. D. E. Bower,		
\$2,		22 00
Southwestern District, Individuals.		
A. D. and Lana Sollenberger,		12 50
Ohio—\$23.00		
Northeastern District, Individuals.		
Mr. and Mrs. B. F. Swartz,		16 00
Southern District, Christian Workers.		
Salem,		7 00
Idaho—\$10.00		
Individual.		
Emma Newland,		10 00
North Dakota—\$10.00		
Individual.		
H. T. Kenep, Brumbaugh,		10 00

California—\$9.10

Southern District, Sunday School.		
Inglewood,	\$	9 10
Montana—\$7.05		
Congregation.		
Poplar,		7 05
Illinois—\$5.00		
Northern District, Individual.		
Albert Journey,		5 00
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Total for the month,	\$	134 01
Previously received,		208 44
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For the year so far,	\$	342 45

CHINA ORPHANAGE

Indiana—\$36.00		
Northern District, Aid Society.		
New Salem,		25 00
Southern District, Sunday School.		
Four Mile,		11 00
Pennsylvania—\$25.00		
Western District, Individuals.		
D. P. Hoover and wife, Walnut Grove,		25 00
Michigan—\$21.50		
Aid Society.		
Woodland,		11 00
Sunday School.		
Long Lake,		10 50
Illinois—\$5.00		
Northern District, Individual.		
Mrs. H. W. Filer,		5 00
Ohio—\$5.00		
Northwestern District, Congregation.		
Lick Creek,		5 00
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Total for the month,	\$	92 50
Previously received,		28 42
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For the year so far,	\$	120 92

CHINA BOYS' SCHOOL

Illinois—\$0.10		
Northern District, Congregation.		
Elgin,		0 10
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Total for the month,	\$	0 10
Previously received,		10 00
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For the year so far,	\$	10 10

CHINA GIRLS' SCHOOL

California—\$19.71		
Northern District, Individual.		
Beulah Choate,		4 70
Southern District, Aid Society.		
Pomona,		15 01
Kansas—\$5.00		
Southwestern District, Individual.		
Mrs. Lautzenheizer,		5 00
Illinois—\$0.05		
Northern District, Congregation.		
Elgin,		0 05
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Total for the month,	\$	24 76
Previously received,		56 98
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For the year so far,	\$	81 74

CHINA HOSPITAL

Pennsylvania—\$15.00		
Southeastern District, Individuals.		
Elder and Mrs. J. P. Hetric,		15 00
Illinois—\$10.00		
Northern District, Individual.		
Sarah Slater,		10 00
Virginia—\$5.00		
Northern District, Individual.		
M. Alice Showalter,		5 00
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Total for the month,	\$	30 00
Previously received,		41 25
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For the year so far,	\$	71 25

LIAO CHOU GIRLS' SCHOOL BUILDING FUND

Indiana—\$5.00		
Northern District, Individual,		

A sister, Elkhart City,	\$ 5 00
Total for the month,	\$ 5 00
For the year so far,	\$ 5 00

SWEDEN MISSION

West Virginia—\$8.50

First District, Individuals.

Jesse and Laura Richman,	8 50
Total for the month,	\$ 8 50
Previously received,	7 00
For the year so far,	\$ 15 50

SWEDEN RELIEF

Iowa—\$5.00

Northern District, Individual.

A sister,	5 00
Total for the month,	\$ 5 00
Previously received,	8 75
For the year so far,	\$ 13 75

ITALIAN MISSION—BROOKLYN

Ohio—\$1.00

Northwestern District, Individual.

Mrs. S. D. Baker,	1 00
Total for the month,	\$ 1 00
Previously received,	2 00
For the year so far,	\$ 3 00

CHURCH EXTENSION

Arkansas—\$100.00

Palestine Churchhouse payment, ...	100 00
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Kansas—\$2.25

Northeastern District, Individual.

Mrs. D. E. Bower,	2 25
Total for the month,	\$ 102 25
Previously received,	12 30
For the year so far,	\$ 114 55

RELIEF AND RECONSTRUCTION FUND

California.

Mr. and Mrs. S. P. Noll, Parlier, \$5; I. M. Davenport, Los Angeles, \$100, ...	105 00
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Illinois.

Astoria and Woodland Easter Meeting,	23 85
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Indiana.

Flora Aid Society, \$5; Lower Deer Creek Cong. \$8.44,	13 44
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Ohio.

Bethel S. S., \$5.70; David Byerly, Lima, \$25; Lima Cong., \$10; New Phila. Cong., \$18,	58 70
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Oklahoma.

Elizabeth Bowman, Foss,	10 00
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Pennsylvania.

Living Links, Lewistown, \$31; Buds of Promise, Lewistown, \$6.25; Daniel Graybill, Mercersburg, \$7.75,	45 00
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Texas.

Samuel and Jane Badger, Manvel, ...	45 00
Unknown,	1 00

Total for month,	\$ 356 99
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ARMENIAN AND SYRIAN RELIEF FUND

California.

Pomona Sisters Aid, \$10.05; Mr. and Mrs. Daniel Heckman, Pasadena, \$25,	35 05
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Idaho.

Winchester S. S., \$41.65; Twin Falls Ladies' Aid, \$10; Nez Perce Cong., \$25; Boise Valley Cong., \$43.18,	119 83
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Illinois.

Kaskaskia Congre., \$10; Franklin Grove Aid, \$5; Silver Creek S. S., \$15.25; Columbia S. S., \$8; Columbia Cong., \$6; Ira P. Eby, Mt. Morris, \$5,	49 25
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Indiana.

Indianapolis S. S., \$12; Yellow Creek	
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S. S., \$19.12; Nappanee Cong., \$24.60; Yellow Creek Cong., \$32.54; Martha Barnhart, Peru, \$10; White Cong., \$20.35,	118 61
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Iowa.

C. G. Miller, Waterloo, \$5; Osceola Cong., \$2.42; Panther Creek Cong., \$27.85; S. Schlottman, Missouri Valley, \$10; Elizabeth Gabel, Ollie, \$10; Louisa and Hannah Messer, Grundy Centre, \$10,	65 27
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Kansas.

Geo. Manon, Gypsum, \$4; New Hope Cong., \$16; Olathe S. S., \$11.50; Overbrook S. S., \$5,	36 50
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Maryland.

Westminster Cong.,	13 64
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Michigan.

Onekama Cong., \$22.50; Mrs. Harriet C. Lowder, Woodland, \$1; Zion Cong., \$4.90; Battle Creek S. S., \$2.22,	30 62
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Minnesota.

Onekama Cong., \$22.50; Mrs. Harriet Juniors of Minneapolis S. S., \$6,	52 40
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Missouri.

Rockingham S. S., \$20.20; Sister M. D. of Missouri, \$5,	25 20
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Montana.

Florendale S. S., \$7; S. S. Shilling, Big Fork, \$1.50,	8 50
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Nebraska.

J. S. Dell, Beatrice, \$2; Afton C. W., \$10.26; S. S., \$11.42; Ladies Aid, \$5,	46 68
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New Mexico.

Miami People,	11 50
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North Carolina.

Junior Class of Brummett S. S., \$1.21; Mattie E. Smawley, Bostic, \$1,	2 21
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North Dakota.

Carrington S. S. and Cong.,	36 00
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East Nimishillen S. S., \$30; Springfield S. S., \$1; Submariners of Pleasant Hill S. S., \$30; Bellefontaine S. S., \$5; Perry F. Dukes and Wife, Greenspring, \$5; Canton City S. S., \$8.98; Bear Creek S. S., \$5; Lower Miami Cong., \$10.92; Springfield S. S., \$40; Sugar Hill Cong., \$63.75; Canton Centre Cong., \$16.60; Mt. Zion Cong., \$20.28; Red River S. S., \$8; Zion S. S., \$12.50,	257 03
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Oklahoma.

Washita Cong., \$3.50; J. S. Ayers and wife Helena, \$15,	18 50
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Oregon.

A Brother, Bridge, \$25; Mr. and Mrs. E. W. Pratt, Redmond, \$15,	40 00
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Pennsylvania.

Ten Mile Cong., \$8; Berean Bible Class, Elderton, \$20; Maple Springs of Quemahoning Cong., \$5; Mrs. H. Puderbaugh, Martinsburg, \$5; Mrs. M. Kyler, Martinsburg, \$1; Royersford S. S., \$10; Sisters Bible Class, Huntsdale S. S., \$23; Mrs. Mattie Hollinger, Abbottstown, \$2; A Brother and Sister, Spring Run, \$10; A Brother, Spring Run, \$5; Riddlesburg S. S., \$3.70; H. B. Yoder, Lancaster, \$3; Waterford S. S., Ligonier, \$5; Hatfield S. S., \$21.25,	121 95
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Virginia.

Yg. People S. S. Class of Greenmount, \$9; Nokesville Cong., \$12; Mary Ratliff, Willis, 50 cents; Mrs. H. B. Funk, Bedford, \$5; S. C. Showalter, Troutville, \$5; Mrs. S. C. Showalter, Troutville, \$5; Lulu Showalter, Troutville, \$5; Frankie Showalter, Troutville, \$5,	46 50
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Washington.

S. S. Olympia, \$10; Loomis S. S., \$2.30,	12 30
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West Virginia.

Beaver Run Cong., \$12.66; Harness Run Cong., \$26.82,	39 48
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Total for month,	\$ 1,187 02
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RED CROSS FUND

California.

Empire Cong.,	53 08
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Illinois.	
Mrs. Eliz. Robinson, Chicago,	1 00
Kansas.	
A. S. Ditmars, Washington,	4 00
Ohio.	
David Byerly, Lima, \$25; Perry Dukes and wife, Greenspring, \$5,	30 00
Y. M. C. A.	
Ohio.	
Perry Dukes and wife, Greenspring,	5 00

BELGIAN RELIEF

Illinois.	
Ira P. Eby, Mt. Morris,	5 00
Iowa.	
North English S. S.,	5 55
Montana.	
Galpin Union S. S.,	6 15
Ohio.	
L. L. Landis and wife, Covington, ..	5 00
Texas.	
Fort Worth Cong.,	16 00

SOLDIER TESTAMENTS

Iowa.	
A sister, Pierson,	1 00
Ohio.	
Tenth of mother's wheat crop,	5 00

REPORT FOR MAY

During May the General Mission Board received the following donations to its funds:

WORLD-WIDE

Pennsylvania—\$442.85.	
Western District, Individuals.	
Marriage Notice, 50c; A. B. Wakefield, \$5; John Hardin and Wife, \$1; Rachel Christner, 50c,	7 00
Middle District, Congregation.	
Lewistown,	21 05
Individual.	
Edw. Harden,	2 50
Southern District, Individuals.	
M. O. Myers, \$20; G. Howard Danner, Marriage Notice, 50c,	20 50
Eastern District, Congregations.	
Hatfield church, \$100; East Petersburg, \$12.92; Spring Creek church, \$2,	114 92
Individuals.	
Mrs. Annetta Enk, \$2.50; A sister, \$250	252 50
Southeastern District, Congregation.	
Harmonyville,	50
Sunday-school.	
Coventry,	23 88
Illinois—\$9,144.33.	
Northern District, Congregation.	
Cherry Grove,	4 60
Individuals.	
Mr. and Mrs. Huber Swihart, 32c; M. L. Kimmel, \$50; Ezra Flory, \$1.50,	51 82
Southern District, Sunday-school.	
Woodland,	8 33
Individual.	
Samuel Hendricks,	9079 58
Kansas—\$44.35.	
Southeastern District.	
Hallam,	25 50
Individual.	
W. R. Benedict,	1 00
Northeastern District, Individuals.	
Howard Button, \$8.50; C. A. Shank, marriage notice, 50c,	9 00
Southwestern District, Sunday-school.	
Baraca Class, McPherson,	1 00
Southwestern District, Individuals.	
A. L. Snoeberger, \$3.25; Naomi Hupp, \$1.30; Lizzie A. Lehman, \$1.30; William Johnson, \$200,	7 85
Indiana—\$81.69.	
Middle District, Individuals.	
Mrs. Gabriel Ulrey, \$50; E. C. Cox, \$1, ..	51 00
Northern District, Congregation.	
Yellow River,	4 00
Individuals.	
H. S. Bowers and wife,	20 00
Southern District, Congregation.	
Fairview,	1 35
Christian Workers.	
Antioch,	4 34
Individual.	
A friend,	1 00
Virginia—\$14.40.	
Northern District, Individuals.	
E. P. Casper, \$5.10; A brother and sis- ter, \$4; Jno. S. Garber, \$1.30,	10 40
First District, Individuals.	
F. D. Kennett, \$1; G. A. Moomaw, \$3, Michigan—\$43.36,	4 00
Individuals.	
Ida Leedy, deceased, \$10; G. Sprang, \$2; Mary Eby, \$2; Mary Lee, \$1,	15 00
Sunday-school.	
Southern District,	28 36
Ohio—\$73.10.	
Northeastern District, Congregation.	
Chippewa, \$11.37; Black River, \$9.01, ..	20 38
Individuals.	
A brother, Sugar Creek, \$4; Simon Harshman, \$10; Geo. H. Domer, \$25,	39 00
Southern District, Individuals.	
Bernice Ashmore, \$2; Jno. H. Rinehart, \$1,	3 00
Sunday-school.	
Beech Grove,	10 72
North Dakota—\$10.60.	
Congregation.	
Zion,	25 00
Individuals.	
Fred Schroeder, 10c; M. L. Huffman, marriage notice, 50c,	60
Mission Study Class.	
Egeland,	15 00
Montana—\$107.00.	
Individuals.	
A. B. Vannoy, \$100; Mr. and Mrs. G. Elwin Wright, \$7,	107 00
Iowa—\$17.85.	
Southern District, Individual.	
A sister,	10 00
Christian Workers.	
Brooklyn,	6 85
Northern District, Individuals.	
Jennie M. Messer,	1 00
Oklahoma—\$55.50.	
Individuals.	
Essie Holsinger, \$5; J. Frank Harris, \$50; H. B. Mohler, marriage notice, 50c, ..	55 50
Missouri—\$64.00.	
Middle District, Individual.	
E. Long,	60 00
Southern District, Individual.	
Floyd Hylton,	4 00
Canada—\$115.20.	
Individual.	
A brother,	100 00
Sunday-school.	
Battle Creek,	15 20
South Dakota—\$1.00.	
Individual.	
Ernest Sammons,	1 00
Wisconsin—\$1.00.	
Congregation.	
Ash Ridge,	1 00
Washington—\$4.38.	
District of Washington,	4 38
Texas—\$0.90.	
Individual.	
Mrs. A. Rupp, .....	.90
Oregon—\$0.50.	
Individual.	
J. A. Royer, marriage notice, .....	.50
Tennessee—\$2.00.	
Individual.	
Mrs. T. H. Sizemore,	2 00
California—\$35.00.	
Southern District, Individual.	
Mrs. Pearl Hatfield,	35 00
Maryland—\$0.50.	
Individual.	
Eld. J. M. Henry, marriage notice,	50
Delaware—\$5.00.	
Individual.	
A brother,	5 00
Arkansas—\$1.00.	

Individual.	
Bertha Rogers,	\$ 1 00
Idaho—\$22.20.	
Congregation.	
Payette,	22 20
Total for the month,	\$ 10,317 71
Previously reported,	4,618.08
Total for the year so far,	\$ 14,935 79

INDIA BOARDING SCHOOL

Pennsylvania—\$531.07.	
Western District, Congregations.	
Center, \$8; Middle Creek, \$60; Summit,	
\$84; Berlin, \$76.43; Quemahoning, \$30.26;	
Pike, \$40; Maple Grove, \$32.60; Morrell-	361 55
ville, \$30.26,	
Sunday-schools.	
Brothers Valley Willing Workers, \$30;	
Rayman, \$104.52; Locust Grove, Main	
School, \$30.90; Locust Grove Class No. 2,	
\$4.10,	169 52
Virginia—\$185.	
First District, Congregation.	
Roanoke City,	180 00
Sunday-school.	
Trout Bible Class, Roanoke,	5 00
Indiana—\$18.75.	
Middle District, Sunday-school.	
Peru Young People's Class,	12 50
Southern District, Sunday-school.	
King's Daughters, Rossville,	6 25
Ohio—\$6.25.	
Northeastern District, Sunday-school.	
Hartville Primary class,	6 25
Idaho—\$17.80.	
Congregation.	
Payette,	17 80
Oklahoma—\$7.47.	
Congregation.	
Nash,	7 47
North Dakota—\$2.00.	
Sunday-school.	
Egeland,	2 00
Kansas—\$6.25.	
Southeast District, Sunday-school.	
Parsons Loyal Workers,	6 25
Total for the month,	\$ 774 59
Previously reported,	327 29
Total for the year so far,	\$ 1,101 88

QUINTER MEMORIAL

Pennsylvania—\$140.00.	
Middle District, Aid Society.	
New Enterprise,	100 00
Southeastern District, Congregation.	
Geiger Memorial,	10 00
Aid Societies.	
Germantown, \$25; Norristown, \$5,	30 00
Ohio—\$115.00.	
Northwestern District, Aid Society.	
Stony Creek,	100 00
Northeastern District, Aid Society.	
New Philadelphia,	10 00
Southern District, Aid Society.	
Loramie,	5 00
California—\$47.50.	
Southern District, Aid Societies.	
Glendora, \$5; Hemet, \$12.50; Covina, \$ 0,	47 50
Maryland—\$25.00.	
Middle District.	
Aid Society,	20 00
Western District, Aid Society.	
Westminster,	5 00
Virginia—\$15.00.	
Eastern District, Aid Society.	
Valley,	10 00
Second District, Aid Society.	
Mt. Bethel,	5 00
Michigan—\$10.00.	
Aid Society.	
Sunfield,	10 00
Minnesota—\$10.00.	
Aid Society.	

Deer Park,	\$ 10 00
Indiana—\$7.07.	
Southern District, Individual.	
Mary A. Brown,	5 00
Middle District, Aid Society.	
Loons Creek,	2 07
Illinois—\$5.00.	
Northern District, Aid Society.	
Yellow Creek,	5 00
Total for the month,	\$ 374 57
Previously reported,	603 97
Total for the year so far,	\$ 978 54

INDIA MISSION

Pennsylvania—\$167.88.	
Western District, Sunday-school.	
Maple Spring,	\$ 105 29
Congregation.	
Shade Creek,	62 59
Kansas—\$36.13.	
Southwestern District, Individual.	
H. H. Kimmell, Larned,	20 31
Northeastern District, Congregation.	
Navarre,	15 82
Missouri—\$17.25.	
Southern District, Congregation.	
Carthage,	17 25
Washington—\$2.00.	
Individuals.	
From Stiverson church,	2 00
Oregon—\$2.00.	
Individuals.	
A. E. Troyer and wife,	2 00
Indiana—\$1.00.	
Middle District, Individuals.	
Brother and Sister P. D. H.,	1 00
Total for the month,	\$ 226 26
Previously reported,	408 81
Total for the year so far,	\$ 635 10

INDIA ORPHANAGE

Pennsylvania—\$64.00.	
Eastern District, Sunday-school.	
Intermediate of Spring Creek, \$4;	
Lebanon, \$20; Midway, \$20,	44 00
Aid Society.	
Chiques,	20 00
Virginia—\$30.00.	
Southern District, Aid Society.	
Pleasant Valley,	30 00
Ohio—\$15.00.	
Southern District, Individuals.	
S. D. Royer and wife,	15 00
Michigan—\$8.00.	
Sunday-school.	
Sunfield,	8 00
Louisiana—\$2.15.	
Individual.	
Mrs. M. L. Bowers,	2 15
Total for the month,	\$ 119 15
Previously reported,	348 43
Total for the year so far,	\$ 467 58

PING TING HOSPITAL

Virginia—\$115.	
Northern District, Individual.	
W. N. Sanger,	115 00
Total for the month,	\$ 115 00
Previously reported,	17 00
Total for the year so far,	\$ 132 00

CHINA ORPHANAGE

Ohio—\$40.00.	
Southern District, Individuals.	
S. D. Royer and wife, \$15; Brother and	
Sister Jno. H. Rinehart, \$5,	20 00
Northwestern District, Sunday-school.	
Eagle Creek,	20 00
Maryland—\$22.00.	
Eastern District, Sunday-school.	

Westminster, Meadow Branch,	\$ 22 00
Total for the month,	\$ 62 00
Previously reported,	120 92
Total for the year so far,	\$ 182 92

CHINA MISSION

Colorado—\$17.52.	
Sunday-school.	
Bible Students of Wiley,	\$ 17 52
Iowa—\$7.33.	
Southern District, Congregation.	
Salem,	7 33
Indiana—\$7.02.	
Northern District, Congregation.	
Maple Grove,	6 02
Middle District, Individuals.	
Brother and Sister P. D. H.,	1 00
Maryland—\$6.00.	
Eastern District, Individual.	
E. Russell Hicks,	6 00
Montana—\$5.64.	
Sunday-school.	
Poplar Union,	5 64
Virginia—\$5.00.	
Eastern District, Individual.	
D. F. Bailiff,	5 00
Ohio—\$5.00.	
Southern District, Individual.	
I. E. Etter,	5 00
Colorado—\$1.00.	
Individual.	
Mrs. Lohmiller,	1 00
Total for the month,	\$ 54 51
Previously reported,	342 45
Total for the year so far,	\$ 396 96

INDIA WIDOWS' HOME

California—\$35.17.	
Southern District, Aid Societies.	
Glendora, \$5; Pomona, \$5; Covina, \$10;	
Hemet, \$10.17; Lordsburg, \$5,	35 17
Total for the month,	\$ 35 17
Previously reported,	10 00
Total for the year so far,	\$ 45 17

CHINA GIRLS' SCHOOL

California—\$20.18.	
Southern District, Aid Societies.	
Glendora, \$5; Covina, \$5; Hemet, \$10.18,	20 18
Total for the month,	\$ 20 18
Previously reported,	81 74
Total for the year so far,	\$ 101 92

INDIA NATIVE SCHOOL

California—\$16.50.	
Southern District, Sunday-school.	
Sisters' Bible Class, Covina,	\$ 16 50
Total for the month,	\$ 16 50

CHINA BOYS' SCHOOL

Nebraska—\$8.24.	
Congregation.	
Bethel,	8 24
Indiana—\$5.00.	
Southern District, Christian Workers.	
Fairview,	5 00
Total for the month,	\$ 13 24
Previously reported,	10 10
Total for the year so far,	\$ 23 34

SWEDEN MISSION

Ohio—\$10.00.	
Northeastern District, Aid Society.	
Owl Creek,	\$ 10 00
Total for the month,	\$ 10 00
Previously reported,	15 50
Total for the year so far,	\$ 25 50

SWEDEN RELIEF

Louisiana—\$10.00.	
Individuals.	
J. V. Felthouse and wife,	\$ 10 00
Total for the month,	\$ 10 00
Previously reported,	13 75
Total for the year so far,	\$ 23 75

INDIA HOSPITAL

Virginia—\$6.00.	
Individuals.	
Mother and Sister, Cooks Creek,	\$ 6 00
Iowa—\$1.00.	
Northern District, Individual.	
Jennie M. Messer,	1 00
Total for the month,	\$ 7 00
Previously reported,	60 00
Total for the year so far,	\$ 67 00

CHINA HOSPITAL

Virginia—\$6.00.	
Northern District, Individuals.	
Mother and Sister, Cooks Creek,	\$ 6 00
Iowa—\$1.00.	
Northern District, Individual.	
Jennie M. Messer,	1 00
Total for the month,	\$ 7 00
Previously reported,	71 25
Total for the year so far,	\$ 78 25

ITALIAN MISSION, BROOKLYN

Indiana—\$1.00.	
Middle District, Individuals.	
Brother and Sister P. D. H.,	1 00
Total for the month,	\$ 1 00
Previously reported,	3 00
Total for the year so far,	\$ 4 00

**"The Ninety and Nine"**

Uncle Charlie Martin, aged ninety years, and little Miss Root, aged nine years, baptized by Bro. J. Edwin Jarboe at Carthage, Mo.

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CHINA

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Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Horning, Emma
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Flory, Raymond C.
Flory, Lizzie N.
Senger, Nettie M.
Shock, Laura M.

North China Language School, Peking, China.

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Flory, Edna R.
Flory, Nora
Flory, Byron M.
Helsey, Walter J.
Helsey, Sue R.
Pollock, Myrtle
Schaeffer, Mary
Seese, Anna
Seese, Norman R.

On Furlough.

Bright, J. Homer, care General Mission Board, Elgin, Ill.
Bright, Minnie, care General Mission Board, Elgin, Ill.
Cripe, Winnie, Walkerton, Ind.
Hutchison, Anna M., care General Mission Board, Elgin, Ill.
Metzger, Minerva, Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Billimora, India.

Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Pittenger, J. M.
Pittenger, Florence B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Eby, Anna M.
Lichty, Daniel J.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Holsopple, Q. A., 3435 Van Buren St., Chicago, Ill.
Holsopple, Kathryn R., 3435 Van Buren St., Chicago, Ill.
Miller, Sadie J., Waterloo, Iowa.
Shumaker, Ida C., Meyersdale, Pa.

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GENERAL MISSION BOARD, Elgin, Illinois

The MISSIONARY VISITOR

Ground for Wonder

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need of the church today and of its various auxiliary agencies is not that of money—desirable as it is that the money power be more largely related to the plans of the expanding kingdom. Nor is the chief need that of better organization, although anyone can see the waste, friction and comparatively meager fruitage resulting from the want of better coördination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christlike intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day. . . .

"Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One Who is the same yesterday, today and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix the attention on the Only One That has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ, our Lord."—Dr. John R. Mott.

CHURCH
OF THE
BRETHREN

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CHURCH OF THE BRETHREN

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Editorial

Illiteracy has decreased among the negroes of America from ninety per cent, at the close of the Civil War, to thirty per cent now, and about three-fourths of the teachers for the colored people are of their own race.



Welcome to the missionaries lately arriving on furlough, Sister Sadie J. Miller and D. J. Lichty and wife. They came on separate boats, only because they could not get sailings on the same boat. Engagements for sailings are exceedingly difficult to make.



"If Paul was 'less than the least of all saints,' what size are you?"



"A man who lives on the 'bread of deceit' will never choke at a lie."



The Christian who does not believe in missions better burn up his New Testament. It is a Record of missionary endeavor even from heaven to earth.



"For God so loved the world that He gave . . ."



Let no man suppose that progress can be divorced from religion, or that there is any platform written for the ministers of reform other than the platform written in the utterances of our Lord and Savior.—President Wilson.



"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."



How many thousand dollars' worth of automobiles does it take to carry the members of your congregation to meeting on missionary day to raise an offering, say of \$100, for foreign missions? Make a conserva-

tive estimate and send the editor your answer.



"Forward, march!" This is the command of the Forward Movement in missions, which should be obeyed in fullest measure. At no time has the church had such an opportunity to do large things for the kingdom.



The largest single asset in the progress of missions is the press. Through the editors of our papers the whole Fraternity is reached within a week or so, and the response to their messages is felt within a fortnight. The church in her effort to spread the Gospel owes far more to her consecrated editors than perhaps she stops to realize.



Recently a missionary wrote: "The thing that breaks the missionary down is not hard work so much as **waiting—waiting—waiting** for help and equipment that never comes." The Board is calling for workers, the workers on the field are breaking. Brother, you soul-eased one at home, would you like to take the missionary's place just one term of years and bear that load of heart-breaking waiting?



At Hershey the people realized the joys of him who said, "They shall mount up with wings as eagles." It seemed just as if all hit only the high places of life's greatest spiritual experiences. But follow the quotation further: "They shall run and not be weary; they shall walk and faint not." That refers to the steady plod of the year till the next Conference. Walking is not near as hilarious as sailing through the air on eagle's wings. But it is far more necessary to solve life's problems, do life's duty and help life's needy ones. Don't faint, beloved, now that we are walking again.

Heroism is not confined to the battlefield. The pastor on the frontier, the missionary alone in the jungle, those living the quiet, steady life of patient witnessing against the apparently impregnable wall of unbelief and idolatry—these show as much or more heroism for faithfulness than it takes to face the muzzle of a machine gun, as do the boys who “go over the top” in a moment of self-abandonment under excitement.



Mormonism, the Islam of America, seeks every opportunity to spread its faith. The instructions from Salt Lake to those Mormons who enlist in the army are to keep busy spreading the “faith” among the soldiers. When the war is over, in many villages and cities this enemy to real vital piety will have a foothold not held before.



Pastor Fetler, of Petrograd, Russia, is a man with a large vision. He has established a Bible School in Philadelphia, to train Russian Christians and others for an extensive missionary campaign in Russia. He seeks to raise \$1,000,000 to build a Bible School in Moscow and properly endow it; another million for evangelistic purposes, for he says his country is more open to the Gospel than any other land in the world. It should be remembered that Russia has nearly twice the white population that the United States has, yet fewer preachers than are in Chicago. Russia's chaotic condition today is her misfortune and not her fault, and it is a matter of joy that the United States is showing the spirit of an elder brother to her.



The organization of the United Student Volunteers, as far as the editor has information, is as follows: Foster Boyd Statler, Windber, Pa., president; Anna Belle Brumbaugh, Hartville, Ohio, secretary; Neta Ruth Royer, Elgin, Ill., corresponding secretary. It happens that all these are Juniata students. Benjamin Summers, Polo, Ill. (Mt. Morris College), will make the trip among the colleges this year. The Volunteers plan large things and hope to push a vigorous campaign.



Conference offering, 1917, \$40,308.76; for 1918. \$67,040.12. That is a fine growth in

one year in giving, and done, too, at a time when Red Cross, Y. M. C. A., Armenian and other relief have drawn heavily on our people. Praise God! Now for \$100,000 for 1919. Just a similar growth of the past year, each one giving a half more than this year, will put it past the \$100,000 mark nicely. It can be done. How? By beginning to plan and work to that end NOW.



While polygamy is not looked upon with disfavor by all the people of China, it is encouraging to note that in the marriage contracts of Christian women the clause appears that “the wife shall be the only wife so long as she shall live.”



The Palestine Fund Restoration Committee announces the completion of plans for establishing a great Jewish University on Mount Olivet, near Jerusalem. The commission speaks thus of the movement: “Other people are discussing by what arms they will be equipped in the world after the war. The symbol of the New Palestine is a noble house of learning, a sanctuary of the Jewish passion for spiritual values, for intellectual truths, a center from which once again the Law shall go out from Sinai and the Word of God from Jerusalem.”



Though England has felt the stress of war more this last year than any preceding one, a meeting of the secretaries of the boards held in London some time since shows that of fifteen reporting, thirteen stated the receipts were an increase over the preceding year, and in some instances the receipts were the largest in the history of the board.



One of the brightest hopes for China is the coming of her women into the arena of active Christian work. In the dedication of a union church for all Cantonese Christians, Chinese ladies played an important part. They are on the board of trustees, are leaders in educational work, and alert in governing boards, giving a new significance to China's long-oppressed women.



The Hindustan Sunday-school Union raised 25,000 rupees for the Belgian Children's Relief Fund.

The sorrow of Armenia still appeals to American Christians for assuaging. Children eagerly picking grains from the dung of animals in the street has become a common sight, we are told. An American doctor, traveling down the mountain side from Lebanon, noticed in the distance a throng of little ones and wondered why so many were gathered in one place. Upon coming near he discovered that a camel had died by the roadside, and that these famished children were in desperation picking the last shreds of flesh from the skeleton of the fallen beast. In Aleith no grapes are expected, because the children have eaten the shoots and young leaves. The mulberry orchards are planted with wheat, but in many instances children have plucked the wheat to eat the seeds clinging to the roots.—Record of Christian Work



The quality of the reading distributed at the army camps in America is indicated by the report made by Robert E. Speer, of the literature committee of the War Work Council of the Young Men's Christian Association. Prior to Jan. 11 there were distributed free more than 265,000 New Testaments; 39,576 "Who Is Jesus Christ?" by Charles R. Brown; 56,216 "Beloved Captain," by Hankey; 32,472 "Character of Jesus," by Bushnell; 44,450 "Christian Witness in War," by Bosworth; 40,428 "How to Know the Will of God," by Drummond; 42,207 "Second Mile," by Fosdick; 39,208 "Fight for Character," by King; 9,403 "For France and the Faith," by Casalis; 29,746 "Practice of the Presence of God," by Lawrence. Five hundred sets of the books recommended by the Young Men's Christian Association committee were distributed, 300 sets in the camps here and 100 sets abroad.—Selected.



DEMON POSSESSION IN CHINA

We are glad to reprint the following from Record of Christian Work as another illustration of the power of the Gospel over devils even in our times:

"We have recorded at various times incidents of devil possession analogous to those of the New Testament narratives. A new and striking one is to be found in Dr. Mildred Cable's 'The Fulfillment of a Dream,'

a missionary volume by a highly-trained and clear-headed English woman. She writes: 'Our first woman patient in the Howchow Opium Refuge became interested in the Gospel, and on her return destroyed her idols, reserving, however, the beautifully-carved idol shrines which she placed in her son's room. Her daughter-in-law, who occupied this room, a comely young woman, desired to become a Christian and gave us a warm welcome whenever we could go to the house. About six months later we were fetched by special message from a village where we were staying, to see this girl, who was said to be demon-possessed. We found crowds of men and women gathered to see and hear. The girl was chanting the weird minor chant of the possessed, the voice, as in every case I have seen, clearly distinguishing it from madness. This can perhaps best be described as a voice distinct from the personality of the one under possession. It seems as though the demon used the organs of speech of the victim for the conveyance of its own voice. She refused to wear clothes, or to take food, and by her violence terrorized the community. Immediately upon our entering the room with the Chinese woman evangelist she ceased her chanting and slowly pointed the finger at us, remaining in this posture for some time. As we knelt upon the kang to pray she trembled and said, "The room is full of gwei; as soon as one goes another comes." We endeavored to calm her and to make her join us in repeating the sentence, "Lord Jesus, save me."

"After considerable effort she succeeded in pronouncing these words, and when she had done so we commanded the demon to leave her, whereupon her body trembled and she sneezed some fifty or sixty times, then suddenly came to herself, asked for her clothes, and some food, and, seemingly perfectly well, resumed her work. So persistently did she reiterate the statement that the demons were using the idol shrines for a refuge, that during the proceedings just mentioned her parents willingly handed over to the Christians present these valuable carvings and joined with them in their destruction. From this time on she was perfectly well, a normal, healthy young woman."

"The experiences recorded here may be unfamiliar to many readers, and some will doubtless think that madness, hysteria or epilepsy may account for them. To such I would suggest the following points for consideration: Firstly, the striking detailed resemblance between cases seen now in heathen lands and those recorded in the Scriptures; secondly, the complete and lasting restoration resulting from prayer and

the command in the Name of the Lord Jesus that the demon should depart; thirdly, the appalling sense of the reality of the conflict with the evil one at the moment of supreme test, as the missionary is called upon to prove his personal faith and to give the command which shall decide whether God or demon remains conqueror on the field."



Brethren Students at the Y. M. C. A. Conference

Y. M. C. A. Conference at Lake Geneva, Wis.

F. M. Hollenberg

THE Student Conference, held from June 14-23, will long be remembered by those who attended. At this time, when so many are thinking of other things, it must be with great pleasure that the Lord looks upon a meeting where about 350 of the best men from the colleges of the Middle States came together and received a vision of the Lord, of self, and of the work to be done.

In this meeting the Church of the Brethren had a good share. Four of our schools were represented and about twenty-five of our leading young men were present. There we received a new hold on things eternal

and got a view of the bigness of the task. That you may understand how some of us felt about it, I will give a few of the statements given concerning the meeting:

"Upon the shores of beautiful Lake Geneva, amid surroundings which impress upon us the presence of God, we, like the disciples on the shores of Galilee, were led first to search our own hearts and commit ourselves to the real love of Christ, and then to see the vision of the world's need and hear the Savior's commission to us of, 'Feed My sheep,' and finally to respond to His appeal to 'Follow Me' by dedicating our lives to His service wherever He might

lead us, even unto death." (See John 21: 15-19.)

"The leaders emphasized the fact that Jesus Christ is the Only Remedy for the war. . . . He alone is the Sure Foundation for a world democracy and permanent peace, and the swords will never be beaten into plowshares nor the spears into pruning hooks until Christ is proclaimed and accepted in every land."

"It is impossible to spend ten days at Lake Geneva without getting a vision of the world-wide need of Christian leadership and coming face to face with the question of what I am going to do to propagate the cause of Jesus Christ so that others also may know Him."

"The convention presented so forcibly the needs in the non-Christian lands, and showed so conclusively that Christ's Gospel is the only thing which can and will help these conditions and insure a permanent peace, that one could do no less than sign the foreign volunteer pledge."

"My stay at Lake Geneva was the biggest experience of my life, for there I learned to know the international Christ, our Savior, far better than I had ever known Him before, and was inspired to live a deeper, fuller and richer private Christian life. Also, there, I decided to give my life in service to my brethren across the sea."

"An enlargement of the idea of the brotherhood of man, a greater appreciation for the world program of Jesus Christ and its power to bring this about, and a deeper conviction of my personal responsibility in the world program of Christ, has made the Lake Geneva Conference infinitely more than worth while to me."

Many others might be given, but these coming from our own brethren I am sure will be of special interest. That we may get a glimpse of what it meant to some of the other boys, I will give the substance of some of their testimonies:

"I here got a vision I shall never forget, and my life shall be spent for the Master."

"I have seen the bigness and ever-present help of Jesus, and I give Him my all."

"I would not trade these ten days for a whole year of my life."

"I came here from school, instead of going home, for as I go into the army next

week I will need something to steady me."

"I have seen Jesus, yes, 'dad' [Elliot], I have seen Him."

"I have seen that it takes a man to be a Christian."

"I said my prayers last Sunday night for the first time."

"I have gotten a new hold on Jesus Christ."

One sent a letter home, saying, "You'll have to wait till I get home, when I shall try to live out in my life what I have gotten here."

These boys, seeing the need for Christian work in our colleges, contributed \$8,000 to help "Dad" Elliot carry on his work. This means great sacrifice to many, but they know that sacrifice does not count when souls are in the balance.

About forty signed the foreign volunteer cards, and several others were waiting until they went home to sign. Many are going into Y. M. C. A. service. I am sure it is a safe estimate to say that counting those who signed for foreign work, those who decided to go into definite work at home, and the foreign students (of whom there were almost 100) who are going back to their own country into active service, at least 100 are putting their lives into the work of the Master who would have spent them elsewhere. And not only they, but we, who had decided on definite work, will enter our work with a greater zeal and power than we would otherwise have had.

The leaders of the convention say that it was one of the greatest meetings ever held, not in numbers, but in the spirit of the men there. May the Lord help those who there got the vision to give it to the folks at home, for without vision we will fail.



The country occupied by the Navajo Indians in the great Southwest of our land, with its people ninety-three per cent illiterate, is said to be the "darkest spot in the United States." Genesis, Mark, John, and Romans, with parts of other books, constitute the Scriptures recently issued by the American Bible Society in the Navajo Indian language. This foreign mission work in the homeland deserves the attention of Christianity as surely as that of any portion of the globe.

First General Conference for the Evangelization of Russia

Jesse Brooks, Conference Chairman

THE First General Conference for the Evangelization of Russia, which was in session at the Moody Tabernacle, in Chicago, from June 24 to June 28, will not soon be forgotten by those who were in attendance. The first session, on Monday evening, was appropriately given over for the most part to the Swedish ministers and churches of Chicago, the closing address being given by Rev. Gustav F. Johnson, pastor of the great Swedish Tabernacle of Minneapolis. More than four thousand people were in attendance at this initial service. On Tuesday, Wednesday, Thursday and Friday the conference program filled the entire day, beginning at nine o'clock in the morning and closing between ten and eleven each evening. Among the outstanding features of the conference must be noted the following addresses:

"The Inspiring Vision of a Regenerated Russia," Rev. A. B. Winchester, of Toronto.

"Why Must America Take Leadership in Evangelizing Russia?" Rev. Pres. David Nyvall, of North Park College, Chicago.

"Great Opportunity in Present World Conditions," Rev. Gust. F. Johnson, of Minneapolis.

"The Bogoiskateli, or Seekers After God in Russia," Rev. I. V. Neprash, until recently of Petrograd, now of Philadelphia.

"A Concerted Movement for Russia's Evangelization," Rev. Wm. R. Wedder-
spoon, pastor St. James' M. E. Church, Chicago.

"The Russian Orthodox Church," Dr. Robert M. Russell, of Moody Bible Institute, Chicago.

"What Has Been Done to Evangelize Russia?" Pres. Charles A. Blanchard, of Wheaton College, Ill.

"Russia's People and Their Neighbors," M. A. de Sherbinin, one time professor Russian and Ruthenian, Presbyterian College, Winnipeg, Canada, and now of the Chicago Tract Society.

"America's Christian Duty to Russia," Dr. James M. Gray, dean of the Moody Bible Institute, Chicago.

"A Great Missionary Program for Russia," Pastor Wm. Fetler, president of the Russian Bible Institute of Philadelphia.

One of the very interesting features of this conference was the presence of Rev. N. F. Hoijer, deputy Pan-Russian Evangelical Committee, who has already devoted forty years of his life to evangelization work in Russia while under the rule of three czars. Mr. Hoijer's two addresses were entitled, "Forty Years in Russia," and "Among Mohammedans and Kurds of Ararat."

One of the sessions of the conference was devoted to the topic, "What Has Been Done for These People and Their Neighbors Now in America?" The Chicago Tract Society missionaries reported of their work. Constantine Antoszewski spoke for the Russian Poles; Rev. Paul Kozielek, of Detroit, for the Austrian Poles; Rev. M. M. Aijian, of Detroit, represented the Armenians; Rev. C. T. Papadopoulos, of Chicago, the Greeks; Rev. V. Hlavaty, of Cedar Rapids, the Bohemians; and Mr. Andrew Todo-roff, the Bulgarians.

At the evening service of Wednesday, in response to an appeal of Pastor William Fetler, over fifty volunteers came forward, offering their lives for the service. The same evening an offering was made for the work, amounting to something over ten thousand dollars.

The closing service of the conference proved exceedingly interesting. At this meeting a special effort was made to bring together representatives of the different Slavonic peoples in Chicago, and brief addresses and appeals were made in at least seven different languages. The impressive singing of the choir of fifty students from the Russian Bible Institute of Philadelphia, under the leadership of Pastor Fetler, and the stirring addresses and appeals made by the missionaries of the Chicago Tract Society, who told of their work among the Slavonic people here in our own land, will not soon be forgotten. During the entire conference there was great unanimity and

hearty expressions of loyalty to our Master and of love to the brethren. The addresses were of a high order, and it was decided to publish them in a volume through the Bible Institute Colportage Association.

In view of the great need of Russia it was unanimously decided that, while nothing shall be done to interfere in any way with plans or work of existing denominational boards, it is important that a strong and sympathetic Christian effort be organized as quickly as possible to enter upon this great and long-neglected field. The object will be to carry on a work that shall be thoroughly evangelical but also strictly interdenominational, so that instead of exhibiting to the new Russia the different denominational features of our work in America we can go to them with a united front, with a united appeal and with a united effort to bring those one hundred eighty-two million people under the power of the Gospel of Christ.

The conference was called by more than one hundred evangelical leaders in different parts of the United States, Canada and England; and according to the recommendation of its executive committee a new organi-

zation was effected to be known as "The Alliance for the Evangelization of Russia." This alliance has an executive committee of twelve members and a general council, which at the outset will be composed of all those who signed the original manifesto, calling the conference.

It seemed to the leaders of the conference necessary, in view of the greatness of the opportunity, that a "flying squadron" of Christian effort should be organized at once to carry the Gospel by the written and spoken word to the Russian people. While undoubtedly the denominational boards will approach this task, yet under present war conditions the work of all will be painfully inadequate, and there is apparent the need of a united effort in which the faith and love of the Christians of Russia may find expression without reference to denominational lines. The effort of the alliance will be to carry to the people a Christ rather than a creed, a personal Savior rather than any particular system of faith and order that has developed through the centuries of controversy. The promoters of the alliance have set themselves at once to raise a \$3,-000,000 religious liberty fund for Russia.

Missionaries in Brick Houses

Rev. B. P. Roach, Yingtak, South China

(The following article, taken from Home and Foreign Fields, published by the Sunday-school Board of the Southern Baptist Convention, is so well and forcibly written that it is here published entire to answer the "conscientious objector" to the comforts which missionaries should have. Since my visit to China and India, in 1913, my heart has always been burdened when I thought of the lack which our missionaries, at the best, experience on the field. In many instances they should have better homes, and the only reason they do not have them is "They cost too much," and "We are afraid if we have reasonable comforts for our work it will check the flow of needed funds for our field." Is not a missionary's life worth more than dollars? Let the reader ponder this article, largely applicable to our own fields, most prayerfully as he reads thoughtfully.—G. B. R.)

A deacon in a certain Baptist church refused to give to foreign missions. A friend who had visited China on a tour of the world, returned with the report that the missionaries lived in brick houses and had servants. Brother Roach, at home on furlough from South China, makes answer.

MANY are wondering if the above statement is true. Some are saying: "We have sent out missionaries to live among those poor heathen, to be one among them and to die with them in their hovels, and is it possible that they are living differently and apart from them?" Some are shocked to know that the above statement is true.

It has been my observation that most of the missionaries in South China live in two-story brick houses, and have "servants." The Chinese do not build houses of wood and this, in a word, is why the Chinese missionaries do not live in wooden houses. Wood is scarce there. We buy our stove-wood by the pound. It is carried for miles, by men and women who carefully weigh it to us, counting ounces as well as the pounds. In the valleys where most of the people live they build of brick, especially

where the country is subject to occasional floods. In the higher country, adobe, or sun-dried, brick houses are common.

In a hot, humid climate like that of South China, the white ants would soon destroy a wooden house. So, on account of the cost of wood and the destructive white ants, the Chinese seldom have wooden floors in their houses. The wealthier families have tiling or brick floors, while the rest content themselves with mother earth as the cheapest and most enduring floors for their humble homes. As an example of destruction from white ants and dampness, I may say that the floor of the middle room of our house at Yingtak had to be replaced entirely—sleepers and all—within five years after it had been built. This one floor alone would have cost a Chinese laborer the amount of his wages for a whole year; hence the absence of floors in their houses.

The question may arise: Why two-story buildings, and why so large? There are several reasons. I shall mention only a few. The prevalence of robbers necessitates closing fast the doors and windows downstairs at night; thus the rooms would be unbearably hot. Where I lived an occasional tiger came prowling around at night, and we preferred to shut him out. During the day the downstairs rooms were used for dining room, study, etc., where the Chinese could come and go all day long, while the upstairs furnished some privacy, which at times seems so necessary when living among a people wholly different from your own people; especially is this privacy needed at night, when you want to feel free from the consciousness that some one is forever looking at you. After working with those people all day, quiet rest at night is absolutely necessary, and during the summer time it is imperative that the doors and windows be opened to admit the breeze from the south. This explains somewhat the apparent largeness of the house. For instance, a house of six rooms would be the width of three rooms and two stories high. But a back room in south China could be used only as a trunk room, or something of the kind, as it would be unbearable for a sleeping room; hence, all rooms front south and are protected by a porch or veranda which prevents the rains from beating in at the

open doors or windows, and also protects from the intense heat of the sun after the six months' rainy season is over.

Notwithstanding this had been told us, Mrs. Roach and I were not fully convinced until our first experience of a June in South China. With a big palm leaf fan in our hands, the doors wide open, and not even a sheet over us, and on a hard mattress in order that it might be as cool as possible, we fanned ourselves to sleep, but not for the night. In about thirty minutes we were waked by the perspiration running off our bodies. A few more strokes of the fan again brought sleep for another short period, and so on through the night. After two weeks of this we agreed that the older missionaries had adapted themselves to existing conditions, and notwithstanding the imposing appearance of the verandas, they were a very important necessity.

But the question of servants. Is it possible that the missionaries have "servants to wait on them"? Yes, usually one, or **more!** You may have the facts and then judge accordingly. First of all, it should be remembered, however, that the missionary is sent out to preach the Gospel and to teach the people to observe what Christ has commanded us. There is absolutely more of this kind of work than he can possibly do. He can spend all of his time and energy in an effort to do the work he was sent to do, or he can give a considerable part of his time and energy doing the everyday routine of the work about the place. His wife can give her all in an effort to uplift those poor heathen women, teaching them the Gospel and filling their hearts with hope, or she can spend half her time cooking, dishwashing, etc., at a great disadvantage in that torrid zone, which would take most of her energy and life. The question arises: How can I best utilize my time and opportunities?

For four or five dollars a month we could have a Chinaman to do all the cooking, tending to the dining room and kitchen entirely, and do the buying of all our food in the local market—and in this alone he could save for us more than his wages would amount to. Moreover, he boards himself while doing this work, or, at least, is supposed to, and in the main does.

Knowing the customs of the Chinese, and having seen the tens of thousands of lost men and women bowing down to idols and crying to them for help, could a missionary consciously, for the sake of saving a few dollars a month, spend his time doing such work which a Chinaman can do well, when every minute of his time may be spent in doing something that may be of infinite value? Moreover, some of these "servants" become great Christian workers. I could name some of our greater preachers who learned to read and pray and sing in the missionary's home; hence to take a few dollars of one's own money and employ a Chinaman to do this everyday routine work while he gives his time to the ministry, could be considered a personal contribution to the work. Not to do so would, in many instances, show one to be recreant to duty and sordid with his money, though it be meager. In the great enterprise of reaching a lost world it is economy for the missionary to employ Chinese helpers that he may give as much of his time as possible to weightier matters.

As to living like the Chinese, many have tried it and few of them remain to tell us about it. Their mute silence is a continual warning to those who would take instruction. The task is great. We need your help. If the missionaries could reach ten thousand a day and continue to see ten thousand converts a day for a hundred years, they would fall far short of reaching all who now live in China, to say nothing of twice that many more who are to arrive in China during the coming century. But an effort on the side of life is augmented. Twenty-five years ago a Chinaman was baptized. Having partaken of the divine life, he, too, began to pray and labor, and has already baptized three thousand others. Your prayers and your money count. Surely the time has come for us to do what we are going to do. The hour has struck and God is calling us to the supreme task of Christendom. It is to fulfill the last, greatest command of our crucified, resurrected Lord. Am I for Jesus, or against Him, in my attitude toward the cause of getting the Gospel to a lost world? Let us each one ask himself this question.

INDIA NOTES FOR FEBRUARY AND MARCH

Florence B. Pittenger

WE have enjoyed a very pleasant winter season, but now the cool days are drawing to a close and the hot days are approaching.

Our whole mission family was made to rejoice when word came that our mission party was to arrive in Bombay March 24. Quite a number of our missionaries were permitted to be in Bombay on that date to welcome those for whom we had so long waited. Our prayers have been heard. They have come to us safely, and we thank the Lord for the help they will be to His cause in this needy land. All have already begun language study. The great earnestness with which they enter upon this task will help them to overcome difficulties, and we predict for them speedy progress in their study. All have gone to Mahableshver to avoid the oncoming heat. Bro. Garners. Bro. Alleys and Sisters Swartz and Ebbert will attend the Marathi Language School held there.

One of our young native brethren has gone along to teach Sisters Mohler, Mow and Grisso and Bro. Hoffert in the Gujarati language. Sister Eliza Miller has kindly consented to go along and be the homemaker for all, so that they may not be hindered in their study.

The winter months were crowded full of activities at all our stations.

At Valli Bro. Icchabhai, the native minister, has been most faithful in his preaching from village to village. With him go a number of helpers. Bro. Arnolds have been kept most busy on the compound, as the work in their station is a large one. At present the building for the Boys' Boarding School is under construction. When completed it will accommodate about fifty boys. If the needed helpers and facilities were at hand, no doubt 200 boys could be gathered in. All rejoice that Sister Himmelsbaugh has taken up the medical work in this large field.

Anklesvar has had the joy of seeing a number come into the church. Sister Ziegler has been out in the evangelistic work all season and the other missionaries at the station went out whenever possible.

Bro. Emmert has been able to use successfully, in his evangelistic work, the new magic lantern so kindly sent out from home.

From Bulsar a party of sixteen brethren spent ten days among the villages. They report many Scriptures sold and everywhere the Word of Life was received gladly. Early in February a number were baptized here at Bulsar.

At Ahwa twenty-two were baptized at love-feast time in February. At this same time a native brother was elected to the ministry. Also two deacons were elected.

At Vyara the special evangelistic effort was entered into with great zeal. Eleven hundred Gospels, twenty-eight New Testaments and seven Bibles were sold. Fifteen persons were baptized during the time, and good impressions made on those who heard.

Sister Sadie Miller was out touring among the villages during February.

Our District Meeting was held at Vada from March 5 to the 8th. Our missionaries were well represented, but few native brethren were there, besides the delegates. They felt that they could not afford the expense of the long journey during these war days. We had a good meeting and praise the Lord for this wonderful work among His people. Not only has the church been strengthened, but good impressions have been made among the non-Christians at Vada. Never before had they seen so many Christians in one place.

At present the health among our missionaries is fair. We are glad to report that Bro. Pittenger's health is gradually improving. We again ask an interest in your prayers, that all who are not strong may be made strong for the great work before the church.

Bulsar, April 4

A KOREAN CONVERTED IN AMERICA

A missionary of the Presbyterian Board South, traveling with his family in Korea, observed a young Japanese on the train attending to the needs and comfort of his aged mother on the journey. So noticeable was it, that a lady missionary remarked: "I have never seen a man more attentive to his mother."

Two weeks later the missionary and the young Japanese met, and it transpired that the latter was elder in a local church. His story was something like this:

He came from one of the wealthiest homes in Japan, a family name that is well known. In his younger days he began to drink and find his pleasure with the "geisha," and finally became so prodigal that he was a disgrace to the family. Disinherited by his father, he went to America and continued his wild life, until he was on the point of suicide.

It was at that time that a preacher met him, led him to the Savior, baptized him, and received him into the church. The preacher undertook to try to reconcile his father; but it was no easy task. The parent could not get it out of his mind that this was the son who had brought shame to his name. "But," said the preacher, "he is not the same man. He is a new creature in Christ. He is a new man. He will bring honor to your name."

With this earnest appeal the preacher got the consent of his father to return; but that he would set him up in business in Korea rather than Japan.

The prodigal returned, took charge of the estates in Korea, and made good. But more than all, the Lord is with him. He is a new man in Christ Jesus.

In a statement of his belief a Chinese convert said, "I am now reading the Bible and behaving it." The Korean when he decides to become a Christian says that he has decided to "do the doctrine." No wonder that such men can win converts for their new faith. If we lived the Bible in our own land and behaved it as we should, the world would be brought to the feet of Jesus Christ right speedily.

Canada Special *

The editor has been quite considerate in permitting us to use a part of this issue of the Visitor in order to present to its readers the needs as well as the opportunities of our vast Western Canada field, which lacks so much of being wholly occupied for the Master.



You will notice by a careful perusal of the following pages that though our field includes all of Western Canada, yet the portion occupied by our people is limited to the two prairie provinces of Alberta and Saskatchewan, there being four organized congregations located within the former and two within the latter.



These two provinces form but a part of the largest District in the Brotherhood, the District of North Dakota, Eastern Montana and Western Canada, the total area of which equals about 720,000 square miles. We speak in terms of hundreds of miles, while those residing in the more thoroughly occupied fields speak in terms of miles.



Alberta and Saskatchewan have a combined area of 506,985 square miles, thus being larger than the total of Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Kansas, Missouri and Oklahoma, which States contain about 75 per cent of the membership of the Church of the Brethren. This alone reveals the great need of our large and practically virgin field.



But in making the above comparison of areas there is another factor that must be noted in order to do it justice, and that is the population of the compared areas. Here the facts lose at least some of their immensity. Our two provinces contain a population of about 1,000,000, while a conservative estimate of the combined populations of the above mentioned States would be 30,000,000.

If we assume that these figures are approximately correct we deduce that one out of every forty of the people of said States is a member of our denomination, while in Western Canada the proportion is only one to 2,500. This shows the need of all the efforts we may individually or unitedly put forth in order to change this proportion.



Among our present membership of 406 we find twenty-seven ministers, including elders, or one to fifteen members, which would be sufficient for all needs providing the untilled soil were left in its present state. But none of us desire this condition to remain, and so there is work for all and many others.



The simple life and the Christian doctrines are principles taught and upheld to a large extent by our members, which is characteristic of the Lord's people, on the frontier especially.



It is the custom to hold our love feasts annually, usually about the middle or late summer, that being the slackest time* of the open season on the farm, where most of our members live. Council or business meetings are held quarterly.



Up to this time our District Meetings have not been held in any of the churches in Western Canada. No one of them has yet felt itself strong enough to accommodate the meeting. Besides, they are so far removed from where the major part of the work of the District is carried on that it has hardly been advisable for such meetings to be held here. There is a query for our District Conference, which is to convene this month (July), to consider relative to creating a separate District of the churches in Western Canada.



Two factors must be noted in a study of the churches of Western Canada, as well as elsewhere; viz., immigration and emigration. The former is the germ of a spasmodic growth, but is no sure foundation for a

*It is a pleasure to state that the "Canada Special" has been prepared under the editorship of J. D. Reish, of Medicine Hat, and even from that far-away cold corner, comes with the warmth of conquest for Christ.

stable structure, as has been proven over and over again in frontier territory. The latter is a germ of decay and oftentimes has caused the death of church life, which has had but a mushroom growth. These factors have entered more or less into the work undertaken for the Master in Western Canada and have retarded its progress to a certain extent. A migratory membership cannot produce a permanent church.



We had expected to include at least a brief account of the work undertaken some years ago in Eastern Canada, but facts are limited and difficult to obtain. In 1891 Eld. Daniel E. Brubaker was sent to Ontario, Canada, as a missionary. Eld. Chas. Hillery did quite extensive work in the same field. For more than one hundred years some preaching has been done in that part of Canada, and not without results. But at present all organized and definite work is dropped.



In the succeeding pages we do not endeavor to recount all of the varied experiences met with, the difficulties encountered, the uplifts received, nor all the failures and successes, for we do not know all, and perhaps some of the facts we are stating aren't quite correct, though we have been as accurate as possible. But we now open up the subject at least. This may induce some, who have such in their possession, to bring other facts to light, so they may be of benefit to all.

While compiling the material herewith presented, a record of the work of the Church of the Brethren, in Western Canada, which is necessarily brief and concise, two main objects have been uppermost in our mind: to make it possible for our Brotherhood to become better acquainted with our work in Western Canada, and for historical purposes. At the present time comparatively few of the members of our beloved Fraternity have more than a very limited knowledge of the efforts put forth and the work accomplished by that portion of our body stationed north of the international boundary. The purpose of a part of this issue of our splendid missionary magazine, the Missionary Visitor, is to remedy this condition. Oftentimes facts, and some even of much importance, are not recorded, and when the limited few who possess the same depart from this life, these truths are lost to future generations. We should consider it our duty, as well as privilege, to bestow, as a heritage, upon our posterity, an intelligible record of the past. Thus the two aims merged into one of our present efforts have been to collect historical data while they are obtainable for the information of our contemporaries and the benefit of those who may follow us. How well we have attained these ends we will not say, but now submit what we have gleaned and arranged and leave the reader to judge.

Tabulated Statistics of the Churches of Western Canada

(These are as accurate and complete as we could gather at present)

Name of Congregation	Province	Date of Organization	Resident Officials			Present Membership	Baptisms	Deaths	Preaching Points	Sunday-schools	No. of Revivals	No. of charter mem.
			Elders	Ministers	Deacons							
Battle Creek,	Sask.,	Aug. 25, 1910,	1	1	6	75	26	4	1	1	3	33
Bow Valley,	Alta.,	1917,	5	5	5	150	...	...	1	1	1	...
Fairview,	Sask.,	July 29, 1903, .....	...	1	3	22	34	5	1	1	12	19
Irricana,	Alta.,	June 25, 1910, .....	...	7	7	87	31	2	1	2	4	15
Mountain View, ..	Alta.,	March, 1907, .....	...	1	...	...	4	...	...	...	2	9
Pleasant Ridge, ..	Alta.,	March, 1908, .....	...	...	...	...	...	...	...	...	...	...
Pleasant Valley, ..	Alta.,	Sept. 11, 1909,	2	4	7	65	27	3	2	2	5	26
Sharon,	Alta.,	1905, .....	...	...	...	...	54	...	1	...	3	...
Totals,			8	19	28	406	176	14	7	7	30	102



Fairview Church, Sask., Canada, July 7, 1906

FAIRVIEW CHURCH, SASKATCHEWAN

Effie Peters

THIS is but a brief history of the Fairview church, Osage, Sask., Canada, from its organization to Feb. 28, 1918. The Fairview church was organized July 29, 1903, with nineteen charter members, including three ministers and two deacons. The territory covered townships eleven to fourteen, inclusive, and ranges nine to fourteen, inclusive. Eld. Abram Buck was elected as elder in charge. Mr. Gustave Wilkie, a German Lutheran, built the foundation for the new churchhouse, free of charge. The new house was dedicated Sept. 3, 1903. Eld. David Hollinger was instrumental and influential in the organization and upbuilding of the church.

Bro. D. M. Shorb, of Surrey, N. Dak., was elder in charge for several years, during which time he strove earnestly for purity, honesty and true Christian character in the church. Eld. M. N. Rensberger, the next elder in charge, labored faithfully, until he moved away, in teaching the beauty of the Christ life and trying to implant in the minds of young and old that light has no fellowship with darkness. Bro. Jas. Harp was then chosen elder. During the next two years he worked sincerely for the good of the church. The next three years the flock was without a shepherd.

In October, 1916, Brethren D. M. Shorb, of Surrey, N. Dak., and G. I. Michael, of Kenmare, N. Dak., were sent by the District to attend to the matter. Bro. Michael was chosen elder for one year and reelected

the following year. He is an able and efficient elder, loved and respected by all with whom he comes in contact.

Summary: In a few years the membership reached an aggregate of eighty. Then migration to warmer climes began. Ninety-six letters were received and ninety-three have been granted. Thirty-four were baptized, two reclaimed and there were five deaths. Nine officials were elected and installed, twenty-three being the total number of officials. There are at present eight families of members and a membership of twenty-two. Only three of the pioneer families remain.

3548 Harrison St., Chicago, Ill.



IRRICANA CHURCH, ALBERTA

George C. Long

IT may be of interest to Missionary Visitor readers to know that this little congregation is the most northerly located church of the Brethren on the American continent. It is thirty-five miles northeast from the city of Calgary, Alberta, in one of the most productive and fertile regions of North America, with natural resources in abundance promising a greater future for it.

The Brethren who settled here in the fall of 1909 were organized into a working body June 25, 1910. There were fifteen charter members. Among them were one elder, J. A. Weaver, now deceased; one minister, Bro. J. S. Culp, now of Gleichen, Alberta; and two deacons, Brethren H. H. Wray and J. T. Miller, deceased. Bro.



Scenes in Irileana Church: Upper left,—Five applicants for baptism and J. R. Smith; next lower,—Irileana house and people at service; next lower,—Salome R. Long's Sunday-school class; Upper right,—Sister Loney's Sunday-school class; next lower,—J. R. Smith baptizing 17 applicants for baptism, July 1917 meetings; Bottom,—J. R. Smith and applicants for baptism

Miller and wife are the only members we have lost by death, and we have disowned but two.

Bro. Luther Shatto, of Gleichen, Alberta, presided at the organization. Eld. J. A. Weaver had charge of the church until he moved to Nebraska. Since that time Elders

G. A. Shamberger, Luther Shatto and J. S. Culp, respectively, have been our shepherds.

Our membership has increased until ninety-nine have been enrolled. Fifty-two have been received by letter, thirty-one by baptism and one reclaimed. Bro. G. N. Falkenstein gave us a series of meetings in

1914, which effort resulted in five uniting by baptism. We may add here that one sister who applied for membership was an invalid. Her doctors had given her no hope—had even set the time for her to live at three weeks. She was baptized and anointed; from that time she began to improve and soon became quite well. She is the teacher of our infant class in the Sunday-school. See the picture. In the summer of 1917 Bro. J. R. Smith, of Carlington, N. Dak., gave us a series of meetings, resulting in twenty-six being baptized, nine being heads of families.

Among our membership, now of eighty-seven, representing forty-one families, which is badly scattered, we have seven ministers and seven deacons, five of each being in reach of the churchhouse. Brethren E. C. Cawley, Ellis Wagoner, and D. R. Beard, ministers, moved into our midst during the summer and fall of 1917.

Our isolated members are scattered in various directions and distances, from thirty to one hundred and twenty miles from the center, with from one to four members at a place. About sixty are within reach of the churchhouse.

The ministers located in our territory (which is very large, extending from Saskatchewan east to British Columbia on the west, and on the south from township 22, six miles south of Calgary, to the Arctic Ocean) are I. M. McCune, E. C. Cawley, Ellis Wagoner, David R. Beard, O. Mathias, Geo. Stern and George C. Long.

Our council meetings are held quarterly, thirty-four having been held to date. The church has maintained an evergreen Sunday-school, with good attendance and interest from the beginning, with Christian Workers' meeting or Bible study classes parts of the season. Teachers' meetings for our Sunday-school workers have been conducted a part of the time.

The missionary activities of the church and Sunday-school can best be judged by the offerings to missions and benevolent purposes, which amounted to over \$200 for 1917.

Bro. I. M. McCune and family, and a few others, are assisting materially in maintaining a Sunday-school in the village of Ir-

ricana, nine miles from our churchhouse. We have a small but comfortable churchhouse, which was built before the organization.

Irricana, Alberta.



BATTLE CREEK CHURCH, SASKATCHEWAN

Eld. George Strycker

A BRIEF history of the Brethren in southwestern Saskatchewan. Bro. S. E. McCartney, of Cando, N. Dak., was the first member to settle in this locality. He was appointed to accompany a committee sent out to search a country where free homes could be obtained from the government. After many miles of travel by private conveyance the committee discovered a tract of land of many thousand acres, where the native soil remained, possibly as formed by the Great Creator. Only a few people occupied the whole territory. They are known as ranchers, whose business is raising cattle, sheep and horses. The entire country was their pasture field. These strangers were by no means welcome visitors to the dwellers in the land, and many discouraging stories were told them of this country.

But the committee decided that some one should possess the land. Who should it be? Hundreds of homeless people flocked to the land office. But each one was compelled to wait until his number was called, or appear in his turn. Many lay outside the door all night, so as to be first in the morning,

Bro. S. E. McCartney, the writer and a few others located our present homes in 1909. The year 1910 was one of varied experiences, as people came from almost every land and country to occupy their new homes. Among the number were found members who were ready to begin work, not only in the soil but also for the Master. The first Sunday-school was held May 1, 1910, in the home of Sister M. L. Brower, with an attendance of thirty-four. Thus the work began. But being forty miles from a railroad, and so far from adjoining elders, our organization was not effected until Aug. 25, 1910, when Eld. James Harp, of Kenmare, N. Dak., came to us. His work



**Brethren Church in Vidora, Canada,
Dedicated Aug. 19, 1917**

was a great blessing in our new territory. The membership, when we were organized, consisted of thirty members, one minister and three deacons. It was decided to adopt, as a name, the Battle Creek congregation. The writer was chosen elder in charge.

Already we had learned that even the best gifts could not be obtained without sacrifice. April 3, 1910, the Lord removed the first one, Sister Mary Strycker, from among us. Thus we found death was already in the land. The church was only in its infancy when the dreaded disease, typhoid fever, laid hold of the companion of the writer, and Sept. 25, 1910, she was called to the spirit world. We can only know the value of true Christian people as they come to our rescue "when the storms are raging sore."

But better and brighter days have come. The sod has been cultivated and from forty to sixty bushels per acre of wheat are produced, and other small grain in proportion. Spiritual conditions also have taken on new life. On account of the distance from a railroad only a few Brethren, ministers, were able to visit us, but at our regular services a number were baptized. In 1916 Eld. D. M. Shorb, of Surrey, N. Dak., came to assist us in a series of meetings, and as an immediate result twenty-one were baptized and one reclaimed. One of the number was absent when the enclosed picture was taken.

In 1917 Eld. D. F. Landis, of Minot, N. Dak., gave no uncertain sound in a two weeks' effort among us. While there were no additions at that time we were built up

with the much-needed doctrine of a consecrated life. Our anxious minds and hearts truly rejoiced on the day of Aug. 19, of that year, for our new house of worship was then opened for dedication. Eld. Landis delivered the very appropriate message for the occasion, assisted by the writer.

Thus, with our new building in the little town of Vidora, a new railroad through the town, and our membership quite well located, we look at our field of worship, and truly "the harvest is great but the laborers are few."

We have baptized twenty-six. Death has called four of our number. We are represented by twenty-three families of members, one elder, one minister and six deacons. Our total membership now is seventy-five. Ours is an evergreen Sunday-school, which proves to be much more than self-supporting, so we have set aside the first Sunday of each month for missions, beginning with March, 1917. The close of the year found \$225.62 given for the advancement of the Master's kingdom.

Now with eight years of experience we feel the work is only begun. Let us take a view of our territory. The province of Saskatchewan is 750 miles long, 400 miles wide at the south end, and 250 miles at the north. With the exception of a few members scattered through the eastern part of the province, the territory unoccupied by the Brethren would possibly reach as far east as the Atlantic, and as far north as man is found. But to the west about twenty miles we are glad to say we join

fellowship with the Pleasant Valley congregation, Alberta, and eighteen miles south we reach the Montana line and join with the Milk River Valley congregation, U. S. A.

With only two ministers and such a vast, unoccupied, unmeasured field, ripe unto the harvest, we come with the Macedonian call, and "where are the reapers, who will come?" With so many opportunities who will answer the urgent call?

Vidora, Sask.



PLEASANT VALLEY CHURCH ALBERTA

Joseph D. Reish

DURING the spring and summer of 1909 a few families of members, from several congregations elsewhere, moved on to homesteads situated about fifteen miles southwest of Medicine

Hat, Alberta. A Sunday-school was soon started, as those members desired to give some expression to that longing for fellowship and service so characteristic of the normal man. Sept. 11 of that year they were organized into a body for more definite service by Elders J. A. Weaver and J. N. Overhultz. The latter was a resident elder and was given the oversight of the new congregation, though he had not received his church letter. He had moved from a disorganized congregation in Florida and could not obtain his letter at that time. There were twenty-six charter members, among the number being one minister and two deacons, besides the above-mentioned elder. We moved into this congregation one year after its organization and have made our home here since.

The bounds of the congregation were fixed as follows: The east line is between



Pleasant Valley Congregation on Mothers' Day, May 12, 1918



Left to Right: A. J. and Florence E. Brubaker; J. D. and Margaret Reish; Elmer and Etta Frantz. All of the Pleasant Valley Congregation

J. D. Reish, Mrs. Margaret M. Reish and Master J. Elbert Reish

ranges one and two and the west line between ranges thirteen and fourteen of Southern Alberta. The international boundary forms the southern line, while the northern boundary is undefined. That makes our territory seventy-two miles east and west and at least one hundred and twenty miles north and south, for we have members residing that far north of the southern line of Canada. Thus our area is about equal in size to that of our Brotherhood's China mission field.

At different times the following elders, respectively, have had charge of this congregation since its origin: J. N. Overhultz, Peter Brubaker, M. N. Rensberger and David Hollinger, who is our present shepherd. One elder has been ordained, Bro. Peter Brubaker, and two ministers and three deacons have been elected and installed in this church. Also two ministers were advanced to the second degree under the former system of ministerial advancement. Within the bounds of this congregation there have resided four elders, five ministers and eleven deacons. The present resident officials consist of two elders, David Hollinger and Peter Brubaker, four ministers, A. J. Brubaker, A. S. Cool, E. Frantz and the writer, and seven deacons.

Ninety-six members have been received by letter and twenty-seven by baptism, while three have been claimed by death, the same number disowned, and fifty-two have been granted letters. This places our present membership at sixty-five, and they represent twenty-nine families. A few of these are isolated.

Our present house of worship was built during June and July, 1915, and dedicated July 18. Eld. George Strycker, of Vidora, Sask., preached the sermon for the occasion. It is located sixteen miles southwest of the city of Medicine Hat. Almost all of the work in erecting it was donated. Since definite work began in this congregation services have been conducted at six different points, excluding the homes, but not at more than two places at one time. At present both Sunday-school and preaching services are conducted regularly in our church-house and in the town of Redcliff, seven miles northwest of Medicine Hat, where

several members are living. Eld. David Hollinger resides in Redcliff and conducts the services there.

We have enjoyed five series of evangelistic meetings thus far, which have been conducted by the following brethren in order: J. A. Weaver, November, 1910; George Strycker, June, 1913; W. H. Greenawalt, July, 1914; George Strycker, June, 1915; and D. M. Shorb during July and August, 1917. These special efforts have tended to keep the membership revived and to keep uppermost the spirit of helpfulness.

Up to date we have held thirty-six regular quarterly councils and eleven special business meetings.

The Sunday-school work has been an important part of the efforts in our territory. Two schools have been conducted at different times, as at present. We have had an evergreen school since April 1, 1910, except for three months during the winter of 1912-1913. In our churchhouse we have a Sunday-school library of about seventy-five volumes. July 2, 1916, we held an enthusiastic local Sunday-school convention, which aroused interest and induced to greater activity. A joint Sunday-school convention is being planned, to be held with two of our sister churches, the first meeting of which is to be July 14, 1918, in Vidora, Sask. This we believe will tend to unify us in our Sunday-school methods and work.

Christian Workers' meetings and mid-week prayer meetings have been held at times, but as our members are somewhat scattered it is difficult to arrange for more than one service a day. The former were held during 1912-1913, and a part of 1916 and the latter conducted in the homes during the summer of 1915.

We strive to keep the spirit of missions ever to the fore, in its proper position, and endeavor at every opportunity to instill missionary ideas into the minds of our members and friends, both old and young. A local missionary committee has been appointed, whose duties are as defined by Annual Conference of 1911. Missionary sermons are frequently preached, and missionary programs are occasionally rendered. A permanent mission fund has been established, the principal of which the junior

members and other children may invest each year. The net profits are given for missionary or benevolent purposes, while the principal is returned to be reinvested the following year. Thus early in life missionary sentiment is fostered. Last year and this we supported a Chinese native worker, mostly from the profits of this fund. During the winter of 1914-1915 a mission study class was conducted by the writer. At the end of the study seven received certificates, and some have since added all the six seals to their certificates.

The principle of stewardship and the grace of giving is an emphasized doctrine with us and at least four of our members are now returning no less than one-tenth of their gross earnings to the Lord, while others are contemplating taking a similar step. This is a commendable move and should ever be encouraged.

Our local temperance committee works in harmony with our District and General Temperance Committees for moral and social reform. This work was organized in March, 1911. Special sermons and programs are given at opportune times to uproot any signs of intemperance and to implant the germs of temperate living.

We have not yet attained near all that we have desired in our large field, nor all that we should have, perhaps, but we are continuing to "press toward the mark," and endeavoring to "go on to perfection." We ask for the prayers of God's children on our behalf, so that we may have the strength and willingness to push out and take this goodly land for our Master.

Medicine Hat, Alberta.



SHARON CHURCH, ALBERTA

Eld. John H. Brubaker

SEVERAL years ago a number of families of our members, seeing the many opportunities of the great Northwest, emigrated to Canada and settled on the beautiful plains of Alberta. There, in sight of the never-changing grandeur of the snow-covered mountains, they set about to break the sod and prepare the soil, which proved abundant in producing crops of

wheat, oats, barley, etc. This brought rich blessings to those who were willing to make the necessary efforts to produce grain and establish homes.

With this desire to get homes came also the desire to establish a church home, and the faithful ministers, Eld. G. A. Shamberger and Bro. William Tigner, began to preach the Word. The latter was successful in assisting a number of families of members to locate reasonably close together, and a church was established near Nanton, Alberta. These members were organized into a working body in 1905, Elders G. A. Shamberger and F. H. Bradley conducting the work.

A few years later Eld. Luther S. Shatto located in the congregation. He assisted in preaching the Word here and in various other places, traveling many miles by private conveyance to conduct preaching at new points. A number were baptized and added to the church by these efforts. He also served the church jointly with Bro. Shamberger as elder in charge.

This church, which practically had no boundary lines, grew until it reached the number of about one hundred members, becoming a real live center of spiritual influence in the community. Brethren O. C. Tigner, Daniel Shock, Dean Vian and John Wolford served in the capacity of deacons, and Brethren William Hollenberg and A. G. Salter were called to the same office.

Brethren F. H. Bradley, G. N. Falkenstein and Joseph Weddle, respectively, assisted the church in evangelistic services, and all told about fifty-four were received by baptism. Other lines of church work were maintained, such as council meetings, Sunday-school, Christian Workers' meetings, etc.

A few years ago the members began moving to other points, death claimed a few, and the number was decreased until there are just a few left, services still being continued by brethren from elsewhere.

Gleichen, Alberta.



"He always wins who sides with God;
To him no chance is lost.
God's will is sweetest to him when
It triumphs at his cost."

MOUNTAIN VIEW CHURCH ALBERTA

(Material Supplied by Bro. John Bare
Pincher Creek, Alberta, and
Arranged by J. D. R.)

THE territory occupied by the Mountain View congregation extends from Lethbridge on the east to the Pacific Ocean on the west, and from about halfway from McLeod to Calgary on the north, south to the international boundary, thus including Southwestern Alberta and a part of British Columbia.

This church was organized in March, 1907, into a working body by Elders G. A. Shamberger and J. L. Jordan, of the Sharon congregation, Alberta. The nucleus consisted of nine charter members, among whom were two ministers, Brethren John Bare and J. L. Weddle, and two deacons, Brethren Ed. Weddle and J. A. Bare. Bro. John Bare was placed in charge of the new congregation, as there were no elders residing near.

This was virgin soil, spiritually as well as naturally, and those who were now beginning their livelihood from tilling the natural soil deemed it wise to cultivate the spiritual as well. Services were regularly conducted in a schoolhouse in the neighborhood. Two series of revival services have been held in the congregation, one by Bro. William Tigner, of the Sharon congregation; the other by Bro. Horning, a traveling evangelist. These meetings provided spiritual food for this little band of the Master's children.

During the time the congregation was enjoying growth four members were received by baptism, and three by letter. One was disowned.

But ere long a recession set in, caused by emigration. Because of his own and his wife's health Bro. John Bare left his farm and moved to where they could get medical aid. Bro. J. L. Weddle, the only remaining minister, soon left. Within a short time eight letters were granted, and now there are only about seven members in the bounds of the congregation, and they are scattered and without ministerial assistance.

The territory in which these few members reside is as needy spiritually as it is large

in area, even though part of it is but sparsely settled. As much of it is composed of the foothill country of the Rockies, ranching is carried on extensively, and this excludes a dense population.

The Mormons are spreading their doctrines in a part of this congregation's field, and are quite firmly established. Otherwise religious teaching is rather limited.

The needs of a field and the ability to supply that need constitute a call to serve the Master. Who will answer the call of this needy field?



PLEASANT RIDGE CHURCH ALBERTA

Eld. John H. Brubaker

IN 1908 several families of members located about forty miles east of the Sharon church, and in the same year were organized into a working body, Elders G. A. Shamberger and J. L. Jordan officiating in the work of organizing. Bro. J. L. Jordan was chosen as their elder, and was assisted in the work of the ministry by Bro. F. C. Pobst. At the same meeting Brethren John Eby and J. N. Priser were called to the ministry and Brethren Lawrence Irvin, Ira Miller and W. Y. Smith to the deacon's office.

Bro. Luther Shatto was chosen as elder of the congregation in 1910, and thus served the church for several years, Bro. G. A. Shamberger serving jointly with him a part of the time.

This congregation prospered for awhile through the preaching of the Word, the work of the Sunday-school, Christian Workers' meetings, etc., but the most of the members moved away, services were discontinued, and the churchhouse sold. In the little cemetery near where the churchhouse stood lie the remains of the pioneer, Bro. J. L. Jordan, who traversed the prairies of Western Canada many years ago, and who could relate many experiences with the Indians and cowboys of the plains of this vast territory.

Gleichen, Alberta.



During the last half century twenty-two famines have swept away more than twenty-eight millions of the population in India.



WEEKLY PRAYER HOUR



Our India Mission Field

Arranged by Ruth Forney

"If ye abide in Me, and My words abide in you ye shall ask what ye will, and it shall be done unto you."

August 4-10.

VYARA.

Praise the Lord for the splendid work of the boarding schools, and pray that these recruiting centers may be strengthened.

Pray that more capable, Spirit-filled teachers may be found for the village schools. Intercede for the five hundred Christians who have the tendencies of their former heathen lives to combat.

Pray that boys and girls capable of leadership and large spiritual development may fill the boarding schools.

Pray wisdom and direction for the editorial staff of the Gujarati Quarterly.

VALI.

Read Bro. Arnold's paragraph on "Ups and Downs" in the June report, and pray the Lord to supply strength and wisdom for the workers of Raj Ripla State.

Pray that needed helpers may be supplied.

August 11-17.

VADA.

Praise the Lord for the ten baptisms, and pray for the upbuilding of the new Christians.

Pray that power may be poured out upon each of the workers in snatching souls for the kingdom!

Pray that those who are considering turning from evil may have courage to tear away from old ties and be valiant witnesses for the Savior. Plead for fifty conversions during 1918.

JALALPOR.

Praise the Master for the opening doors among these people!

Pray a blessing on the earnest native workers who are bringing others to the fold.

Pray for Bro. Emmerts' physical strength and spiritual unfilling, as they stand by their post with furlough overdue.

Pray that foresight and wisdom may be

granted the field committee and other committees who have important issues to meet.

August 18-24.

DAHANU.

Pray that boys of the surrounding castes may enter the boarding school.

Pray that the greatest need may be abundantly supplied—trained, consecrated native helpers for evangelistic work.

Plead that the seed sown among the boys and girls who were forced to stop school may yet bear fruit.

Pray for an American trained nurse, so much needed in the medical work.

BULSAR.

Praise the Lord for the way in which the native official body is taking hold of the work.

Pray that a regular staff of well-qualified teachers may be raised up for the boarding school.

Pray for the new converts in all of the stations, and especially in those where the work is just opening.

Pray that the Lord may be magnified in the lives of the girls in the boarding school.

Seek a blessing on the enlarging medical work, and pray that the doctors and their assistants may be able to hold Christ before their patients.

August 25-31.

ANKLESVAR.

Pray that mission work among the villages may be enlarged.

Praise Him for the three Bhil women converts, and pray that many may be led to the Savior this coming year.

AHWA.

Pray that a pastor may be found for the believers at Chankal.

Plead that the promising evangelistic and educational fields may not long suffer for lack of Spirit-filled native workers.

(Continued on Page 242)



FINANCIAL REPORT

HERSHEY CONFERENCE OFFERING

The following is a report of the collection received at the Hershey Conference:

WORLD-WIDE

Pennsylvania—\$11,991.70

Western District, Congregations.

Elk Lick, \$184.30; Garrett - Berlin, \$69.50; Plum Creek, \$86.25; Manor, \$117.21; Rummel, \$145; Johnstown, \$144.46; Jacobs Creek, \$27; Viewmont, \$39; Ten Mile, \$11.25; Hochstetler-Greenville, \$11.29; Red Bank, \$152; Indian Creek-County Line, \$96.25; Middle Creek, \$32.65; Morrellville, \$71.85; Brothers Valley, \$325; Pleasant-Hill, Johnstown, \$35; West Johnstown, \$284; Meyersdale, \$160.58; Fairview, Georges Creek, \$50; Uniontown, Georges Creek, \$43.75; Pittsburgh, \$76.67; Moxham, \$32.25; Shade Creek, \$55.48; Chess Creek, \$9; Greensburg, \$57.74; Quemahoning, \$5.10; Glade Run, \$73; Montgomery, \$21.39; Connellsville Mission, \$17.50; Summit Mills, \$19.32; Maple Glen, \$40; Beachdale, Berlin, \$148.56; Scalp Level, \$223.04; Waterford, Ligonier, \$8.34; Rockton, \$12.53,\$ 2,886 26
Sunday-school.

Waterford, Ligonier, 10 66 Christian Workers.

Rockton, \$2.72; Waterford, Ligonier, \$3; Jacobs Creek, \$6.50; Indian Creek, \$12.31; Bolivar, \$3.50, 28 03
Aid Society.

Scalp Level, 5 00 Individuals.

Sadie B. Smith, \$1; Mrs. Frank McAfoose, \$5; Mrs. J. L. Johnson, \$2; Mrs. J. E. Montgomery, \$1; Harvey B. Replogle, \$1; Sallie A. Helman, \$5; Sussanna Sieber, \$5; Nora S. Sausman, \$10; Florence Keller, \$2; Lucinda Holsopple, \$2; Della Shreiber, \$1.65, 35 65
Middle District, Congregations.

Williamsburg, \$5.28; Yellow Creek, \$34.55; Snake Spring, \$57.25; Spring Run, \$76; Carson Valley, \$8.21; New Enterprise, \$61; Fairview, \$13.72; Juniata Park, \$5; Dry Valley, \$74.64; Tyrona, \$20; Hollidaysburg, \$27; Roaring Spring, \$56; Dunning's Creek, \$52; Everett, \$55; Riddlesburg, \$8.50; Leamersville, \$25; Claar (Upper), \$20; Smithfield, \$7.02; Woodbury, \$114.17; Huntingdon, \$100; Ardenhelm, \$41.82; Altoona, \$264; Lewistown, \$197.84; Stonerstown Mission, \$14.31; Clover Creek Missionary Society, \$131.50, 1,439 81
Sunday-school.

Lewistown, 143 30 Christian Workers.

Lewistown, \$15; Dry Valley, \$4.48, 19 48
Mothers and Daughters' Association, ... 10 00
Aid Society.

Leamersville, 5 00 Classes.

Willing Workers, Altoona, \$5; Truth Seekers, Altoona, \$10, 15 00
Individuals.

H. A. Messemmer, \$25; J. W. Wilt, \$5; Mrs. H. M. Coltbaugh, \$1; Martha Mentzer, \$1; Philip Wyles, \$5; A Brother, 25 cents; Anna Cox, \$1, 38 25
Eastern District, Congregations.

Akron, \$27.05; Annville, \$70; Chiques, \$220; Conestoga, \$121.25; West Cones-

toga, \$126.61; Conewago, \$92.50; Elizabethtown, \$184.63; Ephrata, \$108.55; East Fairview, \$141.53; West Green Tree, \$78.45; Harrisburg, \$300; Indian Creek, \$81.79; Lake Ridge, \$25; Lancaster, \$108.71; Lititz, \$73.15; Maiden Creek, \$55.30; Mechanic Grove, \$142; Midway, \$72.30; Mingo, \$67.61; Mountville, \$52.47; Peach Blossom, \$37; East Petersburg, \$83.96; Reading, \$46.32; Ridgeley, \$34.26; Schuylkill, \$50.25; Shamokin, \$8.65; Spring Creek, \$286.28; Springfield, \$56.50; Spring Grove, \$50.62; Springville, \$129; Big Swatara, \$83.61; Little Swatara, \$117; Tulpehocken, \$116; White Oak, \$200; Artemas, \$16.99; Lebanon City, \$4; Volunteers, Elizabethtown, \$5, \$3,474 34
Sunday-schools.

Baumstown, Reading, \$11.35; Kempsers, Spring Grove, \$2.38, 13 73
Christian Workers.

Ridgely, 7 00 Aid Societies.

Elizabethtown, 5 00
Individuals.

Edw. H. Webber, \$45; Mrs. Earl B. Look, \$1; Jonas S. Parrett, \$1; Mahlon Hirschman, \$10; John Brendel, \$1; Mary Reber, \$2; Simon P. Shirk, \$4.17; Viola E. Withers, \$10; H. A. Buffenmyer, \$1; H. M. Frantz, \$1; Jacob Holsinger, \$1; A. C. Hollinger and Family, \$10; An Individual, \$1, 88 17

Southern District, Congregations.

Buffalo, \$21.65; Upper Codorus, \$156.85; Geiger Memorial, \$57.05; Pleasant Hill, \$59; Mt. Olivet, \$14.04; Raven Run, \$3.38; Lost Creek, \$91.27; Hanover, \$80.50; Back Creek, \$169.22; Falling Spring, \$91; Sugar Valley, \$25; Antietam, \$370; Codorus, \$190; Upper Conewago, \$275; Lower Conewago, \$30.19; Upper Cumberland, \$81; Lower Cumberland, \$231.35; Perry, \$23.35; Ridge, \$35; York, \$145; Marsh Creek, \$33.56, 2,193 41
Sunday-schools.

Browns Mill, Falling Spring, \$10; Rousersville, \$8.80; Falling Spring, \$6; Gettysburg, Marsh Creek, \$5.50, 30 30
Juniors, Browns Mill, 5 00

Aid Society.

Falling Spring, 5 00
Individuals.

Peter S. Lehman, \$30; J. J. Oller, \$200; Arthur Myers, \$2; Edw. Roth, \$51; Walter Brandt, \$1; Ella Sprengel, \$1; Martha F. Hollinger, \$2; A Sister, Lower Cumberland, \$1, 288 00

Southeastern District, Congregations.

Green Tree, \$100; Philadelphia, \$205.08; Germantown, \$173.95; Upper Dublin, \$25.25; Norristown, \$72.75; Royersford, \$5; Harmonyville, \$8; Coventry, \$100; Bethany, Philadelphia, \$27.05; Calvary Bible Class, 520 00

Philadelphia, 520 00 Individuals.

J. A. Bricker, \$1; Margaret Bricker, \$1; Ruby Boerner, \$1; A Sister, Green Tree, \$2; Anna S. Hudack, \$3.23, 8 23
Indiana—\$7,518.37

Northern District, Congregations.

Blissville, \$18.80; Oak Grove, \$26; Yellow Creek, \$74.11; Baugo, \$25.50; West Goshen, \$140.29; English Prairie, \$87.25; LaPorte, \$35.20; Walnut, \$70; Blue River, \$225; Middlebury, \$100;

Goshen City, \$179; Pleasant Valley, \$114.56; Union, Plymouth, \$9; Cedar Lake, \$100; Union Center, \$259.28; New Salem, \$109.11; Wakarusa, \$80; Maple Grove, \$42; Bethany, \$191; Tippecanoe, \$55; Elkhart Valley, \$81.01; Camp Creek, \$33.10; Plymouth, \$11.48; Pleasant View Chapel, \$18; Rock Run, \$200; Ft. Wayne, \$20; Osceola, \$7.60; Yellow River, \$35.71; Cedar Creek, \$68; Washington, \$70.06; Elkhart City, \$100.02; Topeka, \$26.25; Center, \$42.25; Wawaka, \$36.75; Auburn, \$23.81; Nappanee, \$93.53; Shipshewana, \$101.08; First South Bend, \$206.73; Second South Bend, \$30.05; Bremen, \$50; Pleasant Hill, \$33.40; Turkey Creek, \$45.70; Bethel, \$61.25; North Liberty, \$27.80, \$3,364 68	
Christian Workers.	
Turkey Creek, \$21; Bethel, \$18.40; North Liberty, \$3.95, 43 35	
Sunday-school.	
Blue River, 11 83	
Individuals.	
Levi Zumbum and Wife, 12 00	
Middle District, Congregations.	
Markle, \$53; Plunge Creek Chapel, \$123.57; Peru, \$32; Manchester, \$320; Flora, \$177; Huntington City, \$33; Upper Deer Creek, \$48.50; Lower Deer Creek, \$55.93; Cart Creek, \$13; Logansport, \$18; Salamonie, \$63.30; Eel River, \$67; Somerset, \$30.88; Bachelor Run, \$158; Spring Creek, \$102.26; West Manchester, \$125; West Marion, \$9.50; West Eel River, \$60; Monticello, \$21.50; Burnettville, \$46; Huntington Country, \$80; Landesville, \$8; Pleasant View, \$24.40; Hickory Grove, \$75.80; Beaver Creek, \$3; Ogans Creek, \$25; Andrews, \$27.28; Loon Creek, \$57.50; Mexico, \$284.25; Kewanna, \$6.67; Wabash, \$12; Sugar Creek, \$11.60; Roann, \$85; Walton, \$30; Pipe Creek Congregation and Sunday-school, \$128.77, 2,416 80	
Individuals.	
Mr. and Mrs. G. L. Ohmart, \$2; Phoebe and Anna Lea, \$5; Lottie E. Hummel, \$2.50; Frances Crill, \$1, 10 50	
Southern District, Congregations.	
Muncie, \$30; Four Mile, \$110.40; Kilbuck, \$33.55; Mississinewa, \$135.57; Buck Creek, \$63.55; Kokomo, \$8; Rossville, \$153; White, \$100; Anderson, \$78.75; New Bethel, \$18.50; Howard, \$55; Mt. Pleasant, \$20.15; Little Walnut, \$5; Pyrmont, \$207.89; Fairview, \$138; Beech Grove, \$20.57; Plevna, \$16.34; Ladoga, \$9.50; Arcadia, \$50; Summitville, \$16.50; Indianapolis, \$58.40; Nettle Creek, \$163.46, 1,492 13	
Sunday-schools.	
Brick, Nettle Creek, \$13.53; Locust Grove, Nettle Creek, \$36.42; White Branch, Nettle Creek, \$7.28; Olive Branch, Nettle Creek, \$1.13, 58 36	
Christian Workers.	
White Branch, Nettle Creek, 3 57	
Aid Societies.	
White Branch, Nettle Creek, \$5; Brick, Nettle Creek, \$5; Locust Grove, Nettle Creek, \$4.15, 14 15	
Individuals.	
Members at Summitville, \$3; Mrs. Geo. Kritch, \$5; Flora A. Benham, \$25; Chas. E. Landis, \$2; Michael Andes, \$5; Mary L. Himes, \$1; A Brother, \$50, 91 00	
Ohio—\$7,297.70	
Northwestern District, Congregations.	
Baker, \$40; Bellefontaine, \$18.15; Defiance, \$200; Eagle Creek, \$160; Swan Creek, \$36.58; Silver Creek, \$103.66; Fairview, \$7.25; Lima, \$148.47; Pleasant View, Sugar Creek, \$313; Sugar Creek, \$22; Rome, \$22; Logan, \$183;	
Lick Creek, \$152.33; Toledo, \$29.01; Blanchard, \$10.16; Fostoria, \$119.11; Richland, \$20; Ross, \$8.06; Black Swamp, \$10.19; Deshler, \$10; Wyandot, \$20; County Line, \$10; Sand Ridge, \$17.09; Poplar Ridge, \$17; Green Spring, \$90, \$1,767 66	
Sunday-school.	
Bethel, 20 00	
Individuals.	
Arthur Dodge and Wife, \$25; Bessie M. Kaylor, \$25; E. H. Rosenberger and Wife, \$5, 55 00	
Northeastern District, Congregations.	
Bethel, Mahoning, \$25; Akron, \$352; Ashland City, \$46; New Philadelphia, \$43.11; Black River, \$190; West Nimishillen, \$28.61; Canton City, \$78.35; Owl Creek, \$55; Jonathan Creek, \$56; Chipewa, \$132.31; Ashland, Dickey, \$160.30; Danville, \$51.80; Woodworth, Bethel, \$26.15; Maple Grove, \$135.79; Tuscarawas, \$23; Zion Hill, \$48.12; Canton Center, \$76; Baltic, \$100; Reading, \$21; Springfield, \$118.20; Mohican, \$38.70; Freeburg and Science Hill, \$44; Wooster, \$146.22; East Nimishillen, \$48, 2,043 66	
Christian Workers.	
Wooster, \$8.35; East Nimishillen, \$11.73, 20 08	
Individuals.	
Dr. and Mrs. Chas. Elson, \$5; Mrs. David Hively, \$1; Mary A. Strohm, \$1.50; Sarah Lawver, \$1; A. W. and Elizabeth Longanecker, \$5; Mrs. Albert Brumbaugh, \$2, 15 50	
Southern District, Congregations.	
West Milton, \$91.36; Greenville, \$47.61; Prices Creek, \$88.14; Beaver Creek, \$15; Painter Creek, \$89.63; Union City, \$28.94; Springfield, \$31; Lower Stillwater, \$40; Rush Creek, \$40; Brookville, \$133.70; West Charleston, \$103.17; Donnels Creek, \$114.25; Bear Creek, \$140; Covington, \$72.82; Oakland, \$91; Middle District, \$102.11; Salem, \$145.98; Cincinnati, \$1; Sugar Hill, \$31.27; East Dayton, \$32.25; West Dayton, \$42; Upper Twin, \$35.89; New Carlisle, \$356; Ft. McKinley, \$140; Poplar Grove, \$82.41; Harris Creek, \$400; Beech Grove, \$37.75; North Poplar Ridge, \$95.54; Lower Miami, \$78.47; Middletown, \$20; Palestine, \$32.70; Circleville, \$8.50; Ludlow, \$53.77; Sidney, \$50.50; Pleasant Hill, \$100; Troy, \$23.75; Eversole, \$100; North Star, \$8.25; Cottage Grove, \$13.75, 3,118 51	
Sunday-schools.	
Bethel, Salem, \$40.49; Strait Creek, \$6.10; Cedar Grove, \$27; Jordan, Ft. Recovery, \$12; Castine, \$136.70, 222 29	
Christian Workers.	
Rush Creek, 10 00	
Aid Society.	
Rush Creek, 10 00	
Individuals.	
I. Venter Bright, \$5; Ida M. Eley, \$5; Katie Beath, \$2; A Sister, Lower Stillwater, \$2; Independence Kendig, Middle District, \$1, 15 00	
Iowa—\$4,615.36	
Northern District, Congregations.	
South Waterloo, \$911.70; Sheldon, \$63.50; Ivester, Grundy County, \$560; Curlew, \$50.43; Kingsley, \$22.09; Franklin County, \$200.11; Spring Creek, \$24.12; Greene, \$27.08; S. Waterloo, \$50, 1,909 03	
Individuals.	
Annetta Johnson, \$5; L. W. Berkey, \$5; W. S. Ramer, \$10, 20 00	
Middle District, Congregations.	
Coon River, \$102.05; Dallas Center, \$341.06; Beaver, \$73; Prairie City, \$110; Des Moines, \$117.92; Iowa River, \$15.73;	\$

Garrison, \$193.82; Panther Creek, \$504.09; Brooklyn, \$73.32; Robins, \$26.41; Cedar Rapids, \$65; Cedar, \$104; Muscatine, \$25; Slifer, \$34.75; Ankeny, \$50; Fernald, \$31.58; Mt. Etna, \$21, \$1,888 73		
Sunday-school.		
Panther Creek,	22	65
Christian Workers.		
Panther Creek,	42	76
Individuals.		
Addie Steltzer, 75 cents; Cornelius Kessler, 65 cents; Mary Taylor, \$5,	6	40
Southern District, Congregations.		
Ottumwa, \$9; Council Bluffs, \$17.84; Osceola, \$50.50; North English, \$46.50; Monroe County, \$60; English River, \$215; Libertyville, \$69.10; Salem, \$75; South Keokuk, \$105.85; Fairview, \$50, ..	698	79
Individuals.		
Ella M. Baughman, \$1; Jemima Kob, \$5; Mahala Myers, \$5; Charlotte Colwell, \$1; Mrs. Geo. M. Replogle, \$5; Eugene Moss, \$10,	27	00
Virginia—\$1,257.64		
First District, Congregations.		
Bluefield, \$15; Chestnut Grove, \$67.30; Peters Creek, \$77.66; Green Hill, \$7.42; Troutville, \$102.37; Daleville, \$132; Bethel, \$7.40; Mt. Joy, \$10.25,	419	40
Individuals.		
A. C. Riely, \$10; A. M. Frantz, \$25; Mrs. A. M. Frantz, \$5; C. E. Weimer, \$10; Bertha L. Thurmond, \$1,	51	00
Second District, Congregations.		
Middle River, \$58.87; Beaver Creek, \$99.60; Lebanon, \$100; Pleasant Valley, \$192.75; Beaver Ridge, \$70.70; Sangerville, \$82; Bridgewater, \$356.62; Valley Bethel, \$11.25; Pleasant Hill, Middle River, \$10.50; Danville, \$16.50; Elk Run, \$31.22; Bridgewater Mission Band, \$29.15,	1,039	16
Aid Society.		
Elk Run,	10	00
Northern District, Congregations.		
Harrisonburg, \$23; South Fork, W. Va., \$5; North Mill Creek, \$17; Mt. Zion, \$31.50; Ida Grove, Mt. Zion, \$5; Linville Creek, \$53.85; Timberville, \$360; Cooks Creek, \$135; Mill Creek, \$471; Greenmount, \$187.84; Unity, \$151; Powells Fort, \$4; Salem, \$30; Cedar Grove, Flat Rock, \$100; Baughers Chapel, \$29, ..	1,603	19
Aid Society.		
Timberville,	18	75
Individuals.		
O. R. Bauserman, \$10; Mrs. R. G. Campbell, \$5; Virgie B. McCary, \$1; Lucy C. Robertson, \$2; Frank Stultz, \$3.50; J. D. Wampler, \$2,	23	50
Eastern District, Congregations.		
Mine Run, \$5.50; Bellmont, \$5; Manassas, \$100; Locust Grove, \$9.25; Midland, \$20; Madison, \$30; Valley, \$62.44; Fairfax, \$350; Nokesville, \$102.60,	684	79
Sunday-school.		
Hollywood, Nokesville,	7	13
Individuals.		
B. F. Glick and Family, \$12; D. M. Glick, \$2; F. N. Welmer, \$12.36; Anna R. Bowman, Nokesville, \$5; Rebecca Bowman, \$5; Julia A. W. Kauffman, \$5; C. O. Boys, Camp Lee, \$90; Arthur S. Wenger, \$10,	141	36
Southern District, Congregations.		
Christiansburg, \$6.05; Burks Fork, \$8; Redoak Grove, \$50; Germantown, \$28; Antioch, \$75; Topeco, \$10; Laurel Branch, \$3.06; Pleasant Hill, \$3,	183	11
Sunday-school.		
Antioch,	3	25
Individuals.		
G. L. Bowman, Bethlehem, \$50; Sarah J. Hylton, \$2; Jennie Lintecum, \$1,	53	00
Kansas—\$4,086.11		
Northwestern District, Congregations.		
Burr Oak, \$18.22; North Solomon, \$17.71; Belleville, \$35.18; Quinter, \$92; White Rock, \$36.54; Maple Grove, \$51.16; Dorrance, \$1,	251	81
Individual.		
Catharine Whetstone,	1	00
Northeastern District, Congregations.		
Washington Creek and Lone Star, \$167.21; Morrill, \$739.96; McLouth, \$45.45; Chapman Creek, \$30; Overbrook, \$200; Richland Center, \$75.60; Wade Branch, \$19; Abilene, \$68.50; Ottawa, \$237.32; Olathe, \$34.15; Ozawkie, \$35; Topeka, \$23; Navarre, Abilene, \$98.50; Lawrence, \$58.40; Rock Creek, \$40; Washington, \$102; Appanoose, \$170.02; Central Ave., Kansas City, \$40; Sabetha, \$95.88,	2,279	99
Christian Workers.		
Central Avenue, Kansas City,	4	26
Aid Societies.		
Appanoose, \$15; Sabetha, \$25,	40	00
Individuals.		
Mary E. Towslee, \$1; Susan Cochran, \$2,	3	00
Southwestern District, Congregations.		
Larned (Country), \$69; McPherson, \$309.99; Monitor, \$112; Pleasant View, \$76; Salem, \$51.61; Hutchinson, \$25.62; East Wichita, \$55.21; Newton, \$22.88; Eden Valley, \$151.41; Peabody, \$12; Larned City, \$15.78; Conway Springs, \$41.25; Garden City, \$31.42; West Wichita, \$27.50; Prairie View, \$41.37; Bloom, \$19.55,	1,053	59
Christian Workers.		
Bloom, \$7.12; Bluff Creek Valley, Protection, \$15.55,	22	67
Aid Society, Larned,	10	00
Individuals.		
Mr. and Mrs. I. C. Vaniman, \$5; L. J. Harter, \$2,	7	00
Southeastern District, Congregations.		
Independence, \$3.19; Osage, \$30; Grenola, \$12; Fredonia, \$62.75; Verdigris, \$51.61; Mont Ida, \$17.84; New Hope, \$115.40; Paint Creek, \$15; Parsons, \$75.65, ..	383	44
Christian Workers.		
Parsons,	9	95
Parsons Missionary Committee,	14	40
Individual.		
Fannie Stevens,	5	00
Illinois—\$3,615.90		
Northern District, Congregations.		
Lanark, \$165; Polo, \$103.62; Franklin Grove, \$240; Waddams Grove, \$25; Buena Vista, \$37; West Branch, \$40.23; Dixon, \$41.25; Pine Creek, \$110; Bethany, Chicago, \$247; Douglas Park, Chicago, \$27.10; Hastings, Chicago, \$35.41; Milledgeville, \$58.41; Maple Grove, \$13.03; Blue Ridge, \$13.44; Hickory Grove, \$21.40; Mt. Morris, \$400; Rockford, \$41.25; Cherry Grove, \$33.15; Shannon, \$54.14; Elgin, \$134.59; Batavia, \$74.83; Sterling, \$74.85; Naperville, \$50.76; Rock Creek, \$16.50; Rice Lake, \$21.41; Yellow Creek, \$37.32,	2,088	74
Individuals.		
Mrs. M. J. Kessler, \$2; Mrs. A. E. Wolfe, \$1; Walter K. Mahan, \$2; W. S. Christner, \$2.40; Harvey and Anna Long, \$5,	12	40
Southern District, Congregations.		
Upper Fall Creek, \$9.06; Macoupin Creek, \$52.15; Hurricane Creek, \$15; Sugar Creek, \$101.40; Oakley, \$130.25; Lamotte, \$47.80; Astoria, \$69.17; Okaw, \$165.05; Decatur, \$50; Kaskaskia, \$27.33; Camp Creek, \$18.95; Hudson, \$17; Big Creek, \$50; Panther Creek, \$75; Allison Prairie, \$24; Romine, \$16.50; Virden, \$105; Coal Creek, \$38; Cerro Gordo, \$100.30; Girard, \$232.75; Champaign, ..		

\$17.65; Woodland, \$105,	\$ 1.467 41	Individuals.	
Sunday-school.		A Brother and Sister,	\$ 2 00
Mt. Pleasant,	25 00	Missouri—\$1,172.98	
Christian Workers.		Northern District, Congregations.	
Liberty,	3 35	Pleasant View, \$41.37; Wakenda,	
Individuals.		\$171.60; South St. Joseph, \$56.50; Rock-	
Rosella Sullivan, \$2; Ray Gible, \$2;		ingham, \$142.83,	418 30
J. A. Brehm, \$10; Mrs. R. A. Forney,		Individuals.	
\$2; Eliza Renner, \$2; Christena Bainter,		Emma Schildknecht, \$5; Mrs. Samuel	
Camp Creek, \$1,	19 00	McGlothlin, \$2,	7 00
Maryland—\$3,731.79		Middle District, Congregations.	
Western District, Congregations.		South Warrensburg, \$30.73; Spring	
Maple Grove, \$10.10; Georges Creek,		Branch, \$17; Turkey Creek, \$18; Osceola,	
\$6.60; Bear Creek, \$50,	66 70	\$5.25; First Kansas City, \$55.57; Happy	
Middle District, Congregations.		Hill, \$9.70; Clear Fork, Mineral Creek,	
Welsh Run, \$31; Broadfording, \$83;		\$17.40; Mound, \$63.48; Centerville, \$15;	
Beaver Creek, \$60; Johnsonstown, W. Va.,		Warrensburg City, \$40; Spring Branch,	
\$3.00; Hagerstown, \$209.52; Brownsville,		\$3; Mound Valley, \$25; Prairie View,	
\$165; Mercersburg, Welsh Run, \$28.50;		\$100,	460 13
Pleasant View, \$952; Manor, \$193.86, ..	1,725 88	Individuals.	
Sunday-schools.		Frank L. Repp, \$8.50; Mrs. John F.	
Manor, \$63.85; Pleasant View, \$150,...	219 85	House, \$2; J. H. Fahnestock, \$5; J.	
Christian Workers.		K., \$40,	55 50
Manor,	32 79	Southern District, Congregations.	
Aid Society.		Fairview, \$50; Mt. Hermon, \$51; Carth-	
Manor,	10 00	age, \$17; Broadwater, \$2.50; Peace Val-	
Individual.		ley, \$9.70; Shoal Creek, \$11.35,	141 55
Mrs. I. W. Little,	5 00	Sunday-schools.	
Eastern District, Congregations.		Cabool, \$23.50; Greenwood, \$10,	33 50
Pipe Creek, \$320; Denton, \$106.81;		Young Peoples Class, Greenwood,	3 00
Meadow Branch, \$280; Woodberry, \$135;		Individuals.	
Pine Creek, \$21; Sams Creek, \$118.70;		D. W. Teeter, \$10; Sister D. H. Wamp-	
Beaver Dam, \$61.20; Long Green Valley,		ler, \$1; P. H. Killingsworth, \$5; Nan-	
\$35; Frederick City, \$13.50; Washington,		nie A. Harmon, \$10; J. O. Younce and	
D. C., \$205; Monocacy, \$72.50; Locust		Wife, \$10; Mary J. Mays, \$10; Mrs. N. B.	
Grove, \$43; Bush Creek, \$100; Green		Shollenberger, \$2; Beth Harmon, \$1; Earl	
Hill, \$33.00,	1,544 77	Harvey and Wife, \$5,	54 00
Sunday-school.		Louisiana—\$1,178.85	
Westminster, Meadow Branch,	11 00	Congregation.	
Christian Workers.		Roanoke,	178 85
Green Hill, \$1.75; Edgewood, \$10,	11 75	Individual.	
Aid Society.		B. S. Landis,	1,000 00
New Windsor,	5 00	Idaho—\$949.38	
Individuals.		Congregations.	
C. O. Boys, Camp Meade, \$53.05; Mrs.		Weiser, \$86.83; Clearwater, \$51.50;	
I. R. Little, \$5; Mrs. R. V. Repp, \$1;		Boise Valley, \$104; Nezperce, \$125; Pay-	
Jesse P. Weybright and Wife, \$15; Jen-		ette Valley, \$187; Winchester, \$53.90;	
nie N. Weybright, \$1; Mary R. Wey-		Moscow, \$16; Nampa, \$133.83; Bowmont,	
bright, \$5; Wm. H. Dotterer, \$5; Chas.		\$37.20; Twin Falls, \$133.07,	928 38
W. Sprekel, \$1; Chas. F. Fifer, \$1;		Individuals.	
Mrs. D. A. Ebaugh, \$2; A Sister, \$10,...	99 05	J. B. Lehman, \$10; Emma Kessler, \$1;	
California—\$2,776.34		J. E. Steinour, \$10,	21 00
Northern District, Congregations.		North Dakota—\$663.35	
Chico, \$24.30; Golden Gate, \$31.04;		Congregations.	
Butte Valley, \$50; Lindsay, \$185.50; Live		Kenmare, \$41; Brumbaugh, \$16; Can-	
Oak, \$56; Fresno, \$55.31; Laton, \$63;		do, \$336; Surrey, \$15.75; Minot, \$15.20;	
Raisin, \$29.59; Trigo, \$7; Butte City,		Minneapolis, \$41.20; Carrington, \$40;	
\$17; McFarland, \$181.87; Kerman, \$10;		Grandview, \$36.20; Berthold, \$83,	624 35
Empire, \$203; Reedley, \$84.40,	998 01	Individuals.	
Christian Workers.		Wm. J. McCann, \$12; Howard Wyles,	
Empire, \$17.32; Reedley, \$17.60,	34 92	\$25; Mrs. Amos Jacobs, \$2,	39 00
Aid Society.		New Mexico—\$560.00	
Reedley,	5 00	Congregations.	
Individuals.		Pecos Valley, \$251; Glendale, \$119;	
J. A. Calvert and Family, \$25; M. F.		Miami, \$180,	550 00
Wine, \$10; O. L. Minnich, \$25,	60 00	Individual.	
Southern District, Congregations.		Edward Deeter,	10 00
Pomona, \$26.88; Long Beach, \$31.75;		Colorado—\$545.56	
South Los Angeles, \$160; Inglewood,		Western District, Congregations.	
\$80; La Verne, \$560.13; Covina, \$177; Los		First Grand Valley, \$50; Mt. Garfield,	
Angeles, \$91.42; Glendora, \$166.82; Pasa-		\$7.15; Fruita, \$27.40,	84 55
dena, \$320; Egan, \$47.41,	1,661 41	Northeastern District, Congregations.	
Individuals.		Colorado Springs, \$52; Haxtun, \$100;	
S. Bock, \$10; Otis Hyatt and Wife,		Denver, \$28.60; Sterling, \$59.09; Anti-	
\$2; Mary Hoke, \$2; Blank, \$3,	17 00	och, \$13.40,	253 09
Nebraska—\$1,398.29		Southeastern District, Congregations.	
Congregations.		McClave, \$14.10; Rocky Ford, \$188.82,	202 92
Bethel, \$257.56; Octavia, \$67.76; Lin-		Individuals.	
coln, \$19.49; Omaha, \$25; Afton, \$18.09;		W. L. Clapper and Wife,	5 00
Alvo, \$33.40; South Loop, \$4; Juniata,		Michigan—\$528.72	
\$7.35; Silver Lake, \$35.83; Red Cloud,		Congregations.	
\$3.50; South Red Cloud, \$5.85; Enders,		Rodney, \$5.05; Vestaburg, \$4.05; Long	
\$20.10; South Beatrice, \$700; Beatrice,		Lake, \$23.25; New Haven, \$41; Zion,	
\$60.85; Kearney, \$51.86; Arcadia, \$27;		\$25.81; Woodland, \$116.61; Saginaw,	
Falls City, \$58.65,	1,396 29	\$12.15; Sunfield, \$32.50; Woodland Vil-	

lage, \$50; Hart, \$24.25; Little Traverse, \$14; Elmdale, \$24; Onekama, \$16; Sugar Ridge, \$41.17; Marilla, \$7.50; Shepherd, \$26; Thornapple, \$18.36,\$	481 70	Pleasant Valley,\$	9 00
Sunday-schools.		Canada—\$274.15	
Thornapple, \$5.09; Beaverton, \$5.57,...	10 66	Western District, Congregations.	
Christian Workers.		Fairview, \$26.75; Irricana, \$85; Pleasant Valley, \$47.75; Bow Valley, \$70.05, ..	230 15
Thornapple, \$5.55; Shepherd, \$10,	15 55	Christian Workers.	
Organized Class.		Bow Valley,	15 00
Zion,	6 81	Individuals.	
Individuals.		Mary Boose, \$3; The Stutsman Family, \$25; B. Protzman, \$1,	29 00
Eld, Geo. E. Stone, \$10; Lydia E. Newman, \$2; D. W. Vaniman, \$2,	14 00	Oregon—\$206.10	
Texas.—\$501.28		Congregations.	
Congregations.		Ashland, \$16.30; Talent, \$8.55; Mabel, \$15; Newberg, \$30; Myrtle Point, \$39.60; Williams, \$6; Weston, \$30.65; Portland, \$54,	200 10
Manvel, \$64.80; Nocona, \$13.50; Ft. Worth, \$30; Bethel, \$15; Portland, \$21.60, Individuals.	144 90	Individuals.	
Mrs. A. Rupp, \$100; Samuel Badger, \$218.38; Lottie E. Carver, \$3; Jacob R. Merkey, \$5; John R. Merkey, \$30,	356 38	H. K. Root, \$5; J. A. Royer, \$1,	6 00
Washington—\$461.23		Arizona—\$100.60	
Congregations.		Individual.	
Stiverson, \$8.63; Wenatchee Park, \$7; Sunnyside, \$13; Mt. Hope, \$21; Wenatchee, \$86; Spokane, \$18; Loomis, \$15; Seattle, \$24.06; Centralia, \$42; Olympia, \$63; Yakima, \$78.38,	376 07	Emma T. Whitcher, Glendale,	100 00
Sunday-school.		Wisconsin—\$95.71	
Yakima,	51 24	Congregations.	
Christian Workers.		Chippewa Valley, \$18.91; Worden, \$10.80; Ash Ridge, \$66,	95 71
Yakima Junior, \$2.50; Olympia, \$12, Individuals.	14 50	South Carolina—\$63.00	
A. A. Bock and Wife, \$5; Amanda Leavell, \$1; S. A. Shockley, \$13.42,	19 42	Congregations.	
Minnesota—\$410.78		Mill Creek, \$12; Melvin Hill, \$20; Brooklyn, \$31,	63 00
Congregations.		Sweden—\$61.07	
Root River, \$244.24; Morrill, \$25; Monticello, \$60; Lewiston, \$44; Deer Park, \$1.03; Worthington, \$34.51,	408 78	Churches in Sweden,	61 07
Individual.		Montana—\$43.15	
Mrs. P. A. Richert,	2 00	Congregations.	
Tennessee—\$377.87		Pioneer, \$15; Poplar Valley, \$17.15, ..	32 15
Congregations.		Individuals.	
Lone Star, \$5; Knob Creek, \$20.35; Limestone, \$35.65; Pleasant View, \$22; Pleasant Valley, \$14.30; Meadow Branch, \$31.50; New Hope, \$78.55; Mountain Valley, \$100.25; Beaver Creek, \$13.61; Walnut Grove, \$10; Cedar Grove, \$10.30; Pleasant Hill, \$16.61,	358 12	O. A. McGrew, \$10; Phebe Bellis, \$1, Alabama—\$35.50	11 00
Sunday-school.		Congregations.	
Boones Creek,	10 00	Fruitdale, \$13.50; Oneonta, \$22,	35 50
Individuals.		North Carolina—\$32.25	
Mrs. J. B. Thomas, \$2; Mrs. T. H. Sizemore, \$4; Mrs. M. M. Fine, \$3.75, ..	9 75	Congregations.	
Oklahoma—\$377.87		Fraternity, \$30; Golden, \$2.25,	32 25
Congregations.		Arkansas—\$25.00	
Antelope Valley, \$20; Red River, \$5; Washington, \$96.40; Big Creek, \$108.52; Elk City, \$35.25; Hollow, \$5.50; Thomas, \$75,	345 67	Congregations.	
Christian Workers.		Austin, \$3; Carlisle, \$20,	23 00
Washita,	11 20	Individual.	
Individuals.		M. A. Whitcher,	2 00
Samuel Lawver and Wife, \$10; Mrs. E. J. Garber, \$5; Mrs. C. R. Renfro, \$1; Mr. and Mrs. N. A. Duncan, \$5,	21 00	Florida—\$21.00	
West Virginia—\$366.10		Individuals.	
First District, Congregations.		Clay Dillon, \$5; A. Leedy and Wife, \$5; Mrs. S. M. Ledbetter, \$6; C. H. Hel-lerman, \$5,	21 00
Bean Settlement, \$11; Sandy Creek, \$155.53; Keyser, New Creek, \$13.17; Beaver Run, \$36.68; Old Furnace, \$6.40; Maple Spring, German Settlement, \$52.82; Sugarland, German Settlement, \$5; Brookside, German Settlement, \$11.70, ..	292 30	Cuba—\$20.00	
Sunday-schools.		Congregation.	
White Pine, \$1.50; Oak Dale, \$5.30, ..	6 80	Omaja,	20 00
Individuals.		Denmark—\$14.70	
Olle P. Jones, \$5; B. F. Wratchford, \$10; E. J. Royce, Capon Chapel, \$10; W. M. Moreland and Wife, \$4; Brother and Sister Solomon Fike, \$4; Geo. T. and K. E. Leatherman, \$25,	58 00	Congregation.	
Second District, Congregation.		Vendsyssel,	14 70
		South Dakota—\$10.00	
		Individuals.	
		Mrs. C. O. Bjelkstom, \$2; J. W. Kirk- endall and Family, \$8,	10 00
		Kentucky—\$1.00	
		Congregation.	
		Constance,	1 00
		Unknown—\$27.18	
		Kelley Chapel Sunday-school,	4 00
		Individuals.	
		A Sister, \$1; Unknown, \$15.18; Un- known, \$2; Individuals, \$5,	23 18
		Total acknowledgment,	\$60,412 98
		Loose in Hat,	3,157 84
		Total for World-wide,	\$63,570 82
		INDIA MISSION	
		Kansas—\$47.00	
		Southeastern District, Congregation.	
		Grenola,	\$ 47 00
		Virginia—\$17.13	
		First District, Congregation.	
		Roanoke City,	5 00
		Northern District, Congregation.	
		White Hill Mission,	12 13

Nebraska—\$10.00

Congregation.
Falls City,\$ 10 0)

Missouri—\$5.00

Middle District, Individual.
A Sister, 5 0)

West Virginia—\$4.32

Second District, Congregation.
Pleasant Valley, 4 32

Pennsylvania—\$1.00

Southern District, Receipt No. 40058, .. 1 00

Ohio—\$1.00

Southern District, Individual.
A Sister, Lower Stillwater, 1 00

Total,\$ 85 45

INDIA ORPHANAGE**Pennsylvania—\$171.48**

Western District, Sunday-school.
Ridge, Shade Creek,\$ 9 48

Individual.
Elizabeth Carroll, 32 00

Middle District, Aid Society.
Altoona, 20 00

Truth Seekers, Altoona, 20 00

Individuals.
Alice E. Long, \$20; A Brother and Family, \$50, 70 00

Eastern District.
Lancaster Missionary and Benevolent Society, 20 00

Maryland—\$21.00

Middle District.
Hagerstown Junior Endeavor, 5 00

Eastern District, Congregation.
Fulton Avenue, 16 00

Virginia—\$20.00

First District, Congregation.
Green Hill, 20 00

Total,\$ 212 48

INDIA BOARDING SCHOOL**Pennsylvania—\$326.00**

Western District, Congregations.
Rummel, \$86; West Johnstown, \$80;
Scalp Level, \$130,\$ 296 00

Aid Society.
Scalp Level, 5 00

Individuals.
R. C. Hinkle and Wife, 25 00

Ohio—\$25.00

Northeastern District, Christian Workers.
Sugar Creek Union, 25 00

Indiana—\$25.00

Southern District, Individual.
Rachel Rarick, 25 00

Maryland—\$19.00

Eastern District, Congregation.
Fulton Avenue, 19 00

Virginia—\$10.54

Second District, Congregation.
Bridgewater, 10 54

Total,\$ 405 54

QUINTER MEMORIAL HOSPITAL**Pennsylvania—\$66.00**

Western District, Congregations.
Rummel, \$50; West Johnstown, \$5, ..\$ 55 00

Middle District.
Willing Workers, Altoona, 10 00

Southern District.
Receipt No. 40358, 1 00

Maryland—\$35.00

Middle District, Congregation.
Pleasant View, 10 00

Eastern District, Congregation.
Fulton Avenue, 25 00

Kansas—\$25.00

Northeastern District, Aid Society.
Sabetha, 25 00

Ohio—\$10.00

Southern District, Aid Society.
Sidney, 10 00

Virginia—\$5.00

Second District, Aid Society.
Lebanon,\$ 5 00

Total,\$ 141 00

INDIA BOARDING SCHOOL BUILDING**Ohio—\$100.00**

Northeastern District, Individual.
Lucile Longanecker,\$ 100 00

Total,\$ 100 00

INDIA HOSPITAL**Unknown—\$5.00**

Unknown,\$ 5 00

Total,\$ 5 00

INDIA NATIVE WORKER**Illinois—\$60.00**

Southern District, Individual.
Cyrus Bucher,\$ 60 00

Virginia—\$60.00

Second District, Christian Workers.
Forest Chapel, 60 00

Pennsylvania—\$60.00

Southern District, Sunday-school.
Shippensburg, 60 00

Total,\$ 180 00

CHINA MISSION**Virginia—\$12.13**

Northern District, Congregation.
White Hill Mission,\$ 12 13

Nebraska—\$10.00

Congregation.
Falls City, 10 00

Kansas—\$5.00

Northeastern District, Congregation.
Topeka, 5 00

Missouri—\$5.00

Middle District, Individual.
A Sister, 5 00

Pennsylvania—\$1.00

Southern District.
Receipt, No. 40058, 1 00

Total,\$ 33 13

CHINA HOSPITAL**Maryland—\$25.00**

Middle District, Congregation.
Pleasant View,\$ 5 00

Eastern District, Congregation.
Fulton Avenue, 20 00

Unknown, 5 00

Total,\$ 30 00

CHINA BOYS' SCHOOL**Maryland—\$25.00**

Eastern District, Congregation.
Fulton Avenue,\$ 25 00

California—\$5.00

Southern District, Congregation.
South Los Angeles, 5 00

Total,\$ 30 00

CHINA GIRLS' SCHOOL**Maryland—\$24.00**

Eastern District, Congregation.
Fulton Avenue,\$ 20 00

Fulton Avenue Missionary Society, .. 4 00

California—\$5.00

Southern District, Congregation.
South Los Angeles, 5 00

Total,\$ 29 00

PING TING HOSPITAL, CHINA**Virginia—\$519.92**

First District, Congregation.
Roanoke City,\$ 474 92

Northern District, Congregation.	
Greenmount,	\$ 45 00
Total,	\$ 519 92

LIAO CHOU HOSPITAL, CHINA**Indiana—\$23.00**

Middle District, Congregation.	
Lower Deer Creek,	\$ 23 00
Total,	\$ 23 00

SOUTH CHINA MISSION**Texas—\$50.00**

Individual.	
Samuel Badger,	\$ 50 00
Michigan—\$44.90	
Congregation.	
Detroit,	44 90
Total,	\$ 94 90

CHINA NATIVE WORKER**Iowa—\$200.00**

Northern District, Congregation.	
South Waterloo,	\$ 100 00
Individual.	
U. S. Blough,	100 00
Total,	\$ 200 00

SWEDEN RELIEF**Pennsylvania—\$1.00**

Southern District, Individual.	
A Sister,	\$ 1 00
Total,	\$ 1 00

SWEDEN CHURCHHOUSE**Maryland—\$25.00**

Eastern District, Congregation.	
Fulton Avenue,	\$ 25 00
Total,	\$ 25 00

DENMARK MISSION**Maryland—\$5.00**

Middle District, Congregation.	
Pleasant View,	\$ 5 00
Total,	\$ 5 00

SPECIAL SUPPORTS**Ohio—\$430.13**

Southern District, Congregations.	
Trotwood, \$369.61; Painter Creek, \$60.52,	\$ 430 13

Virginia—\$357.25

Northern District, Congregation.	
Flat Rock,	27 50
Second District, Congregation.	
Pleasant Valley,	183 41

Southern District, Congregations.	
Bethlehem, \$88; Antioch, \$58.34,	146 34

Pennsylvania—\$300.00

Middle District.	
Juniata College Mission Band,	300 00

Indiana—\$175.00	
Northern District, Congregation.	
Pine Creek,	175 00
Total,	\$ 1262 38

WHERE THE FUND HAS BEEN PLACED

World-wide,	\$63 570 82
India Mission,	85 45
India Orphanage,	212 48
India Boarding School,	405 51
Quinter Memorial Hospital,	141 00
India Boarding School Building,	100 00
India Hospital,	5 00
India Native Worker,	180 00
China Mission,	33 13
China Hospital,	30 00
China Boys' School,	30 00
China Girls' School,	29 00

Ping Ting Hospital, China,	\$ 519 92
Liao Chou Hospital, China,	23 00
South China Mission,	94 90
China Native Workers,	200 00
Sweden Relief,	1 00
Sweden Churchhouse,	25 00
Denmark Mission,	5 00
Special Supports,	1,262 38
Totals,	\$66,953 62

FINANCIAL REPORT FOR JUNE**CORRECTIONS**

In the May Visitor, under World-wide, North-eastern Kansas, the Rock Creek Aid Society is credited with \$100.00. This should appear under Quinter Memorial Hospital instead, thereby decreasing the total of World-wide by \$100.00 and increasing the total of Quinter Memorial Funds by \$100.00.

In the July Visitor under Quinter Memorial for the May receipts, the \$10.00 credited to Valley Aid Society should instead be credited \$5.00 to Valley Aid Society and \$5.00 to Manassas Aid Society.

In the April receipts, in the report appearing in the July Visitor the \$3.68 credited to Osceola congregation, Southern Iowa, under World-wide, should instead be credited to Osceola Sunday-school.

During the months of May and June the General Mission Board sent out 408,843 pages of tracts.

The following donations were received by the Board during June:

WORLD-WIDE**Pennsylvania—\$130.14**

Western District, Congregation.	
Brothers Valley, \$5.30; Manor, \$14.50, \$	19 80

Individuals.	
Amanda Roddy, \$50; Gertrude A. Flo-	
roy, \$5; Thomas Harden and Family, \$1,	56 00
Eastern District, Congregation.	

Hatfield,	19 64
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Individuals.	
Amelia H. Nolt, \$10; A. Sister, Neffs-	
ville, \$5; R. W. Schlosser (marriage	
notice), 50 cents,	15 50

Southern District, Sunday-school.	
Bolling Springs,	12 00

Individual.	
Wm. K. Kulp,	5 20

Southeastern District, Individuals.	
Sylvania P. Keim, \$1; G. E. Yoder	
(marriage notice), 50 cents; C. G. Hesse	
(marriage notice), 50 cents,	2 00

Indiana—\$138.00	
Northern District, Congregation.	
Walnut,	16 30

Individual.	
Brother and Sister Walter D. Swihart,	
\$25; Lavina Fashbaugh, \$2,	27 00

Middle District, Congregation.	
Markle,	17 80

Sunday-school.	
Burnetts Creek,	15 28

Estate Lydia H. Smith, Dec., Note	
payment,	20 00

Individual.	
Otho Winger (marriage notice),	50

Southern District, Congregations.	
Maple Grove Congregation and S. S.,	
\$13.87; Middletown, \$7.25,	21 12

Individual.	
Samuel Anglemeyer,	20 00

California—\$66.86	
Northern District, Congregation.	
Lindsay,	44 15

Individuals.	
Mrs. E. W. Burnham, \$2; J. J. Rep-	
ert, \$1,	3 00

Southern District, Congregation.	
Pomona,	19 71

Illinois—\$61.50

Northern District, Individuals.
 Brother and Sister Lee Fry, \$50; P. R. Keltner (marriage notice), 50 cents; H. A. Claybaugh (marriage notice), 50 cents; E. B. Hoff (marriage notice), 50 cents,\$ 51 50

Southern District, Individual.
 Mrs. John E. Metzger, 10 00

Michigan—\$55.39

Congregation.
 Grand Rapids, 53 87
 Sunday-school.
 Mt. Pleasant, 1 52

Ohio—\$37.43

Northeastern District, Congregations.
 Goshen, \$22.10; Black River, \$7.33, ... 29 43

Individuals.
 George and Anna Miller, 2 00

Southern District, Individuals.
 Mrs. D. W. Weddle, \$4; Lizzie King, \$1; Leah King, \$1, 6 00

West Virginia—\$28.65

First District, Sunday-school.
 Mechanicsburg, 3 15

Christian Workers.
 Zigler, 4 00

Individuals.
 Eliza Hilkey, \$15; A Brother, Allegheny, \$5; Mrs. Bessie Moreland, \$1.50, 21 50

Tennessee—\$24.50

Individuals.
 John W. Isenberg, \$24; John B. White (marriage notice), 50 cents, 24 50

Kansas—\$23.20

Southwestern District, Congregation.
 West Wichita, 13 20

Individual.
 Mrs. Clara Brandt, 10 00

Montana—\$22.61

Sunday-school.
 Fairview, 12 84

Christian Workers.
 Selps, 1 77

Individual.
 Hann Rogers, 8 00

Missouri—\$22.50
 Middle District, Congregation.
 Warrensburg City, 2 00

Individual.
 A Sister, 2 00

Southern District, Individuals.
 Ones Shoemaker and Wife, \$10; John T. Forehand and Wife, \$8.50, 18 50

Iowa—\$19.85
 Northern District, Sunday-school.
 Prairie View, Curlew, 9 85

Joint Christian Workers.
 Sheldon and Kingsley, 7 00

Middle District, Individual.
 Hazel Eby, 3 00

Virginia—\$16.44
 Northern District, Congregation.
 Salem, 5 00

Sunday-school.
 Pitsenbarger, 5 44

Second District, Individual.
 Anna G. Fauls, 1 00

First District, Individual.
 Mrs. B. H. Funk, 5 00

Colorado—\$13.89
 Northeastern District, Sunday-school.
 Haxton, 4 89

Southeastern District, Individual.
 Mary E. Haney, 9 00

Illinois—\$5.00
 Northern District, Individual.
 "K. K.", 5 00

Delaware—\$3.00
 Sunday-school.
 Owen Station, 3 00

Alabama—\$2.00
 Individual.
 Mrs. M. S. Stroop, 2 00

Canada—\$1.75

Western District, Individual.
 Wm. Culp,\$ 1 75

Arkansas—\$1.00

Individual.
 Bertha Rogers, 1 00

New York—\$0.50
 Individual.
 E. F. Nedrow (marriage notice), 50

Nebraska—\$0.50

Individual.
 Walter Mason (marriage notice), 50

Total for the month,\$ 674 71

Previously received, 14,835 79

For the year so far,\$15,510 50

INDIA ORPHANAGE**Canada—\$0.00**

Western District, Individuals.
 Walter S. Ullery and Wife, 80 00

Ohio—\$70.00

Northwestern District, Christian Workers.
 Sugar Creek, 25 00

Northeastern District, Individuals.
 Millard and Mary Moore, 25 00

Southern District, Sunday-school.
 Harris, 20 00

Illinois—\$25.00

Northern District, Christian Workers.
 Sterling, 25 00

California—\$15.00

Southern District, Christian Workers.
 Hemet, 15 00

Pennsylvania—\$4.20

Eastern District, Christian Workers.
 Annville, 4 20

Kansas—\$2.15

Northwestern District, Individual.
 F. A. Miller, 2 15

Total for the month,\$ 196 35

Previously received, 467 58

For the year so far,\$ 663 93

INDIA BOARDING SCHOOL**Pennsylvania—\$80.47**

Western District, Congregation.
 Somerset, 40 47

Middle District, Aid Society,
 Leamersville Junior, 10 00

Individual.
 Mrs. A. J. Detwiler, 30 00

Indiana—\$21.25

Northern District, Christian Workers.
 Turkey Creek, 6 25

Middle District, Classes.
 Live Wires Counter, \$5; No. 7, Salamonia, \$10, 15 00

California—\$2.75

Northern District, Christian Workers.
 Oak Grove, Laton, 2 75

Total for the month,\$ 104 47

Previously received, 1,101 88

For the year so far,\$1,206 35

INDIA BOARDING SCHOOL BUILDING FUND**Pennsylvania—\$218.66**

Western District, Congregations.
 View Mont, \$39.05; Conemaugh, \$23.52; Walnut Grove, \$69.18, 131 75

Sunday-schools.
 Sipesville, \$26.41; Hooversville, \$23.50; Salem, \$20; Scullton, \$17, 86 91

Maryland—\$125.00

Eastern District, Individuals.
 Edw. C. Bixler, \$25; Mrs. Edw. C. Bixler, \$50; Annie R. Stoner, \$50, 125 00

Total for the month,\$ 343 66

For the year so far, 343 66

QUINTER MEMORIAL HOSPITAL—INDIA

Pennsylvania—\$75.00	
Eastern District, Aid Societies.	
Annville, \$50; Conestoga, \$25,	75 00
Indiana—\$15.00	
Northern District, Aid Societies.	
Nappanee, \$10; Topeka, \$5,	15 00
Ohio—\$10.00	
Southern District, Aid Society.	
Lower Miami,	10 00
Illinois—\$10.00	
Southern District, Aid Society.	
Coal Creek,	10 00
Iowa—\$5.50	
Middle District, Aid Society.	
Prairie City,	5 50
Total for the month,	\$ 115 50
Previously received,	1,078 54
For the year so far,	\$1,194.04

INDIA WIDOWS' HOME

Pennsylvania—\$25.00	
Western District, Individual.	
Amanda Roddy,	25 00
Total for the month,	\$ 25 00
Previously received,	45 17
For the year so far,	\$ 70 17

CHINA MISSION

Ohio—\$26.00	
Northeastern District, Individuals.	
Vesta V. and Edw. E. Braid, \$25;	
Sarah Lauver, \$1,	26 00
Indiana—\$24.94	
Northern District, Congregations.	
North Liberty, \$9.74; Turkey Creek,	
\$9.20; Osceola, \$6,	24 94
Arizona—\$1.00	
Individuals.	
A Brother and Sister, Benson,	1 00
Total for the month,	\$ 51 94
Previously received,	396 96
For the year so far,	\$ 448 90

CHINA ORPHANAGE

Pennsylvania—\$36.00	
Western District, Individual.	
Amanda Roddy,	25 00
Southeastern District.	
Grater Missionary Class, Norristown,	11 00
Total for the month,	\$ 36 00
Previously received,	182 92
For the year so far,	\$ 218 92

HIEL HAMILTON HOSPITAL—CHINA

Indiana—\$30.00	
Middle District, Individuals.	
Catherine Neher, \$5; O. L. Housen-	
fluck, \$25,	30 00
Total for the month,	\$ 30 00
For the year so far,	30 00

ARMENIAN RELIEF FUND

Relief and Reconstruction Committee's report for June, 1918:

California

Golden Gate C. W. Society, Oakland,	
\$10; Eliza Sweetzer, Pasadena, \$50; J.	
K. Shively and Wife, Los Angeles, 50	
cents; Reedley, Raisin, Fresno, Laton	
S. S. Conventions, \$15,	75 50

Canada

Walter S. Ullery and Wife, Pennant	
Sta., \$20; Children of Irricana S. S.,	
\$5.25; A Brother and Sister, Vancouver,	
\$2; S. Protzman, Keoma, \$4,	31 25

Delaware

Harry Selders, Farmington,	\$ 15 00
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Florida

Jacob H. Bashor, Seminole, \$1; Clay	
Dillon, Dania, \$5,	6 00

Idaho

Mattie E. Thomas, Nez Perce,	2 96
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Illinois

Mary E. Weller, Hutsonville, \$5; Liz-	
zie G. Hummer, Colchester, \$5; Shannon,	
Cherry Grove, Freeport, Waddams Grove	
and Yellow Creek S. S. Conv., \$14.40;	
A Sister, Palestine, \$5; Sterling Congre-	
gation, \$38.50; Winners' Class of Cherry	
Grove S. S., \$5; Matilda Kingery, Polo,	
\$5,	77 90

Indiana

Gleaners of Yellow River S. S., \$5.55;	
Harvey Markley, Argos, \$5; Walter D.	
Swihart and Wife, Argos, \$25; M. A.	
Barnhart, Delphi, \$30; Albert B. Ar-	
nold, Ft. Benj. Harrison, \$10; Yellow	
River Cong., \$6.34; Four children and	
mother, Howe, \$1.20; West Branch Pine	
Creek S. S., \$19.16; Class 9, Salamonie S.	
S., \$3.65; Plevna Cong., \$10; In His Name,	
Logansport, \$2; English Prairie Aid So-	
ciet, \$10; Bethany S. S., \$100; J. C.	
Weybright and Wife, Syracuse, \$63;	
Pleasant Hill Cong., \$19; J. C. Mitchel,	
Centre Point, \$5,	314 90

Iowa

Samuel Schlotman, Missouri Valley,	
\$4.65; Susanna Burd, Grundy Center, \$5;	
Rebecca Stanbrough Class No. 2, Hamp-	
ton, \$1.26; Roscoe Royer's S. S. Class,	
Dallas Center, \$66.70; Nellie Myers, Adel,	
\$5; Eulis Wolfe, So. English, \$10; Anet-	
a Johnson, Dickens, \$5; L. W. Berkly,	
Dickens, \$5; Fairview C. W. Society,	
Udell, \$5.65,	108 26

Kansas

Conway Springs C. W. Band, \$19.26;	
Mrs. Susan Crumppacker, Hiattville, \$2;	
Clara C. Himes, Russell, \$1; Mrs. Aman-	
da Kingsbury, Cambridge, \$3.50; Mor-	
rill's Children Day Offering, \$35.25; Ola-	
the S. S., \$12.50; Boys and Girls of Ola-	
the S. S., \$10; Garden City Congre-	
gation, \$11.08,	94 50

Louisiana

Milo Spalding, Iowa,	5 00
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Maryland

Theresa Schneider, Baltimore, \$3; Eli-	
as Stauffer, Hagerstown, \$3.50; Edw. C.	
Bixler, New Windsor, \$25; Mary E. Ar-	
nold, Oakland, \$10; Mrs. Minnie B.	
Miller, Oakland, \$3; L. E. Wolf, Boons-	
boro, \$25; Sisters' Aid Society, Pleasant	
View, \$10; C. E. Engel and Wife, Union	
Bridge, \$10; Pine Grove House, Oakland	
Cong., \$11.43; Woodbury S. S. and Aid	
Society, \$6; Pleasant View Cong., \$150,	
Michigan	256 93

Elias Wallick, Bloomingdale, \$2;	
Woodland Cong., \$1; Mary Lee, Wayne,	
\$1; Sugar Ridge Aid Society, \$8.20,....	12 20

Minnesota

Mrs. P. A. Cricket, Prosper, \$1; Jun-	
ior Christian Workers, Reading, \$28.81;	
Earl L. Flora, Turtle River, \$2,	31 81

Missouri

Bruce S. Williams, Plattsburg, \$100; A	
Sister, M. D. Sweet Springs, \$3; Mrs.	
Sue L. Ranes, Canton, \$1; John T. Fore-	
hand, Gerster, \$8.50; K. Landes, Adrian,	
\$3; Mrs. C. M. Drion, Skidmore, \$25;	
Ones Shoemaker and Wife, Verona, \$10;	
J. O. Younce and Wife, Verona, \$5,	155 50

Ohio

Elmer E. Frick, Camp Sherman, \$2.65;	
Mrs. L. J. Walter, New Carlisle, \$2;	
C. S. Petry, Troy, \$1; Vesta V. and Edw.	
B. Braid, Homeworth, \$25; Donnels	
Creek Aid Society, \$5; Millard and Mary	

Moore, Fredericktown, \$25; Mrs. Arthur Hay's S. S. Class of Girls, \$3.39; A Sister, Goshen, \$1; Viola and Mary Miller, Dayton, \$7; J. C. Brumbaugh, Hartville, \$10,\$ 82 04

Oklahoma

Elsie Dodd, Perry, \$2; Roy Dodd, Perry, \$1; Pearl Boone, Perry, \$1; Mrs. L. M. Dodd, Perry, \$2; Mrs. E. J. Garber, Sapulpa, \$3, 9 00

Oregon

S. P. Van Dyke, Newberg, \$5; Elizabeth Workman, Marcola, \$5, 10 00

Pennsylvania

Leonard Taylor, Jeffersonville, \$2; F. M. Baugher, Codorus, \$10; A Sister, Neffsville, \$2; Annville Cong., \$70; Ridgely Cong., \$47.56; Ridgely's Sisters' Aid Society, \$16; J. H. Taylor, Philadelphia, 40 cents; Moxham Cong., Johnstown, \$1.28; A Brother, Annville Cong., \$5; A Sister, Back Creek Cong., \$5; John R. Berg, Mt. Pleasant, \$5; A Sister, Carlisle, \$1; D. E. Brown, Carlisle, \$5; Sarah H. Cassel, Telford, \$5; Catherine Harley, Ephrata, \$1; Mrs. C. M. Booz, Telford, \$2; Brother and Sister, Indian Creek Cong., \$3; Norristown Cong., \$13.05; A Sister, Somerset, \$5; Willing Workers' Society, Indian Creek, \$13.50; Willing Workers' Class, Hazelett M. P. Church, \$10; Ida K. B. Hetric, \$18, 246 79

Tennessee

Mrs. M. E. Shadow, Winchester, \$1; Mrs. D. F. Keebler, Jonesboro, \$5, 6 00

Texas

Samuel Badger, Manvel, 50 00

Virginia

A Sister, Broadway, \$2; Children's Class, Calvary S. S., \$1; A. M. Dooley, Bedford, 75 cents; Mrs. B. H. Fuuk, Bedford, \$5.25; Copper Hill S. S. and Cong., \$16; W. H. Lintecum, Hillsville, \$1; B. W. Wimmer, Hardy, \$3.50; C. O. Flora and Wife, Dillons Mills, \$25; J. B. Flora and Wife, Dillons Mills, \$10; Sister Coughl, Winchester, \$10; Salem Cong., \$5; A. C. Rieley, Farmville, \$20, 104 50

Washington

Prabbs family, Grandview, \$3.50; Little Listeners' S. S. Class, \$8.11; Shamburger's Height's S. S. \$53.65, 65 26

Wisconsin

J. M. Fruit, Viola, 20 00

West Virginia

Pleasant View S. S., Chestnut Grove Cong., \$25; Union S. S. Central Schoolhouse, \$15.25; S. P. Harman, Harman Ladies' Aid, \$20; Pleasant View, Chestnut Grove Cong., \$30; Delila Prather, Fayetteville, \$7.50; Lola Wells, Fayetteville, \$3.50; Roda Davis, Fayetteville, \$1; F. P. Sanger, Fayetteville, \$1, 103 25

Total,\$ 1,884 64

RELIEF AND RECONSTRUCTION**California**

Fresno, Laton, Lindsay, McFarland and Raisin joint meeting at Raisin, .. 19 19

SOLDIER TESTAMENT FUND**Florida**

Blanche Cripe, Dade, 2 00

Ohio

Girls' Sewing Society, New Philadelphia, 9 00

West Virginia

Virgle L. McAvoy, Fayetteville, 3 22

Total,\$ 14 22

BELGIAN RELIEF**Canada**

Battle Creek Sisters' Aid,\$ 10 00

Indiana

Thomas Cripe, Goshen, 10 00

Pennsylvania

Mrs. A. B. Burget, Clover Creek, \$1; Mrs. Reuben Chilcott, Mapleton Depot, \$1; Lewistown, Aid Society, \$7,\$ 9 00

Virginia

Dayton Sisters' Aid Society, 28 00

Washington

Enterprise S. S. of Loomis Cong., .. 6 23

Total,\$ 62 23

RED CROSS SOCIETY

Offering at Conference Sunday-school \$2,112 91

California

J. R. Cupp, Empire, 45 00

Colorado

A. A. Heaston and Wife, Yoder, 5 00

Maryland

Hagerstown Red Cross Society of Brethren Church, 10 00

Michigan

Mrs. R. S. Wallick, Bloomingdale, .. 2 00

Pennsylvania

Parkerford Sunday-school, 5 00

West Virginia

Missionary and S. S. meeting of First West Virginia, 26 43

Total,\$ 2,206 34

REPORT FOR MAY

Report of Relief and Reconstruction Committee for the month of May, which was promised to be reported in July Visitor:

ARMENIAN RELIEF FUND**Alabama**

Brother and Sister, Blountville,\$ 3 40

California

A Brother, Laton, \$50; Ida Cable, Pasadena, \$25; Glendora Cong., \$150; Hemet S. S., \$27, 252 00

Canada

John D. Clark, Irricana, Alta., 100 00

Colorado

J. Wassam, Yoder, 6 00

Idaho

Clearwater Cong., \$55; Payette Valley Cong., \$35, 90 00

Illinois

Lucinda B. Landes, Hammond, \$50; Myra Witmer, Polo, \$2; A Brother, Franklin Grove, \$1; M. L. Kimmel, Chicago, \$50; Henry Werner, Chatham, \$4, 107 00

Indiana

Salamonie S. S., \$12; Frances Crill, Lafontaine, \$1; Goshen Aid Society, \$10; A Sister, Rossville, \$4; Elizabeth Cripe, \$5; David Metzler, Nappanee, \$5; A. F. Seider, North Liberty, \$5; Mattie Mathews, Mt. Summit, \$5; A Brother, Columbia City, \$10; Solomon Creek S. S., \$10.05; Amanda Culler, Syracuse, \$5; Ed. and Zuelle Holtzinger, Syracuse, \$5; Chas. F. Weybright and Wife, Syracuse, \$10, 87 05

Iowa

Mrs. J. P. Spurgeon, Adel, \$25; Eli Ulrey, Prairie City, \$25; G. E. Goughnour, Ankeny, \$20; Brother and Sister Stambaugh, Hampton, \$2; Elizabeth Gable, Ollie, \$10; Jemima Kob, Leon, \$5; E. C. Witmer, Curlew, \$125; A Sister, South English, \$10; Jennie M. Messer, Grundy Center, \$1, 223 00

Kansas

Esther Kintner, Pawnee Rock, \$5; S. C. Gilbert, Emporia, \$10; Larned S. S., \$14; Olathe S. S., \$10.60, 39 60

Maryland

Mrs. J. L. Vought, Oakland, \$1; Mr. and Mrs. P. H. Broadwater, Bittinger, \$7; Mrs. I. C. Rinehart, Union Bridge, \$5; Mrs. Lydia Little, Union Bridge, \$5; Mrs. Anna Townsend, Union Bridge, \$2; Elizabeth Rinehart, Union Bridge, \$5;

Middletown Valley Cong., \$10,	\$ 35 00
Michigan	
Mary Eby, Coldwater, \$1; Amanda Wertenberger, So. Haven, \$2.50; Woodland Cong., \$21.75,	25 25
Minnesota	
F. H. Hellman, Park Rapids, \$1; A Sister, Preston, \$3; E. E. Eshelman, Preston, \$5; Junior C. W. Society, Reading, \$6,	15 00
Missouri	
J. K., Harrisonville, \$10; Mamie Fahnestock, Warrensburg, \$5; A Sister, Montrose, \$10; Rockingham S. S., \$16.40; Mineral Creek Cong., \$40.10; A Sister, M. D., Sweet Springs, \$5; Mrs. Nannie A Harman, Topaz, \$1,	87 50
Montana	
Mr. and Mrs. G. Elwin Wright, Kremlin,	7 00
Nebraska	
South Beatrice S. S.,	11 17
New Mexico	
Ira Shively, family and neighbors, Hagerman,	28 00
North Dakota	
Geo. D. Bosserman, Galva,	10 00
Ohio	
Etta Helman's S. S. Class, \$6; Ira H. Frantz, Sidney, \$5; Susan Ulrich, Farmersville, \$2; Sarah Smith, Wauseon, \$5; Beech Grove Cong., \$14.80; R. J. Koogler and Wife, Lima, \$15; Henry Miller, Bradford, \$10; E. A. Miller, Lafayette, \$3; Mary A. C. Harwood, Ankenytown, \$5; Wm. Bixler, East Akron, \$5; S. D. Royer and Wife, Bradford, \$5; Cincinnati S. S., \$4.69; Toledo Mission, \$10; Middle District S. S., \$15; Middle District Cong., \$35; Canton Center Con., \$10,	150 49
Oklahoma	
Washita S. S., \$7.58; L. M. Dodd, Perry, \$2; Elsie Dodd, Perry, \$5,	14 58
Oregon	
Weston Christian Workers, \$15; Mrs. J. J. Lewis, Marcola, \$5,	20 00
Pennsylvania	
Marsh Creek S. S., \$35; B. F. Lightner and Wife, Gettysburg, \$10; Mrs. Anna R. Myers, Markleysburg, \$1; A Brother, Everett, \$5; Mrs. Martha F. Hollinger, Abbottstown, \$1; Sarah Hertzler, Elizabethtown, \$2; J. S. Snyder, Everett, \$10; Lydia Wombold, Confluence, \$1; Robert L. Widders, Shepherdstown, \$2; Mrs. Amos Taylor, Ephrata, \$10; Edw. Hardin, Hyndman, \$2.50; Ira J. Moon, Davidsville, \$34; Serena Rupert, McVeytown, \$5; Mrs. J. Stelger, Coppersburg, \$1; Mary A. Kinsey, New Paris, \$10; Beechdale Church, Berlin Cong., \$5; Norristown Cong., \$14.25; Norristown Sisters' Aid Society, \$5; H. B. Yoder, Lancaster, \$3,	156 75
South Dakota	
A Sister, Montrose, \$3; Mrs. Wm. Dumpman, Montrose, \$3; Roy Dumpman, Montrose, \$1; Hazel Dumpman, Montrose, \$1,	8 00
Tennessee	
Mr. and Mrs. Wiley Sizemore, Rogersville, \$7; F. H. Sizemore, Rogersville, \$5; Mrs. T. H. Sizemore, Rogersville, \$2; John Bass, Piney Flats, \$2.75,	16 75
Texas	
F. G. Gross, Nocona,	7 00
Virginia	
Barren Sunday-school, \$2; Weyers Cave Aid Society, \$15; H. M. Garber, Staunton, \$25; Annetta Cupp, Bridgewater, \$2; The Nolen Family, Elamsville, \$5; A Brother and Sister, Mauretown, \$3; Chimney Run S. S., \$1.80,	53 80
West Virginia	
Pleasant View, Christian Workers', ..	23 18

Wisconsin	
Mary Hintz, Willard,	5 00
Washington	
Mrs. Susan Miller, Wenatchee, \$3; D. B. Eby and Wife, Olympia, \$15,	18 00

RED CROSS

California	
Empire Congregation,	50 80
Indiana	
John E. Wagoner, Lafayette,	10 00
Missouri	
Wakenda Sisters' Aid, \$25; Mrs. Nannie A. Harman, Topaz, \$1,	26 00
Washington	
Individuals of Stiverson Cong.,	3 00
Total,	\$ 89 80

RELIEF AND RECONSTRUCTION

Idaho	
E. P. Flke, Clarkia,	18 00
Indiana	
Elkhart, Goshen City, West Goshen, First and Second South Bend Christian Workers,	15 00
Missouri	
John R. Groff, Carthage,	10 00
Nebraska	
E. J. Maust, Bruning, \$11.33; South Beatrice S. S., \$38.84,	50 17
Pennsylvania	
Always Willing S. S. Class, \$30; Andrew Spanogle, Lewistown, \$200; Individuals of Manor Cong., \$7.50,	237 50
Virginia	
Unity Aid Society, Timberville,	10 00
Total,	\$ 340 67

BELGIAN RELIEF

Missouri	
Mrs. Nannie A. Harman, Topaz,	1 00
Iowa	
Jennie M. Messer, Grundy Center, ..	1 00
Oklahoma	
Washita Congregation,	11 66
Indiana	
Brother and Sister, Peru,	1 00
Total,	\$ 14 66

Y. M. C. A.

Pennsylvania	
Young People's Class, Purchase Line, \$10.50; Individuals of Manor Congregation, \$8.50,	19 00

SOLDIER TESTAMENT

Missouri	
Mrs. Nannie A. Harman, Topaz,	1 00
Illinois	
Henry Werner, Chatham,	4 00
Texas	
F. G. Gross, Nocona,	2 00
Virginia	
Unity Aid Society, Timberville,	5 00
Total,	\$ 12 00



OUR INDIA MISSION FIELD

(Continued from Page 231)

Intercede for the healing of Bro. Pittenger. Pray that the hearts of the people may be open to receive the Good News!

POONA.

Remember the new missionaries who are acquiring the language, and pray a blessing on those who are beginning active service in the new language.

GENERAL MISSION BOARD

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J. H. B. WILLIAMS, Ass't Secretary, and Editor of Missionary Visitor.
E. H. EBY, Traveling Field Secretary.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 2, Malmö, Sweden.
Buckingham, Ida
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.

Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Hornung, Emma
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Flory, Raymond C.
Flory, Lizzie N.
Senger, Nettie M.
Shock, Laura M.

North China Language School, Peking, China.

Clapper, V. Grace
Flory, Edna R.
Flory, Nora
Flory, Byron M.
Halsey, Walter J.
Halsey, Sue R.
Pollock, Myrtle
Schaeffer, Mary
Seese, Anna
Seese, Norman R.

On Furlough.

Bright, J. Homer, care General Mission Board, Elgin, Ill.
Bright, Minnie, care General Mission Board, Elgin, Ill.
Cripe, Winnie, Walkerton, Ind.
Hutchison, Anna M., care General Mission Board, Elgin, Ill.
Metzger, Minerva, Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Billimora, India.

Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Pittenger, J. M.
Pittenger, Florence B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Eby, Anna M.
Lichty, Daniel J.
Lichty, Nora A.
Nickey, Dr. Barbara M.
Royer, R. Mary
Schwartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth
Himmelmelbaugh, Ida

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.

On Furlough.

Eby, Adam, North Manchester, Ind.
Eby, Alice K., North Manchester, Ind.
Miller, Sadie J., Waterloo, Iowa.
Shumaker, Ida C., Meyersdale, Pa.

Please notice

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

A Dozen of the Reasons

Why You Should Take Advantage of

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2. There is no trouble in collections—not even the necessity of your notifying us when the amount is due.
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Why not ask for information? A post card inquiry to us will bring it.

GENERAL MISSION BOARD, Elgin, Illinois

The MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



A Burial Squad in the Plague District of China

Our missionary doctors, with others from our Mission, assisted very materially in stamping out the deadly pneumonic plague during this past winter. Coöperating with the officials of China they heroically worked at the task until all was free from the disease. Such free-hearted work brings prestige to the Mission, confidence in them to the Chinese, and glory to God. But think of it: only six foreign doctors in the whole of Shansi with its millions of people!

SEPTEMBER, 1918

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Kindly notice, however, that these subscription terms do not include a subscription for every dollar donation, but a subscription for each donation of one dollar or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Editorial

Our China missionary party, consisting of Sisters Winnie Cripe and Minerva Metzger, returning to their stations, with Brother and Sister Ernest M. Wampler and Brother and Sister Samuel Bowman, going out for their first term of service, sailed from Seattle, Washington, August 15. They should be nearing the coast of China as this issue gets to our readers.



They are gone from us, out to the front line trenches of the Christian impact with heathendom. They go willingly, happy, expectant. They have conceived this to be their duty. Their going forward with the sanction of the general church body definitely commits us to keep the lines of communication with them open, and the supplies at hand for their great, lifelong struggle against heathenism and sin.



How well the church may do this can be judged best by the actions of the past, the present attitude and the apparent conditions that will prevail in the future. We feel perfectly safe in assuring them, in the name of the church, that as the Father calls them forth, the Father through our Brotherhood will supply their needs. Thus praying, co-operating, laboring, we shall be one in the triumphant conflict against the forces of ignorance, superstition and sin.



The new workers will be introduced, through their biographies, to the readers of the Visitor, in next month's issue. It is hoped that by that time the new missionaries for India will have received their permits and have their sailings assured, so that the biographies of all may appear together.



Thanks to the splendid efficiency of Sister Laura J. Shock, who served as editor,

and her colaborers in China, this issue of the Visitor is devoted to the missionary interests of that land. As you read the articles from their pens, we hope that you may catch the spirit of enthusiasm, of optimism, of faith and of devotion which is portrayed by them. The work now on in full progress in our mission fields is there because of devoted workers, and because you are helping to supply them with the necessities of a healthy mission. The work is yours as well as theirs. May we, through these articles, become more faithful to our share of the copartnership.



The District Mission Board of Southeastern Pennsylvania, New Jersey and Eastern New York is endeavoring to find the right worker for the Brooklyn Italian Mission, New York. A suitable young man and wife, who would know something of the Italian language or who would be willing to take up its study, are the workers whom this Board desires to get in touch with. We are interested in foreign missions; likewise we should be especially interested in the foreigners within our gates. Here is a work among these peoples established and calling for you. Brother, does not this call come to you? If so, please write to Bro. Henry K. Garman, 4637 N. 13th St., Philadelphia, Pa.



A few churches in the Brotherhood have organized local Volunteer Mission Bands. We are very desirous of learning the names of all these and to keep in touch with them. If your church has such a band, please drop the editor of the Visitor a postal giving the facts and naming the person to whom we should write, regarding the work.



A good brother who has been in field work during the summer and who has gained some knowledge of the field says this, "We'll get

you the money, if you get the men. Our mission problem is a man-problem and not a money-problem."



Yes, we have risen above the level where our men could not go for want of means. This excuse is longer denied them, it does not hold water. The call of God must touch the well springs of consecration in the lives of our young people. His means are coming into His treasury, but His workers prepared for the battle are not available in sufficient numbers.



If you owe a debt to your fellow-man you pay it. You get under the proposition and stay at the task till the obligation is cancelled. Are you willing to discharge your obligations to God with the same punctuality?



In the list of "non-essential" occupations there could well be included the man who spends time seeking methods and excuses that will enable him to evade paying as he prays. Or how to shift the burden of the church's expenses upon those who are determined that the work of the church shall go forward.



Walnut Grove congregation, Pennsylvania, assumes the privilege of supporting Brother Samuel Bowman in China, while the Sunday-schools of Michigan will support Sister Bowman.



Bulletin of Information, No. 1, issued by authority of the Hershey Conference and edited by the Central Service Committee of the Church of the Brethren, recently has reached our desk. This splendid eight-page bulletin is of special value at this time of war. It should be in the hands of all those especially interested in the draft regulations concerning noncombatants. If a copy is desired please apply to J. M. Henry, Secretary Central Service Committee, 337 N. C. Ave., S. E., Washington, D. C.



Dr. Fleming, professor of missions in Union Theological Seminary, says that including India workers, there is one Christian preacher to about ten thousand, five hundred people. Yet, as a result of faithful teaching and preaching, baptisms are now averaging twelve thousand a month. Hundreds of thousands must be refused baptism, until they

have a fuller conception of what the rite means. Multitudes of these are from the outcasts. They have to carry about their necks a vessel to make sure that saliva would not fall on the road; to stoop in passing a well for fear their shadow would defile the water; to drag behind them a branch to obliterate from the road the mark of their polluting footsteps. Is it any wonder that they eagerly press towards the freedom with which Christ makes men free?—Woman's Work.



"Stick to the Bible!" This admirable slogan, however, needs to be understood. It has been wisely said that the Bible is not a sheet of fly paper. Sticking to the Bible does not mean being "glued to the spot." The Word of God is "living and active," and only a good runner can keep up with it. The anti-missionary who prides himself on "sticking to the Bible" is in the same unenviable position as the fly who congratulates himself that he is sticking to the tanglefoot. The way truly to stick to the Bible is to do it in the manner and spirit in which our boys at the front stick to their commander who leads in the charge. The missionary is in the front line trenches; the anti-missionary is hugging the breastworks for protection.—Home and Foreign Fields.



How often have you prayed in the last month for the enemies of our country—that their ideals and minds and hearts may be changed? This is truly a missionary duty.



If you do not want God's kingdom to come, then you must not pray for it, and if you do want it to come, then you must do more than pray for it.—Ruskin.



How does the war affect interest in missions, do you ask? According to the Missionary Review of the World four of the great missionary societies in Great Britain, the Church Missionary Society, the Baptist Missionary Society, the China Inland Mission and the London Missionary Society, report at the close of their financial year that their income has been larger than in any previous year, and that there is a small balance in each of their treasuries. This is their report at the close of the fourth year of war.

"It is the spirit that quickeneth . . . the words that I have spoken unto you are spirit and are life" (John 6: 63).



The Educational Conference of the Presidents of the High Normal Colleges, recently held in Peking, decided to undertake an organized effort to make Mandarin the only spoken language of China. While this task seems stupendous, yet if the educational system of China can be generally adopted the outlook for the attainment of this object is not impossible.



The following from The Neglected Continent, a publication for South American missions, shows in the words of Dr. Manuel G. Prado, director of the museum of Lima, Peru, just what the religious conditions of that city are:

"A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's people is ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works."

Retirement of Bro. Galen B. Royer

With Sept. 1, 1918, Bro. Galen B. Royer, secretary-treasurer, severs his connection with the General Mission Board. Next to Bro. D. L. Miller, Bro. Royer has served the Board longer than any other man.

In 1889 he was appointed as assistant to D. L. Miller, secretary of the General Mission Board. In 1890 he became her secretary and in 1900 her treasurer. He was editor of the Missionary Visitor from its beginning until April, 1912. In various other capacities he has served the missionary cause, and in ways that the above brief statement does not do justice.

Our missionaries on the foreign field received from him much inspiration towards their going. On the field all have received much help and encouragement from him; all will feel keenly his departure from the mission rooms. Three times he visited our missions in Europe; once he was with the workers in India and China, lending encouragement always, and gathering information for the Board that sent him forth.

Bro. Royer has been actively associated with our publishing interests. Himself the author of a number of books, he has had the work of the Brotherhood, through her Publishing

House, at heart. For three years he was head bookkeeper. Under his supervision the north wing of the House was constructed. For years he served on its executive committee. When the House was separately incorporated, in 1916, he became its secretary-treasurer, serving until August, 1917.

Being identified with the Board's work for so long time, in a position of great usefulness and influence, Bro. Royer has endeavored to foster every movement that makes for missionary intelligence, increased financial interest and active consecration. The assets of the Board have increased until more than \$1,200,000 is in her hands. Missionary education has been fostered through the office until every church feels the upward tugs of missionary sentiment. In all this Bro. Royer has been an active agent.

It is not easy for the assistant secretary to have severed those most cordial and sympathetic relations, between himself and Bro. Royer, that extend over a period of ten years or thereabouts. The inspiration, the encouragement, received from him, as well as actual advice and help, will not be forgotten. He has served his cause with willing abandon of selfish interest, which has doubtless made pos-

sible the success he has attained in the missionary field.

Fitting it is that the future scenes of Bro. Royer's labors should be laid with his old Alma Mater, Juniata College, from which he graduated in the Normal English Course in

1883. He returns to the school Sept. 1, to be engaged in institute work, assist in raising endowment and as professor of missions. We pray together that he may find success and happiness in the new work to which he dedicates his life.

Our New Secretary-Treasurer

Galen B. Royer, who has served the General Mission Board as secretary-treasurer for a number of years, resigned the office, to take effect August 31, 1918. J. H. B. Williams, Brother Royer's assistant, was chosen as his successor, and took over the full duties and responsibilities of the office the above date. The appointment is made by the General Mission Board.

Since Brother Williams came into the Mission Rooms over ten years ago and has been personally connected with the missionary activities of the church since, he scarcely needs an introduction to the Brotherhood. Yet in view of his appointment to the responsible position of Secretary-Treasurer of the General Mission Board, it is believed a few words concerning him will be desired and will be appreciated.

Brother Williams was born of Brethren parents in Kansas and grew up on the farm, getting the rugged experiences of the farmer boy, which contributed their share in laying the foundation of his sturdy character and manhood. After the high school, he finished his college course at McPherson College, Kansas, in 1906. A few days after graduation he and Sister Alma Ball, of Kansas, were married and located on the farm at once, where they remained until coming to Elgin. On July 29, 1899, at the age of sixteen, he confessed Christ, was elected to the ministry four years later, and eight years later he was ordained bishop.

Since coming to Elgin in January, 1908, Brother Williams has had a busy career, and still his duties continue to multiply. In the spring of 1909 he was appointed a member of the Gish Committee. One year later he was made Assistant Secretary of the Board. Two years later he was given the editorship of the Missionary Visitor, in which capacity he still serves. The next year the Elgin congregation

chose him as their presiding elder, which charge he still carries. In 1913 the General Conference appointed him a member of the General Educational Board, and the Board in turn elected him as its secretary-treasurer. He resigned his membership on this Board at last Conference in favor of the secretary-treasurership of the General Mission Board. He also served the directors of the Brethren Publishing House as secretary-treasurer within the last year.

The many and responsible duties that have been placed upon Brother Williams in so many fields and in so short a time reflect the confidence in which he is held. It shows also his capacity and adaptability for work. With his splendid ability, tempered by valuable experience, he enters upon the duties of his new office. I predict for him large success. I also recommend him to your fullest confidence and support. God bless him and you and the work in which we all have a common interest.



H. C. Early.

The hearts of our Liao people were made glad when a few days ago Mrs. Pollock, who comes to us as a nurse, and Bro. Oberholtzer and family arrived at our station to assist in carrying on the work of the Master here.

On July 22 the first commencement was held in our Boys' School of Liao. One promising young man received his diploma. The stage was decorated in quite American fashion. Two addresses were given by the graduate, one by the head teacher of the school and two of the undergraduates read essays in honor of the one receiving the diploma. A tea party followed the regular exercises.

The schools of both stations have closed their work for the summer and teachers and pupils have entered upon their summer's rest.

Laura J. Shock.



A Wayside Shrine

Beneath this spreading tree, Bro. Galen B. Royer rested when with the Brethren in China

Evangelization of the World in This Generation--Do Your Bit

The China Mission's First Chinese Minister

F. H. Crumpacker

THOUGH we have in our work here several men who preach regularly and who go out on regular preaching tours, they are properly called lay evangelists. In most instances they can do about as a regularly ordained minister, and yet they know that their principal work is to teach, teach, teach.

With Bro. H. C. Yin the same instruction is given. Teach, teach, teach. Still we are expecting more of him. He is to become a real organizer and finally an overseer. He will not become one who lords it over others, we hope, but one who is a really strong leader.

He came to us first as a teacher of the Chinese language in 1911. When Brethren Heckman and Bright and the others with them came out it was best for them to stay in Tientsin for a time on account of the unsettled condition of the interior. Among the language teachers was this young man, who insisted on having very high wages,

for he was making money and learning English so that he could take a trip to the United States and then come back and get big money as an official for his government.

He remained and for part of his English began to study an English Testament. Bro. Heckman saw in him a man of unusual ability, so he spent an extra lot of time with his English pupil. Not long did Bro. Yin hesitate, for he already knew something of Christianity. He had been a member of the Baptist church for some time, but for the money and honor that he and his family desired he had practically given up his religion. His conversion was a complete renewal of earnest desires for the humble life. He had persecution, but not much, for he was in dead earnest. He showed his earnestness by accepting an offer from our mission to come to Shansi at about half the salary he was getting in Tientsin. He was the leader of our boys' school at Ping Ting for several years and

worked very earnestly and perseveringly at his task. Many of our boys came to be Christians largely because of Bro. Yin's example and constant teaching. He was always ready and willing to lead a service of whatever kind. His teaching was like the Bible and he soon came to be a real leader in our church here.

He has a wife and three little boys. He is very anxious for all of them. He sometimes stays and keeps the children while his wife attends a service for Chinese women. This is a very uncommon attitude for a Chinese man. We are very glad for his strong personality. He was well tried while the writer was home on furlough. Most of the preaching was left for him. He has not had enough experience as yet to keep him from getting discouraged, but with help and counsel he quickly gets back to his place of work.

After much prayer and consultation with

several of the missionaries we decided to give him an opportunity to accept the place should the Chinese church feel glad to so dedicate him. As a result he asked us to use our judgment, and so we put it before the church. With a practically unanimous vote he was chosen to the ministry by the Ping Ting Hsien church in the early part of this year. So far we feel that we have made no mistake, for he is very active in the work to which he has been called. One of the most hopeful signs is his attitude to being taught. We are so glad for him. He has had about as much training as a sophomore in one of our ordinary colleges. May God use him for a long time in His service in China.

We hope he will continue to be the power and inspiration among his people that he has been since we have known him. Pray for him.

Ping Ting Hsien, Shansi.



Women's School, Ping Ting Chou. Spring, 1918

Our Chinese Christians' Wives

Emma Horning

WE have so many more men in the church now than women, for the reason that the women can not read, and so it takes much longer to get them interested and prepared. Many of the Christians' homes are in the suburbs and villages where the women can not get to church. Their husbands are away from home most of the time and the occasional visit we can give them is not very satis-

factory. Therefore we expected the work to go very slowly, far more slowly than God expects it to go. With their very exclusive customs we had little hopes of doing much but teach them in their homes. But when God begins to work in the hearts of men the unexpected happens.

Last winter several of our Christian men came to us and begged us to open a several months' class for their wives and let them

and their children live at the school. They want them to learn to read the Bible, become Christians and help make a proper home. We hesitated because of the difficulties involved. How could each mother study while taking care of her children and do her sewing and cooking besides? How could so many women and children get along peaceably together in so small quarters? How could we manage the big food problem? Some worthy ones wanted to study, but had no money to pay for their food. To support people here without work is not a good policy. These with other difficulties made us weigh the problem seriously, but the men kept on insisting, so we said if one of the men would take charge of the food problem we would see after the teaching. Thus we opened the three months' classes and they have proved a success far beyond our expectation.

Most young women are not allowed to leave their courts more than twice a year, when they go to see their parents. Therefore to allow them to come to school is a wonderful advance,—something we had not expected to happen in years, but now since it is started we can look for great things among the women. Nineteen women are living at the school and as many more are attending classes from near-by homes. Over twenty have been attending and the interest now at the close is greater than at the beginning, and they are begging to have it again in the fall. Since it is a success we can probably make it a permanent feature of our work, and train our Christians' wives and others in these classes.

Having never been in the habit of studying, it is surprising the effort they put forth to learn. Many of them are nursing a child while in the class studying. (Children often are nursed till they are five or six years old.) These beginners sit for several hours each day and study aloud together, trying to remember the difficult characters. It is remarkable that several of them are almost ready to read the Bible in the three months. They also love to write and sing and they have learned a number of hymns. As soon as they are through with their studying they do their sewing and prepare their food. Several who can afford it eat together, having a

cook to prepare their meals. Others make their own food. Several support themselves entirely by doing sewing outside of study time.

Above all we are thankful for the Christian spirit among them. At first they found it very difficult for so many young mothers and children to adapt themselves to each other. One young woman who came against her will made it extremely unpleasant for her husband and everybody else for a short time. However, daily teaching and prayer with them has worked a wonderful change in the atmosphere, and we have no reason to doubt that they will soon become sincere Christians and help their husbands establish good homes.

The advanced class is composed of Christian women who are studying the deeper truths of the Bible and daily growing in Christian character. They are the great molding influence for the new ones who enter, and although they are far from perfect, they are doing the best they can to carry out the Christian principles in their lives.

Our quarters are only borrowed and quite unsuitable for the work, so we are planning to erect structures for the work next year. Pray that we may be blessed in bringing light and happiness to these long-neglected sisters of China.

Our hearts have recently been saddened by the death of Sister Jung Min. She was the wife of Bro. Jung, who is in charge of the out-station work at Le Ping. She had previously been a pupil in the girls' school at Ping Ting and showed indications of becoming a very promising worker in the church. She had been gradually declining in health for the past year, with tuberculosis, and realized for some time that the end was near. She showed a beautiful spirit of reconciliation to the Father's will, and passed away peacefully into the presence of her Savior. She was about twenty years of age, of unusual intellect. We had been looking forward to her becoming of great service in furthering the Master's cause, yet we believe her work has not ceased, but that her influence will continue to lead others to better and nobler lives.

L. J. S.

“Hello, Daddy, Daddy’s Come”

Ernest D. Vaniman

HELLO, daddy, daddy’s come!” What father’s heart is not made glad when his little child comes to greet him with such sounds as these as he is returning home from his day’s work? How pleasant the family ties, and how sweet the rest with loved ones who understand and are kind and sympathetic! “haven of rest in a weary land!” Is not this a part of the ideal toward which every home-maker aspires? And how much all of us come short of the “ideal”!

Let us have a look into the average Chinese home here. The wife hobbles about on her bound feet preparing food for the husband, who is expected home from his shop or from a visit with a friend, where they have smoked and drunk tea together. He walks leisurely in, dressed in his long gown and carrying his long-stemmed pipe. The children do not run to meet him, for they know they are not wanted about. The little suffering wife is scolded because the food is not ready, or else it is not seasoned just to suit his taste. If there is any reply she may be beaten. The children likely are sent out into the dirty, narrow street to play, as they are considered in the way in the house or courtyard. They seem glad to go, and the little girl hobbles along painfully on her bound feet to where she finds playmates. Her pain is forgotten in pleasure as she joins in play with other half-clothed children. What a blessing that there are so many childlike children! They keep alive family relationships and kindnesses.

How far from our ideal is this picture of the Chinese abode! After all, what is the chief element in our ideal Christian home? We sometimes see this motto in homes that aspire to this ideal: “Christ is the Guest of this House, the silent Listener to every conversation.” Is not the place which has received Christ and is entertaining Him as an honored Guest, a Christian home? Our Friend loves to be where simple love and childlike trust are lived and enjoyed. The kind acts, mutual confidences and willing obedience to reasonable requests are signs of this Guest’s presence. We often hear the quotation, “Actions speak louder than words,”

the real meaning being that our acts are a truer, more honest expression of what is in the heart than the words spoken. Especially is this true here, where disobedience and dishonesty are so common. Would that the acts in our home might be a verification of the guest motto mentioned above! Such homes are vital missionary forces in any community. The home is the basis of the church, the school, the government, of all social organizations, a fulfillment of the first command of God to man.

“The darker the night, the brighter shines the light.” What an opportunity the Christian home has in a heathen land! It is a veritable lighthouse, pointing the way to the eternal “haven of rest.” Blessed is the home where children are early taught willing obedience, where parents are always strictly honest with their children, where true love abides. In such there will always be a happy trust and confidence.

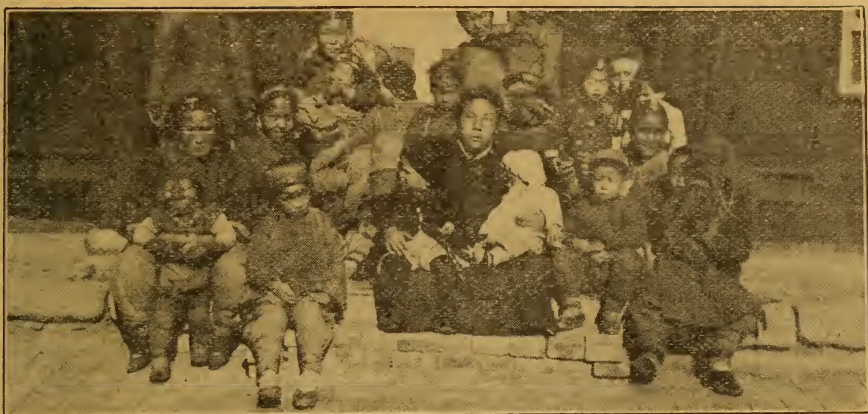
The more ideal the home becomes the more fully do the parents realize their place in the Heavenly Father’s house, and the oftener are they conscious of His approving smile as they give evidence of feeling very much like the child when he said, “Hello, daddy,” and announced to others, “Daddy’s come.” Is our home approaching this ideal? Do we often feel that our Father is here, and are we glad?

The world needs many such homes, and China surely needs them. May we not do more to make them?



On Sunday, May 26, both churches of our mission observed the day of prayer. The China Continuation Committee had recommended that special prayer be offered on that day throughout China in behalf of this great nation. Native brethren spoke of the various weaknesses of China. This was followed by a season of definite prayer, that the prevailing conditions be changed and that China might become a Christian nation. More than usual interest was manifested and we confidently expect definite results toward the uplift of China.

L. J. S.



A Group of Liao Chou Mothers and Babies

Sunday Afternoon Preaching by Women

Nettie M. Senger

ONLY a suggestion was needed to stir the women and schoolgirls with enthusiasm to preach the Gospel to their sisters of Liao Chou who do not believe. So Sunday afternoon is our appointed time to go. All meet at the women's chapel, where we have a word of prayer to obtain power for the work. Then we separate in two companies, and armed with Bibles, hymnals, charts, and little Bible picture cards, sent from America, we start on the mission of love.

Last Sunday we went to the east suburb where we had been invited to come. There were from ten to fifteen women present besides our party. No special plans had been made, for we wanted an informal meeting. We sang, "There Is Only One God and He Is the Heavenly Father"; "Jesus Loves Me"; and "Precious Jewels." Then Mrs. Chang, one of our good sisters here, prayed so earnestly for these people who do not know Jesus. After the prayer she voluntarily told the women about the songs we had sung and some things about the uselessness of worshipping idols. One of the schoolgirls who is a Christian followed her with the story of the chart, the Prodigal Son. The women were very much interested and listened to it all very attentively. We all bowed together and prayed the Lord's prayer and closed by

singing Acts 4: 12 put into verse. From here we went to another home that called us in as we were passing by because they wanted the story of the picture. We sang, told the story, visited a little, and went home. We felt rewarded, for the women were so eager to hear and listened so well, which is hard for them to do.

At just one time they cannot get very much but it is a little and makes a beginning. After a while they will learn more if we keep on, and they will love the Savior, Who now loves them so much. A few days passed and another invitation came to go to a home this coming Sunday. The people are learning of our plans and want us to come. We have now been out three Sundays in succession. Pray for this part of the work; it helps those who are Christians and it helps those who do not know about Jesus.

Liao Chou, Shansi.

My dear brother, sister, you whose blessings and opportunities, as compared to these young lives from heathen homes, are as much greater as the heavens are high above the earth, what are you doing for your Lord? Are you a strong, solid rock, or are you but a little mud in the crevices?

Liao Chou, China.

One in China's Millions

Rebecca C. Wampler

SHE is now about twenty-three years old but into her short life has been crowded much of sorrow. The third child in a family which should have been well-to-do, she knew what poverty meant almost from the first. Her father's family had money, but he and his brothers were gamblers and at the gaming table their riches passed into the hands of others. The father made little effort to support the family; and the mother, in order to get food for herself and children, hired out as a cook. The daughter was sold for a wife and, long before the wedding day, was sent to her mother-in-law's home to live because her mother could not take care of her any longer.

Sometimes these little brides-to-be are kindly treated by the mother-in-law, but this little girl was treated most unkindly. Even here, where food was plentiful, she nearly starved. She was scolded and beaten and in the winter weather was often shut out in a cold room where she nearly froze to death. Her hands and feet were frosted so badly that several fingers and toes dropped off. Finally, to end her sufferings, she attempted suicide by hanging. Her own family heard how she was being treated and, although still not able properly to take care of her, investigated the case and took the matter to the local official. When he heard the testimony he ordered the betrothal contract annulled and the little girl returned to her own home.

Her mother took care of her the best she could and in a few years she was betrothed

into another home and married. In this home she was treated better than in the first home, but still her life was a hard one. By and by she had a little son and the baby won better treatment for her from her husband's family. Several months after the birth of the baby her husband was taken sick and in about a year died. The mother-in-law accused her of being the cause of her husband's death and life again became hard. To add to her sorrow and trouble her little baby sickened and in a few months was dead. This took away the last comfort she had and made her husband's family treat her very cruelly. Soon they could not bear the sight of her and made efforts to sell her to some one else. She had brought nothing but bad luck to them and the sooner they got rid of her the better. It is harder to find a husband for a widow than for an unmarried girl, but finally they found some one who would take her and she was married.

She has now been in her new home for some months and we hear things are more pleasant for her than they were before. Her husband is away from home a great deal and she has no mother-in-law, neither has she any step-children to care for.

This is just one instance among many of the suffering and hardships girls and women endure in China. Only Christianity will be able to mitigate and relieve conditions like this. May God bless the spread of His Gospel to the alleviating of suffering and the salvation of souls in China.

Ping Ting Chou, Shansi.

Some Experiences in Anti-Plague Work

O. G. Brubaker, M. D.

IN the early part of January, 1918, official reports were sent to Taiyuanfu that pneumonic plague had broken out in the northern part of Shansi, having been carried there by travelers returning from Mongolia, where plague had been raging since in November, 1917. The medical mis-

sionaries were invited to come to Taiyuanfu to assist in the work of prevention and education, the idea being to check its progress and, if possible, to keep it out of the large cities and away from the railroad, so that it would not be transmitted to other provinces. Dr. Young, of Peking, who had

large experience in the Manchurian epidemic of 1911, was secured to take general charge of the work.

The first three weeks that I gave to the work was spent at Taiyuanfu, helping Dr. Young to get the work organized, getting out literature, posters, etc. We had a number of Western educated Chinese men to assist us and it was a real pleasure to work with them, they were so appreciative and ready to listen to us. Governor Yin, of Shansi, was ever ready to help and never refused any financial assistance that was asked. The foreigners gave their efforts freely, the only remuneration accepted being a small allowance for wear and tear of clothing. We not only had all the medical missionaries of Shansi engaged, but a number of the evangelistic workers as well as medical missionaries and evangelists from adjoining provinces were secured, and most of them stayed by the work till it was done.

Sad to relate, but 'tis true, that to date medical science has no cure for pneumonic plague once a person has it. The Manchurian workers had proved that to our satisfaction. We spent no time in trying to cure the disease, but gave all our time in educating the people and trying to prevent the further spread of the epidemic. City gates were closed and infected villages had police guards put around them. No one was allowed to leave or enter a city or town without a special passport. All the foreign workers were given special passports, commissions, wire privileges, and transportation passes, so we were allowed to go as we pleased.

It is always difficult to enforce rigid laws and rules pertaining to quarantine. We found it especially hard in China, where family and clan life are so prevalent. When the older people in a home or clan get sick, custom dictates that the younger must go in and care for them even at the risk of their own and their neighbors' health. In one of the villages where I was sent, a woman had gone to her father's home to care for her parents who later died of plague. The day after the father died the woman returned to her home, twenty miles away,

got sick, and infected her husband and three children, all of whom died within a week. In addition to this family more than forty other villagers died. Dr. Hemingway and I went to one of the homes of this village. I shall never forget that home as long as I have a mind. It was a large family; two inmates of the home had already died and we saw three others very sick. One poor woman died that same night—fell over in the court, dead. The old mother and two of the daughters-in-law plead with tears streaming down their cheeks, "O doctors, do pity us and have mercy! Come in and cure our dear ones of this terrible disease! Do not let us die!" Mercy, indeed! How we longed to help them! We took time to tell them of the Master Physician, and I thought I saw a gleam of hope in their faces as we left their home. Would that medical science had a cure for this awful malady!

The Chinese doctors of the old class would not be convinced that they could not cure plague, so many of them lost their lives in trying to do so. Not only that, but they carried it to others. An old Chinese doctor by the name of Bye undertook to cure three cases in one home. His patients died, he himself died, and his entire family of eight inmates was wiped off the earth. I saw the home and the graves where they were buried.

Space forbids me telling of an old man and his wife who died in their coffins rather than allow their relatives and friends to be exposed to the disease. I would like to tell you of how we trained the burial and sanitary squads, and our experiences with the officials, police and soldiers. A description of a Sunday's ride of fifty miles across country would be interesting, but our good editor says there is no room, so I close by telling you that we are glad to be back home and in the work of the station. Our hospital is nearing completion. Mrs. Pollock will soon be here. A number of patients are waiting to come in for treatment, so we press on, trusting in His name. Will you not often remember the medical work at Liao and the workers, both Chinese and foreign? Thank you!



Left Hand. Plague Burying Squad at Taichou, dressed and equipped for their work.

Right Hand. Burying Plague Corpses in a Common Grave. It was in the dead of winter and the ground was frozen quite deep. This made the digging of many graves impracticable. The ground was thawed out over a good-sized area and deep holes were dug, some of them reaching as much as 15 feet deep. Twenty-five corpses were buried in the grave shown in the picture. Dr. Wampler, in white, has the corpse of a six-year-old boy on a shovel. The two men in blue are carrying an adult corpse on a framework swung from a pole.

Doing Good

Fred J. Wampler, M. D.

PNEUMONIC plague, the most deadly of all known diseases, broke out in Mongolia, just north of the Shansi Province, in November and December, 1917. The disease spread south and eastward but not so rapidly until the last of December and early part of January. The rapidity of the spread was largely augmented because of the Chinese New Year, which came on Feb. 11, 1918. The Chinese have a custom of trying to reach home, if possible, at this time, so this makes travel very heavy in the month or two preceding the New Year festivals.

The government at Peking took precautionary measures to keep the disease from Peking and the north part of the Chihli Province, and they asked the Shansi governor to take care of the Shansi side of it. The governor of Shansi established an Anti-plague Bureau and invited the foreign doctors in the province to help combat the disease. As a result all the doctors of this province, who were only six, were immediately mobilized and several doctors from outside the province also were enlisted.

The rapid spread of the plague southward soon showed that we would not be able to handle the situation alone, and as all other doctors who could be away from work were either helping in the Red Cross flood refuge

work at Tientsin, in the plague work between Peking and the plague district, or on the railroads, it was thought to be best to call in the mission workers who had not had medical training. In response to this appeal quite a number of non-medical men offered their services. Those of our own mission to help besides the two doctors were Bro. Vaniman, Sister Wampler Brethren Crumpacker and Oberholtzer. The total number of foreign workers thus to enlist was thirty-five. The English Baptist Mission, our own mission, and the American Board Mission furnished more than half the workers and fully two-thirds of the time given.

The work of the Shansi group was most successful. The campaign was carried right into the smaller cities and villages and infection was kept from entering any of the larger cities in our area. This was a result for which we were truly thankful. The Shansi governor and the men under him, including the military party, worked with us very satisfactorily and our success was largely due to the attitude of these two classes. There was no open hostility at any place, and the villagers, when they would see what we were trying to do for them, were most pleased, indeed, to have us take charge of the situation.

We are sorry the epidemic occurred, for it was certainly pitiable to see how whole family clans would be wiped out in from six to ten days, or only a small child or two would be left. But since it did occur, the opportunity to the Christian church was certainly one not to be neglected, and the work has been very helpful by causing many people, even the officials and military men, to see the

unselfish side of the missionary forces. That many of the men were risking their lives in a danger greater than that on the field of battle was well known to many of the Chinese, and the stern courage of the missionaries in comparison with the fear of most of the Chinese workers was an inspiring sight.

Ping Ting Chou, Shansi.

Foot-Binding

Bessie M. Rider

THE foot-binding custom is one of the sad features of life among the women of China, particularly in North China, where the custom prevails more extensively than farther south. Shansi ranks among the worst in the size of its women's feet, the average woman's shoe being about four inches in length, and some not more than three inches.

The process of foot-binding begins when the child is about five years old and continues throughout life unless she should become a Christian or come in touch with the teachings of Christianity. A long cotton bandage two or three inches wide is thrown over the four small toes, and they are drawn under and pressed up into the fleshy part of the foot. Being held in that position, they become stunted and cease to grow. The heel is drawn down and the center of the foot is pressed up until the instep bulges out in front of the ankle bone. The great toe is left out and forms the acute angle of a triangle. The bandage is bound very tightly about the foot in different directions. The sole of the shoe is made on the principle of an inclined plane of nearly forty-five degrees, the heel of the foot resting on the back and upper part of the incline (which is constructed of wood). The great toe goes into the shoe, while the instep bulges out above the shoe, so that women practically walk on the great toe. This high-heeled shoe, however, is not worn until adult life is reached, the small girls wearing a different style and walking about entirely on their heels with a very stiff, unnatural gait.

The process of foot-binding is exceedingly painful in early life, and in later years it is



Would You Like to Walk on Feet Like These?

difficult, indeed, for these crippled creatures to go about, a large proportion of them using a long staff with which to support them in their deformities. Occasionally when these women visit in our Ping Ting home, after seeing the upstairs (which is a great curiosity to the average Chinese) they find their way down by merely sliding down slowly from

one step to the next until the bottom is reached.

As a rule the farmer class do not bind the feet of their daughters so tightly as others, for the woman is expected to perform manual labor, and if her feet are bound in that manner her usefulness will be greatly interfered with.

We are thankful, however, that while these poor women have for centuries been physically hampered by the foot-binding custom, a reform movement has started in Shansi, as well as in other provinces, to eliminate the terrible curse; and while this generation may never hope to see it wiped out completely, we have large hopes for the future womanhood of China. The most that has been done by the women, whose feet have already been deformed for life, has been to dispense with the high wooden heels. Among the children there may be found a large proportion whose

feet are still undergoing the foot-binding process, but sentiment against the practice is very rapidly growing, so that before many years elapse we hope to see every child of China free from its torture.

Already the influence of the foot-binding reform has been felt by our mission, especially in connection with the girls' school. Unbound feet being one of the requisites on the part of the pupil, it may easily be seen how the movement on foot becomes an impetus to have the girls educated, for an education and unbound feet go hand in hand.

Up to the present time the women of China have had minds as cramped and undeveloped as their bound feet, but will you not pray earnestly that the foot-binding reform, under the guidance of our All-wise Father, may be a great factor in helping to lead these people out of bondage to a life of liberty in Christ Jesus?

Claiming the Young for Christ

The Foundation of the Church

R. C. Flory

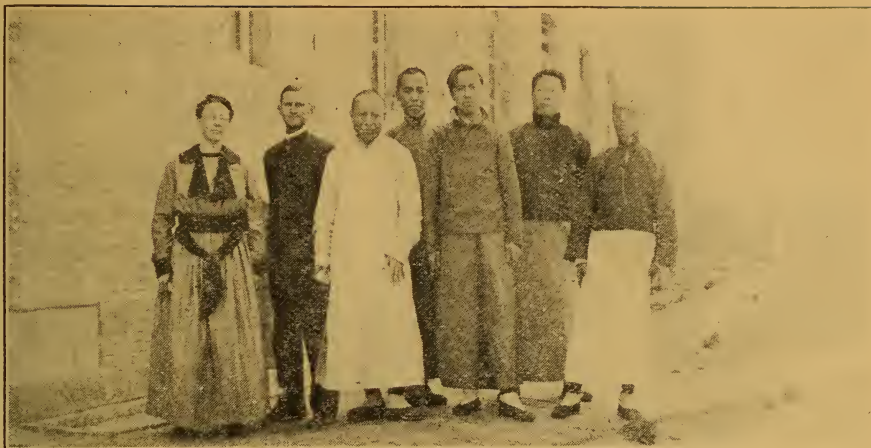
YESTERDAY evening as we saw ten young souls, six schoolboys and four schoolgirls, enter the door of the fold by baptism, we said in our hearts, "Here lies the foundation of the church in China."

Many earnest, good-meaning Christians say that we should not use our energy, time and money in mission schools, but that we should devote it all in evangelistic effort, preaching only the Gospel to save souls, for that is the one thing we are after. To look at it concretely that seems the one thing to do. But in building any structure we must be sure to lay a good foundation if the building is to stand the tests of time. Our Lord said that foolish men build upon the sand but that the wise dig down deep to the solid rock.

It is true that through evangelistic effort alone the power of God will save a good number of those who are already deep in the slough of superstition and idolatry. These can be counted as beautiful bricks to put in the structure of the kingdom, but



The First Graduate of the Liao Chou
Boys' School



Teaching Staff of the Liao Chou Boys' School

very few of them will ever do to use as foundation stones if we hope to have a church that will stand firm through all the fierce storms of sin, superstition and idolatry. If we wished to develop a character upon which to build the future of a community or a race, we would not choose an adult who has grown up in sin and who is saturated with erroneous teaching and with superstition; but we would select a little child with a plastic and receptive nature and lay a strong, noble character that could be depended upon to stand the tests of life. If this is true of the individual it is also true of an organization. This is not all theory in respect to missionary work, for it has been satisfactorily demonstrated in the older missions of China that to have a strong church we must lay the foundation in the education of the children in mission schools.

The oriental mind and nature change slowly. Through many centuries the customs and habits of the Chinese have been handed down from parent to child and have become so firmly embedded in their nature that they are sacred and a part of their religion. The thought of giving them up fills the Chinese with a terror and fear that the spirits of their ancestors will suffer untold privations and that the evil spirits will be displeased with them and take vengeance upon them. So it is not an easy matter for the mind that has already become saturated with these superstitious

ideas to separate itself from them entirely and become a strong, dependable Christian worker. You may think that the above statement is somewhat contradicted by the numbers that have been baptized since our mission was established here in China. But, my dear reader, you do not know the weakness of these poor lambs, rescued out of the terrible clutches of heathendom; for most of them it tests our wisdom, patience and strength to nurse them and keep them spiritually alive and growing very slowly. But, on the other hand, when we consider their inheritance and the opportunities they have had, we praise God that He gives them strength to be what they are. And so we take courage and labor patiently to rescue the perishing as we go along, but at the same time we are laying a foundation for the future "Church of Power" in China by educating the children in our mission schools.

This year we shall present a diploma to our first graduate in the boys' school. He is very bright and promising and by going on in his education bids fair to become a good corner-stone in our foundation. Remember this young man (Liu Fu Rung) in your prayers, for his pathway will be strewn with many pitfalls. The devil seems loath to have these young men leave his dominion and come over into the realm of God, and so he exerts all his cunning power to turn them back. Pray God, for He hears, and His strength is sufficient unto the uttermost.

Christian Workers' Band of the Liao Chou Boys' School

Chang Tsung Li

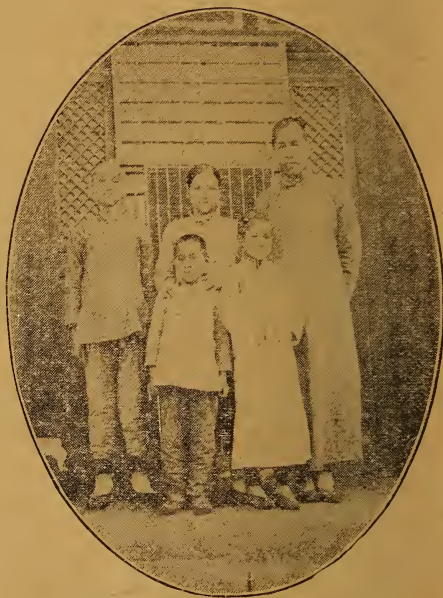
THE name of our school means "Cultivate the virtuous and worthy."

Until this present year our schoolboys were not organized in definite Christian work, but after our last Chinese New Year our boys were organized into a little band to go out and teach the doctrine.

This gospel work they do on Sunday, because the other six days in the week they are busy with school lessons. The boys go out in groups of three to five to the villages and sing and tell the Gospel of Jesus. They also sell Gospels. Formerly the village people did not welcome the preaching of Jesus, but their hearts are opening and many now like to hear, and even invite us in to drink tea and talk about this good doctrine.

Although most of our schoolboys are very poor, they often give money to help pay their expenses so they can take the Gospel to more distant villages. Thus these boys, who have learned to read only a little, and have not much learning, through God's grace are large instruments of usefulness. God's grace works wonderfully in them and they deny themselves much that they may help their brothers.

If we trust in man's strength we can do nothing. We hope you who read this may



Chang Tsung Li and His Family, All Christians

Bro. Chang is a teacher in the boys' school and his wife is a women's evangelist. Both are earnest workers for their Master.

pray much for us, so we may have the Holy Spirit to lead us and give us power, that we may lead others to Jesus.

Liao Chou, China.

Christian Endeavor

Anna V. Blough

FOR several years the Ping Ting Girls' School has had a meeting each Sunday afternoon, making use of the Christian Endeavor topics as published in Chinese. The girls have conducted the meetings, taking turns in leading and others responding with Scripture texts bearing on the subject. Benefits have been derived in training them for leadership and openly witnessing for Christ.

However, the real endeavor meetings, in which there has been an earnest effort to imbibe Christian principles into everyday living, have been apart from the established

Sunday afternoon gatherings. For the last half year each grade has had its special evening to meet with one of the teachers of the school, who has had the spiritual good of the girls at heart and who has spared no effort to help them to a better understanding of things worth while.

There are many phases about a mission school which were not easily understood by Yu Chen, Pu Chen, Jung Chen, and Feng Ku when they first came to us last November from homes where the Gospel was unknown. Being observant girls, one of the first things to be noticed was the happy at-

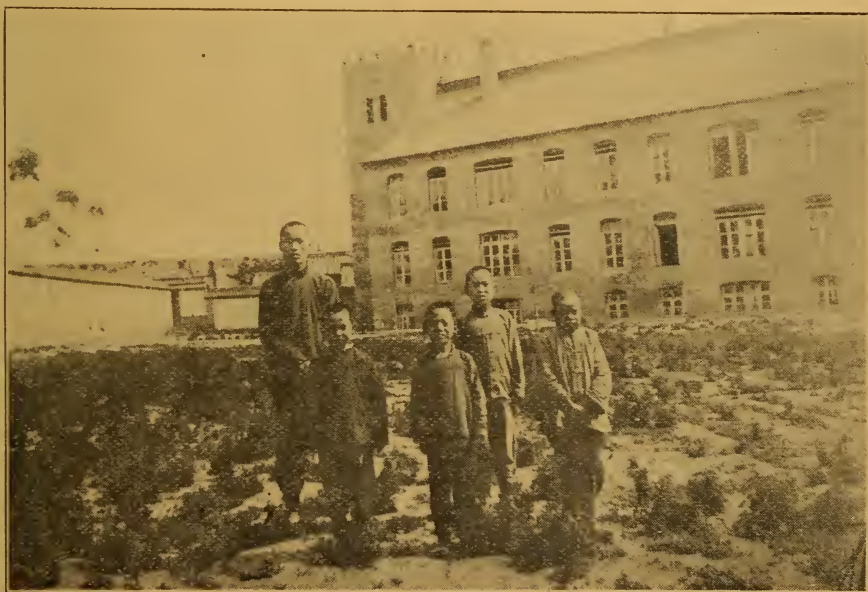
mosphere that seemed to pervade the schoolroom and playground. There was such a kindly, helpful attitude among the girls for one another, so little of quarreling, so few sharp words, while they in their homes had heard only scolding and cursing from morning till night. Then there were the morning and evening prayer hours which all the other girls seemed to understand and enjoy, but for them was very strange. What kind of a Book was this of which each girl had a copy and read in the morning quiet hour, after which the leader of the meeting read aloud a passage and exhorted all to follow its teachings? Stranger still it was when with bowed head and closed eyes some individual in the room would speak as to some unseen Person, thanking Him for benefits received, and asking that more be given.

Sunday came around and they decided to go with their perplexing questions to the teacher in room No. 1; perhaps she could enlighten them. And so it came about that this big-hearted teacher led them step by step to know of our loving Heavenly Father Who desires that all should be kind and good, and that He has given the privilege for all to speak to Him personally concerning our trials, with the promise that He can

help us over them. When it was realized that kindness and goodness were wanted, the most natural thing came about by the girls confessing their shortcomings along these lines. The way of intercession was opened to them, and it was not long till they began to realize that the Lord does help to overcome our sins and evil habits. How very happy they were to realize this new power in their lives!

It was a small beginning, but the spirit of this little group spread throughout the school. Others, too, desired a fuller realization of the teachings they were receiving daily. Accordingly, as stated above, they were all given an appointed time, at which this teacher would set before them the principles of truth as applied to our minor details of life. Then followed confessions, after which all would join in prayer for strength to overcome the weaknesses.

The results are easily discernible. Conscience is awakening and making itself felt in such a manner that truthfulness and faithfulness are finding a larger place in the hearts of the girls. Our prayer is that these thirty-six girls will wholly accept Christ and make His teachings practical in all life's details, thus becoming bright and shining lights in a world of darkness.



Orphan Boys of the Liao Chou Boys' School

Getting Acquainted

Lizzie Neher Flory

SOMETIME ago we read the following statement: "When a stranger thinks of China he imagines a vague multitude with faces that look all alike. When a missionary thinks of China, the vague multitude is shaken loose in one spot and individuals stand out separately known and loved."

All the children here used to look alike to me. Since the Brights have gone home on their furlough and the boys' school work has been given into our hands, we are beginning to see different faces and are learning to know them by name as we get into the work more from day to day.

Bro. Flory having both evangelistic and educational lines to superintend, has been very busy indeed and has needed my help with some of the English work. I have had two classes. One class with eight pupils is just beginning English. They recite three times each week. The other class is one pupil by himself, who graduates this spring and was not up on his English, so he needed extra help. He recites six days a week.

Teaching English not only helps them but it helps the teacher to become more familiar with the Chinese language. They have the same difficulty to overcome in translating Chinese into English as an American has to converse in the Chinese language, and that is to get the words in the right order. I enjoy helping them very much.

There are sixty boys in the school. Five of them being orphans, it falls upon the writer to see to the making of their clothing. This is quite a new experience. Having to make shoes and stockings, as well as their trousers and waists, one becomes acquainted with the names of the different parts and the materials they use in making them.

They have three different kinds of clothes for the seasons of the year. The padded garments are made with cotton between two layers of goods, just as we make our comforters at home, only they are shaped to fit the body, of course. They look very clumsy in these garments. They are for

winter wear, and because of the thickness are not washed from the time they begin wearing them in the fall till they discard them in the spring. During the spring and fall they wear a garment of two thicknesses, and in the summer a one-layer garment is used. These they wash more frequently.

Their shoes are made mostly of old clothes, quilted and padded for the inside, using new cloth on the outside. The stockings are made of white muslin. Using two thicknesses for the sides, they pad and quilt the soles and heels. For the boys at school we have a Chinese lady come to our home, cut out the stockings and bind the material for each pair by itself. She then gives them to women in their own homes to make, and when done she brings them back. We give them so much apiece for the making.

We do this with all the clothes—have the cutting-out done in our home and then let them take them home for the making. It seems to take more material to make a garment or pair of socks if they cut them out in their own homes. Strange, is it not?



Matron and Patients of the Women's
Hospital, Liao



Some of the Handwork Done in Our Missionary Children's School

A Glimpse at Our Foreign Children's School

Laura J. Shock

ASCHOOL for our missionaries' children in their home station is rather a new departure in our foreign mission work, but why should our missionaries' children be deprived of educational advantages which are open to every child in the homeland? So thought our Mission Board and our missionaries in Liao Chou. So, two years ago, in the courtyard belonging to the home occupied by Bro. Bright and family, a tiny gray brick building was erected. It is large enough to accommodate five pupils and a teacher, and unlike our homes, contains real American windows. In fact, both inside and out, except in size, it is the most American-looking building in our station. Some of our Chinese friends upon entering the building have exclaimed, "How light!" It is true that with the applied rule of relative floor and light space, our problem becomes, not how to furnish enough light, but how to exclude enough of our bright Oriental sun so as not to injure the eyes.

Would you like a glimpse of the children at work? Seated at one side of the room, so as to be at a comfortable distance from our little Chinese stove, and at desks very much like their teacher's, only smaller, each

is doing his appointed task in quite American fashion. Esther Bright, who has just finished her seventh-grade work and will soon be returning to the homeland, is now doing some supplementary work. By her desk on the wall hangs a physiology chart, and from it she is learning the names and locations of the bones of the skeleton. Leland Brubaker, who is doing sixth-grade work, stands at the wall map locating the chief cities in the United States and explaining how each has come to be important. Chester Flory and Edythe Brubaker are in second grade. They have just finished reading the story of "Robinson Crusoe" and are now busily engaged in gathering sticks and stones and erecting his home on the sand-table which stands near the stove. Little Rolland Flory says, "Christmas is Jesus' birthday and mine." He has not yet learned to read, but says he is going to read next year. He is now busily weaving a mat from colored paper.

Little Calvin Bright and Winifred Brubaker have not yet attained to school age, but they have learned where the other children spend most of their time, so on any bright, sunshiny day as we are all engaged at our various tasks we may be greeted by

a gentle tap at the door, which signifies that Winifred has wanted to come to the "goose house"; or by Calvin's demanding knock and no less demanding voice crying in Chinese, "Lolla, I've come. Open the door." They soon find, however, that the halls of learning are not for them, for even if the door opens to admit them, anxious mothers soon call them away and we are left to follow our regular routine of studies in peace.

In fact, in work, in play, and in aim, our school is very much like those you are accustomed to seeing; the greatest difference being, perhaps, in the number of pupils and in a certain degree of greater freedom on their part. But we hope and pray that their training may be such that they may become powerful workers for God in later years.

Liao Chou, Shansi, China.

First Days in China

Our First Forty-Eight Hours in China

Edna R. Flory

ON Sunday evening, Oct. 14, at 6 o'clock, our ship landed at Ta Ku, where we stepped on land, thankful we did not need to board another ship, for most of us welcomed a solid understanding that did not shake. After seeing that our baggage was properly unloaded and none left behind, we boarded a train for Tien Tsin, which was about a two and one-half hours' ride. We arrived at the American Board Mission in Tien Tsin at 8:30 P. M. Mr. Lieg was in charge of the mission. He finally found a place for us all to go to rest, there being fourteen in our crowd, including Bro. Oberholtzer, who came out to the boat-landing to give us our first welcome to China.

I must not forget the supper, which we all thought was the best we had ever eaten—fried chicken, sweet potatoes, etc., and we were all so very hungry. Some of us had not eaten very much during the week, and what we did eat we freely gave back to the fish, for our last week on water was on the Yellow Sea, which was very choppy.

The next morning we were all up early, and after eating our breakfasts we started out to see the sights in our first Chinese city. Tien Tsin is a very pretty city. One feature that adds to its beauty is the absence of walls. We returned to the mission in time for lunch, and at about 2 P. M. we again gathered our baggage together and started for Peking. Bro. Crumpacker's were with

us until about 5 P. M., when they changed cars for the interior. The rest of us came on to Peking, arriving at 9:30 P. M. I shall never forget how lonely I felt upon our arrival at the depot. It seemed as if every one was talking, and we could not understand a word and nobody could understand us.

Each of us secured a jinriksha with a man to pull us, and started for the place which was to be our future home in Peking. Bro. Oberholtzer directed each of our men where they should take us, and also told them to follow him, but they did not obey, and seven of us got lost. The 'ricksha men stopped at a place we were certain was not the right one, but they did not know where we wanted to go and we could not tell them. In a short while the ones with Bro. Oberholtzer arrived at the Goodrich Court, and as you may know we seven came up missing. He left the ones with him at the Goodrichs' and started back to find the lost children.

We were only a little way off the right road, and when we finally arrived at the place we had to go through three courts before we finally came to our own, ours being the farthest to the back. Up and down steps we went! I thought if I ever did get there I would never find my way out again. The main building we live in has five rooms in a row. These were big and empty, with the exception of a dining-room table, three bed-

springs, and one little lamp with a very small chimney. Byron said he was going to explore the place and see what was here, anyway; so he picked up the little lamp. The rest of us all followed him. He did not get far until he bumped against something, knocking the chimney off and breaking it. Brethren Oberholtzer, Seese, and Heisey had returned to the station for our baggage. In the meantime a storm came up. It was raining very fast, everything dark, and no matches.

In a short time Mrs. Goodrich came to our rescue, inviting us all over to her home for tea. We came back with a lamp. She

also gave us a few bedclothes. Using them with our steamer rugs we were soon settled for the night. The next morning, Oct. 16, we went to the Y. M. C. A. for breakfast, also taking our meals there for the remainder of the day. From there we went to the language school where we were introduced to Mr. W. B. Pettus, the president of the school. We were then enrolled in the school. We returned home about 10:30 A. M., and spent the remainder of the day getting ready for housekeeping. This ends the experiences of the first forty-eight hours in China.

Beggars

Myrtle I. Pollock

AS one departs from foreign countries, where resources and industries are so highly advanced, and enters into China, which has unlimited resources, and so very, very few industrial institutions, he must not be surprised to see upon the streets of the large cities or smaller towns many thousands of beggars. They average in age from a mere child to the most feeble old man or woman.

'Tis true, there is in China in the large cities, the "Beggars' Guild," with its "King of Beggars"—a well organized body, but 'tis also true that there are the many thousands of truly needy.

You are not surprised as you walk through the street frequently to have from two to five running beside you, all asking for money, and calling you by the most respectful terms which the Chinese language graciously affords, and telling you they have not had, or their child has not had, food and is hungry.

There are also those whom you meet who are carrying a pole over the shoulder with a basket suspended at each end, this being the usual mode of small transportation in China. In one or in each basket may be a child whom the father wishes to sell.

Many, many are the little ones who have scarcely more than learned how to run about, who must go out with the mother, sister, or brother and are taught to run ahead and "k'o t'ow"—bow the head to the ground, the



Many Such Poor Beggars Are Seen in China

Chinese highest mark of reverence, in order to appeal, as only a child or a feeble gray-haired old father or mother can.

Another common but most unpleasant sight is in the spring of the year, when the beggars, also the poorer laboring classes, are seen sitting in the sunshine along the walls, removing their padded garment, which has not been changed during the entire winter. From the garment they pick the body lice which their own bodies have warmed and fed, and either crush them or eat them.

A recent sight is that of a small boy about four years of age with his mother and little brother, all ragged and dirty, sitting upon a doorstep, busily engaged in getting and seemingly enjoying this kind of food.

Such are the constant appeals for help, but one must use discrimination as he cannot

hearken to all who ask. Still, he may not feel that it is wrongly given if it is to the very old or to the little child whose face is pinched and peaked and little brow filled with wrinkles. It causes sadness to realize that beneath this soil lie hidden treasures which are awaiting development.

Constantly the question arises, What can best be done to improve these conditions? The answer seems to come, Be patient in prayer, diligent in spreading the teachings of Christ, so that, as the industrial development continues, these resources may be properly used by the officials to relieve this suffering condition.

First Days in the Language School at Peking

V. Grace Clapper

THE first morning after our arrival in Peking, in company with Bro. Oberholtzer, who had come from Ping Ting to help us get settled in our new home, we wended our way to the language school, about a half mile distant from our quarters at "Doong Chang Hutung." Here we found more than sixty other missionaries already hard at work on the language. After being introduced to Mr. W. B. Pettus, the director of the school, we were taken to a classroom, where we had our first lesson in Chinese, under Mr. Gin, the head Chinese teacher of the Language School.

The foundation for our language work was part of the fourth chapter of John, with verse 7 as the corner stone. Our teacher, of course, knew no English, and we knew no Chinese, but he had a large chart on which was illustrated verse 7, with the English version written underneath. The teacher pointed to the English word and gave us the corresponding Chinese character. Over and over again we were compelled to repeat the characters after the teacher, "*Yo e ge nu ren tsung cheng lee lai, da shway.*" How hard it was to imitate our teacher! Try as we would, we could not say it satisfactorily. Sometimes we thought we had it, but no, our mouths were not open wide enough, our tongues were back too far, or not far enough, the tips of our tongues were not

properly located, the sound came from too far back, or we didn't expel enough breath when we said the word.

At the expiration of this period we were each sent to a private classroom to a private teacher, a demure, dignified-looking gentleman, with long finger nails (a mark of scholarship), a long gown, and a little black skull cap which gave him quite a scholarly air. Here we had to go through the same process again—" *Yo e ge nu ren tsung cheng lee lai, da shway.*" That was the only thing we had in common. He knew that a woman came from the city to draw water and so did we, and since neither of us knew anything else to talk about, we just continued repeating this to each other, we having the same difficulties to contend with that we had in the general class. At the expiration of the next hour, we again went to the general class, and at the end of that period, back to our private teachers again, and so on throughout the day, continuing the same discussion(?), with an additional word, "*boosher*," occasionally, which we knew by the shake of his head meant "no." The Chinese shake their heads from left to right when they mean "no," and that is about the only thing they do just like the Americans. And this process continued from day to day. The last thing on our minds as we hied away to dreamland was, "*Yu e ge nu ren,*"

etc., and the first thing we heard in the morning was some one of our number piping out that same tune. We sometimes wondered (judging from the stress laid on that first sentence) how we would ever get the Chinese language if that woman hadn't come from the city to draw water.

Every word as it comes to us in Romanized form has many meanings, the inflection given it determining which meaning is intended. Is it any wonder, then, that we who are just learning the language make some very grave mistakes at times? Some of our men are liable to make the mistake of telling the clerks in the stores that they want to buy a wife, when in reality they want to buy a flag, and the word for "disciple" and that for "bread" sound so much alike that

we know when we see our teachers chuckling to themselves, that we have told them we eat disciples, when we intended to tell them that we ate bread. To the keen Chinese ear these sounds are as different from each other as night from day, so we must be content to be laughed at till we have reached the stage when we, too, are able to differentiate between the various tones. Although the language is difficult, it is indeed fascinating, with just enough of the amusing in it to prevent the work from becoming monotonous. We are all happy in it, because of the "joy that is set before us," and are eager to acquire the language in a way that we may be able to win the hearts of these people over to Him Who died for them as well as for us, Whose witnesses we are.

The Little We Can Do the First Year

Mary Schaeffer

AS the new missionary comes from the homeland to this land of opportunity, full of enthusiasm and eagerness, he is confronted with the question, How can we be instrumental in saving souls this first year of our stay in the new land while we cannot talk their language?

One thought that has been impressed upon us by some of our lecturers on personal work was, to get into contact with the individual and lead him to Christ. This is not easy for the new worker, who is not able to use their language, but a few prayer meetings were held by the young women workers. Those who lived in mission compounds had an opportunity to meet with the girls and women of the schools; others have come in contact with some of the homes in the city. Many of the language school teachers are Christians, but their families are not. When the student is invited into their homes the way is opened for personal work. In one case, one who did not have the language, took the wife of one of the teachers to instruct a weekly Bible class at the women's college. She was much interested in the Bible and it is hoped she soon will decide for Christ. Another is interested in the Y. W. C. A. meetings and is now taking her sisters with her.

These few women and girls with whom we have come in contact are just a sample of many others like them who are waiting for some one to lead them. All long for the human touch. Many of them say they never have known the love we foreigners have known. They do not know a father's love, and so cannot comprehend the love of God. They have not had the love of Christ in their homes. We are glad to get a little hold on this language, so that we can go and work among these women who have been neglected so long. At present we cannot do much, but we can make a few friends among them, and we can pray and get ourselves in readiness for the work of the coming years. Pray for us.



President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the Sea.



THE JUNIOR MISSIONARY



Chester and Rolland Flory With Their Water Carrier

A HAPPY BIRTHDAY

Susie Vaniman

I HAD promised Edna a party for her birthday, and it was an event looked forward to as eagerly as any little girl in America ever looked forward to a birthday party, though there were no dainty frocks to be worn or green lawns to play on, and the guests were to be only a half-dozen little Chinese children.

The children came dressed in coats and trousers made of coarse blue cloth. But you never saw happier faces or more joyous hearts than these children bore as they came to join the party.

Perhaps the happiest heart of all was Edna's, for had not the day—her birthday—at last arrived? And she was going to have a party!

The children played games, such as "hide the thimble," "hide and go seek," "drop the handkerchief," etc., for some time. Then each was treated to several rides in the children's cart up and down the walk in our front court. This amusement furnished the most fun of all for them.

The time had now come for the most interesting feature of the party. The children were invited into the dining room and seated in a circle on the floor. Each one was given a plate which he placed in front of him on the floor. And what do you suppose they



Master Carol Vaniman, the Gardener



Miss Edna Vaniman Coming
Home from Liao Chou

had to eat? It wasn't ice cream and cake, for the Chinese children would be afraid to eat ice cream, as it is too cold for them. They don't even drink cold water. They all like tea, so they were treated to tea, cakes, Chinese prunes, candy and pears. Some of them had very good intentions and were going to save a prune or pear for a little brother or sister at home, but I noticed before they were through that these things had all disappeared.

How many of you would enjoy a birthday party in China? And do you think you would understand what these children said at their play? You wouldn't play with them long till you did understand and could talk as well as any of them. Edna understands them and can talk about as well as they do. She enjoys her Chinese playmates.



A CHINESE KINDERGARTEN

Elizabeth W. Oberholtzer

YES, please, come into our little room. You are very welcome to our kindergarten this afternoon. Just have a seat on the 'kang' [brick bed]. It is 3:30 o'clock and we are just ready to open our school. We will sing the hymn, 'Jesus Calls Me.' The children can sing this well, for they know all the words. Isn't it a pretty hymn sung in Chinese? We know several other hymns and three children's prayers. Today

we will say our morning prayer, 'Father, we thank Thee.' Now let us sing 'Precious Jewels.' This is our favorite song. Chang Kuei Hsing, one of our schoolgirls, will tell the story of 'Jesus Blessing Little Children.' See, she has a pretty chart and we can look at the picture while she talks. Sometimes we use the sand-table with our stories. Children, listen attentively so that you can answer the questions when Kuei Hsing is through. Yes, we have a Bible story every afternoon. We will have Jesus' life and work and some Old Testament hero stories this term.

"Fe Ne, you may pass the books today. We are ready for our reading lesson. Yes, these two girls have finished the four readers, or 'kuo wen,' and are reading the second introductory book to the New Testament. These two boys are ready for their fourth 'kuo wen,' and these two little girls are reading in the first book. We have had ten pupils enrolled this term, but these six have been the regular ones. Now we are all through reading. You may go and swing, or 'teeter,' for a few minutes.

"Here comes Kuo Hsi Lan, our other schoolgirl, that helps us. She will prepare the slates for writing. Children, come in; it is time to write characters. Yes, Mana writes



Edna and Carol Vaniman Studying Flowers,
and, we suspect, feeling a bit bash-
ful at facing the Visitor
family

very well, and this is her first experience in school, but she is older than the other children. We will look at your writing and take up your slate-pencils. Some of you have done quite well today and some could have tried harder.

"Oh, yes, today we are going to paste pictures in our scrapbooks. These books, Miss Horning is going to give to some poor little street children next Christmas. All of the children's other handwork they may take home at the end of the term. They will have pictures, paper cuttings, strings of paper figures, flower seeds, sewing cards, and chains of colored paper. Some days we play with blocks or lay slats in figures. Are we all through with our pasting? All right, we have some time left to play games.

"We'll ask our guest to join us in a game of 'drop the handkerchief'; then we'll play our singing games, 'All Around the Mulberry Bush' and 'This Is the Way We Exercise.' No matter if you can't sing the Chinese, we'll help you. There, now we have had a good time and now we'll go home, or 'Wei chia,' as the children say. Good-bye until tomorrow.

"Yes, these children are loving little folks and appreciate a little attention very much. We are hoping to give them a little intro-

duction to real school life, and we pray that the lessons they learn may be helps to lead them to a greater knowledge of God's love and care for them. While their mothers are in the women's school learning to read, to sing, and to pray, we are trying to help the children along the same lines. May God bless our efforts, is our prayer."



KEEP SMILING

If I knew the box where the smiles are kept,

No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast

For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them every one
From nursery, school and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
To the depths of the deep, deep sea!

—Selected.



Loyal Americans at Liao Chou

Now may we all stand and uncover our heads as they lead us in singing "The Star Spangled Banner"



WEEKLY PRAYER HOUR



Interests of the Kingdom

Prepared by Ruth Forney

"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

September 1-7.—FACULTIES OF OUR SCHOOLS AND COLLEGES.

Praise the Lord for the sacrifice of higher positions and larger salaries that our faculties are making in order to fit young people for service.

Realizing that our colleges will produce the future church leaders and workers, pray That the presidents be given wisdom to direct the policy and solve their problems for highest kingdom interests.

That each teacher may use his personal influence for deeper consecration of the students, both in private interviews and chapel talks.

That the missionary note be strongly struck in each of the schools, this year, through direct planning of the faculty.

September 8-14.—ORGANIZATION OF BANDS AND MISSION STUDY CLASSES.

Pray that the organization of bands be carefully and thoughtfully made.

That officers and committees see opportunities for service among students and in communities and be prompt in seizing them.

That leaders of mission study classes have true missionary spirit and vision. Pray that they be Spirit-filled.

That an increasing number of students take up mission study.

September 15-21.—VOLUNTEERS AND THE TRAVELING SECRETARY.

That students be faithful in observance of the morning watch.

That volunteers do effective personal work with fellow-students this year.

That larger numbers of students devote their lives to the work of extending Christ's kingdom throughout the world.

Pray for the traveling secretary, Bro. Chalmer Shull, as he visits the bands. Ask that each band be prepared for the work; that all personal interviews and every meet-

ing may feel the direction and power of the Holy Spirit. Plead with the Lord of the harvest for large results in gaining reapers.

September 22-28.—FORMER STUDENTS AND VOLUNTEERS IN CAMPS.

Many former students have pledged their lives to definite church work, yet drifted into other professions later.

Pray that hindrances be removed, and these workers again be drawn into the needy fields.

Plead that they again receive a burden for souls, and give themselves freely, even sacrificially, to the work.

Pray that those hindered from going abroad may prove efficient leaders of missionary activities at home.

Pray that student volunteers in camps may hold true to their missionary purpose, remembering the need of strong Christian leaders after the war.

Pray that they be effective soul-winners where they are.

Pray that they may stand strongly against all temptations of camp life, coming out "more than conquerors through Him."

September 25-October 5.—KINGDOM INTERESTS.

Pray that the watchword—the Evangelization of the World in This Generation—may grip students and church leaders with insistent force, so that the aim may be realized—for Jesus' sake.

That the church at home and on the mission field may be brought into a more vital experience with the saving power of Christ.

That racial prejudices be battered down, and the love of God so possess each Christian heart, that life will be lived for others, and the contributions measure a real love for souls.

That mighty Christian leaders and efficient workers be raised up to enter open doors throughout the world, and claim, in His name, the peoples of the earth.



FINANCIAL REPORT



During the month of July the General Mission Board sent out 184,166 pages of tracts.

During July the Board received the following contributions to its work:

WORLD-WIDE

Maryland—\$1,022.74	
Western District, Individual.	
Perry Bowser,	\$ 2 40
Eastern District, Sunday-school.	
Pleasant Hill, Bush Creek,	20 34
Individual.	
Receipt No. 39703,	1,000 00
Missouri—\$352.65	
Northern District, Congregation.	
Smithfork,	347 52
Middle District, Sunday-school.	
Happy Hill,	4 63
Southern District, Individual.	
Eld. Geo. Barnhart, marriage notice, ..	50
Pennsylvania—\$331.90	
Western District, Individuals.	
Sallie A. Helman, \$5; Thos. Harden and family, \$1; C. C. Sollenberger, marriage notice, 50 cents; W. G. Schrock, marriage notice, 50 cents; Chas. W. Blough, marriage notice, 50 cents,	7 50
Middle District, Sunday-school.	
Point,	15 00
Individual.	
Susan Rouzer,	10 00
Eastern District, Congregations.	
Elizabethtown, \$34.03; Maiden Creek, \$1; Tulpehocken, \$1; White Oak, \$122.18,	158 21
Sunday-school.	
Conanga,	10 00
Individuals.	
Elsie Kornig, \$10; Alice Stag, \$10; Mrs. H. G. Buch, \$1; Simon P. Shirk, \$4.17,	25 17
Southern District, Sunday-school.	
Shady Grove, Falling Spring,	5 00
Individuals.	
J. W. Galley and wife, \$50; Solomon Strauser, \$6.30; Helen Price, \$2.50,	58 80
Southeastern District, Congregations.	
Parker Ford, \$31; Pottstown Mission, \$10.22; Royersford, \$1,	42 22
Indiana—\$191.15	
Northern District, Congregations.	
Yellow River, \$48.17; North Liberty, \$12.87; Oak Grove, \$26.25; Center, \$10.36,	97 65
Christian Workers.	
Elkhart, Goshen, West Goshen, First and Second South Bend,	10 00
Individuals.	
Howard M. Noe, \$50; Mrs. Amos Sheets, \$8; Elias and Rachel Fashbaugh, \$9,	67 00
Middle District, Congregation.	
Pleasant View,	10 00
Individuals.	
Jacob Cripe, marriage notice, 50 cents; A brother, Roann, \$5; A sister, \$1,	6 50
Virginia—\$163.10	
First District, Congregations.	
Oak Grove, Peters Creek, \$11.19; Peters Creek, \$36.85; Cloverdale, \$15.85; Roanoke City, \$16.90,	80 79
Individuals.	
Mrs. M. A. Riner, W. Va., \$1; Mrs. C. W. Mauzy, W. Va., \$1,	2 00
Northern District, Congregations.	
Harrisonburg, \$7.50; Hinton Grove, \$12.50; Dayton, \$8.89,	28 89
Individuals.	
J. M. Fravel, \$28.67; Geo. J. Hoover, \$9.25; J. D. Harpine, \$4,	\$ 41 92
Eastern District, Sunday-school.	
Cannon Branch, Manassas,	14 50
Ohio—\$146.65	
Northwestern District, Little Girls' Class.	
Sugar Creek,	3 00
Individual.	
W. E. Shoemaker,	10 00
Northeastern District, Congregations.	
Woodworth, \$6.76; Canton Center, \$5.02; Mt. Zion, \$7.45; New Philadelphia, \$14.50; Bunker Hill, \$13.35,	47 08
Individual.	
Mrs. A. Glass,	1 00
Southern District, Congregations.	
Loramie, \$5.75; Cedar Grove, Prices Creek, Congregation, Sunday-school and Christian Workers, \$26.28; Sidney, \$3.71; Middle District, \$1.50,	37 24
Individuals.	
L. A. Harris, \$2; Charles L. Flory, marriage notice, 50 cents; Jonas Groff, \$45.83,	48 33
Illinois—\$146.09	
Northern District, Congregation.	
Elgin,	7 50
Individuals.	
Augusta Reber, \$1.58; A. L. Turney and wife, \$15; Oliver D. Lahman, \$16; Lizzie Shirk, \$1; M. D. and Mrs. Wingert, \$90; Sister R., \$3,	126 58
Southern District, Congregation.	
Mulberry Grove,	12 01
Idaho—\$61.80	
Congregation.	
Nampa,	15 30
Sunday-schools.	
Weiser, \$18.40; Winchester, \$23,	41 40
Individuals.	
James Harp, 10 cents; Ethel Miller, \$5,	5 10
California—\$60.95	
Northern District, Individuals.	
D. S. Musselman, \$4.65; J. A. Calvert and wife, \$25,	29 65
Southern District, Congregation.	
Pasadena,	9 50
Individuals.	
Nancy D. Underhill, \$5; M. Grace Miller, \$10.50; A brother, \$6.30,	21 80
Colorado—\$45.95	
Western District, Individual.	
J. E. Bryant, marriage notice,	50
Southeastern District, Sunday-school.	
Rocky Ford,	45 45
Washington—\$38.00	
Individuals.	
Harry Lammedee, \$30; Charles Entner, \$8,	38 00
Kansas—\$33.13	
Northwestern District, Individuals.	
O. C. Albin and wife, Maple Grove, \$12; George Maanon, marriage notice, 50 cents,	12 50
Northeastern District, Individual.	
J. W. Mosler,	10 00
Southwestern District, Sunday-school.	
West Wichita,	1 03
Individuals.	
A. L. Snoeberger, \$3.25; Naomi Hupp, \$1.30; Lizzie A. Lehman, \$1.30; Lyman Hardy, \$3.75,	9 60
Oklahoma—\$26.85	
Congregations.	

Elk City, \$5; Washita, \$11.85,	\$ 16 85
Individual.	
Charity Holsinger,	10 00
Nebraska—\$24.38	
Congregations.	
Alvo, \$18.36; Omaha, \$6.02,	24 38
Tennessee—\$19.50	
Congregation.	
French Broad,	19 00
Individual.	
S. J. Bowman, marriage notice,	50
North Carolina—\$10.00	
Individual.	
Annie Perrell,	10 00
Louisiana—\$10.00	
Congregation.	
Ronoke,	10 00
Wisconsin—\$10.00	
Individual.	
Mable Shuckhart,	10 00
Montana—\$8.00	
Individuals.	
Susan Roberts, \$5; Mrs. J. B. Flem- ing, \$3,	8 00
West Virginia—\$7.25	
First District, Individuals.	
I. L. Bennett, \$1; Mary E. Shickel, \$1; A. A. Rotruck, New Creek, 25 cents; A sister, \$5,	7 25
Iowa—\$6.40	
Southern District, Sunday-school.	
Osceola,	6 40
Alabama—\$5.00	
Individual.	
S. E. Miller, Fruitdale,	5 00
North Dakota—\$3.00	
Individuals.	
A brother and sister, Carrington,	3 00
New Mexico—\$2.00	
Individual.	
Samuel Welmer,	2 00
Michigan—\$2.00	
Individuals.	
M. B. Register, \$1; Abe Arnold, \$1... Canada—\$1.50	2 00
Western District, Individuals.	
Susie E. Ice, \$1; J. H. Brubaker, mar- riage notice, 50 cents,	1 50
Kentucky—\$0.55	
Individual.	
Owen Barnhart,	55
Total for the month,	\$ 2,735 54
Previously received,	15,510 50
Conference offering,	63 570 82
For the year so far,	\$81,816 86

INDIA MISSION

California—\$50.00	
Southern District.	
F. L. Hepner,	50 00
Indiana—\$23.60	
Middle District, Congregation.	
Somerset,	18 60
Christian Workers.	
Loon Creek,	3 00
Individual.	
A sister,	2 00
Nebraska—\$10.00	
Congregation.	
Octavia,	10 00
Pennsylvania—\$10.00	
Western District, Congregation.	
Jacobs Creek,	10 00
Ohio—\$4.35	
Southern District, Sunday-school.	
Covington Primary,	4 35
Oregon—\$2.00	
Individuals.	
A. E. Troyer and wife,	2 00
Idaho—\$0.25	
Congregation.	
Nampa,	25
Total for the month,	\$ 100 20

Previously received,	\$ 635 10
Conference offering,	85 45
For the year so far,	\$ 820 75

INDIA ORPHANAGE

Pennsylvania—\$80.75	
Western District, Sunday-school.	
Maple Glen,	\$ 16 00
Middle District, Missionary Society.	
Clover Creek,	12 75
Southern District, Sunday-school.	
York,	52 00
Indiana—\$72.55	
Northern District, Christian Workers.	
Pyrmont,	27 55
Aid Society.	
Walnut,	20 00
Middle District, Sunday-school.	
Manchester Primary,	10 00
Southern District, Sunday-school.	
Antioch,	15 00
Ohio—\$43.75	
Northeastern District, Sunday-school.	
Hartville Primary,	6 25
Southern District, Aid Society.	
Eversole,	25 00
Sisters' Bible Class.	
Beech Grove,	12 50
Virginia—\$32.00	
Second District, Aid Society.	
Middle River,	32 00
Minnesota—\$22.00	
Individual.	
Lydia Wirt,	22 00
Kansas—\$16.91	
Southwestern District, Sunday-schools.	
Monitor Primary, \$11.56; Conway Springs, \$5.35,	16 91
Michigan—\$8.00	
Individual.	
Royal Frantz,	8 00
Iowa—\$5.00	
Southern District, Sunday-school.	
South Keokuk,	5 00
Total for the month,	\$ 230 96
Previously received,	663 93
Conference offering,	212 48
For the year so far,	\$1,157 37

INDIA BOARDING SCHOOL

Pennsylvania—\$397.59	
Western District, Congregation.	
Ten Mile,	30 00
Sunday-schools.	
Pittsburgh, Greensburg, Ligonier, Bol- ivar and Mt. Joy,	46 67
Christian Workers.	
Indian Creek,	25 00
Wide Awake Class, Reiman,	22 00
Eastern District, Congregation.	
Midway,	331 17
Sunday-school.	
Rankstown, Little Swatara,	5 00
Aid Society.	
Harrisburg,	10 00
Individuals.	
Yordy Bomberger, \$25; Susan Ging- rich, \$1; Eva Snyder, \$3; Mary Witmer, \$10; John K. Miller, \$25; Two Sisters, \$10; Katie M. Wenger, \$10; Henry Fas- nacht, \$10; Florence Helm, \$5; John G. Graybill, \$10,	109 00
Southern District, Classes.	
Buds of Promise, Carlisle, \$6.25; Will- ing Hearts, Carlisle, \$6.25; Sunbeam, Carlisle, \$6.25,	18 75
Nebraska—\$68.13	
Congregations.	
Kearney, \$17.01; Juniata, \$11.50; Oc- tavia, \$30.30,	58 81
Sunday-school.	
Octavia,	9 32
Ohio—\$38.50	
Northwestern District, Six Classes.	

Pleasant View,	\$ 25 00
Southern District, Sunday-school.	
Brookville,	13 50
Kansas—\$12.50	
Southwestern District, Congregation.	
East Wichita,	12 50
Iowa—\$12.50	
Middle District, Christian Workers.	
Panther Creek,	12 50
Indiana—\$7.50	
Northern District.	
Two Classes, Goshen City,	7 50
Michigan—\$6.20	
Sunday-school.	
Woodland Primary,	6 20
Virginia—\$5.00	
Northern District, Individuals.	
Clarence, Mary, Ruth, Joseph Roller and mother,	5 00
Maryland—\$5.00	
Eastern District.	
New Windsor, Primary and Intermediates,	5 00
Illinois—\$1.40	
Northern District, Congregation.	
Elgin,	1 40
Total for the month,	\$ 754 32
Previously received,	1,206 35
Conference offering,	405 54
For the year so far,	\$2,366 21

INDIA BOARDING SCHOOL BUILDING FUND

Pennsylvania—\$175.75	
Western District, Congregations.	
New Bethlehem, \$30.50; Unlontown, Georges Creek, \$26; Plum Creek, \$36, ..	92 50
Tenth Circuit S. S. Association, ..	42 65
Sunday-school.	
Penn Run, Manor,	23 60
Individuals.	
Paul V. Lepley, \$5; A friend, Quemahoning, \$12,	17 00
West Virginia—\$32.72	
Second District, Congregation.	
Wiles Hill, Mt. Union,	32 72
Total for the month,	\$ 208 47
Previously received,	343 66
Conference offering,	100 00
For the year so far,	\$ 652 13

INDIA HOSPITAL

Pennsylvania—\$10.00	
Western District.	
Golden Rule Bible Class, New Bethlehem,	10 00
Total for the month,	\$ 10 00
Previously received,	67 00
Conference offering,	5 00
For the year so far,	\$ 82 00

DAHANU HOSPITAL, INDIA

Indiana—\$15.00	
Northern District, Individuals.	
A brother and sister,	\$ 15 00
Total for the month,	\$ 15 00
Previously received,	55 00
For the year so far,	\$ 70 00

QUINTER MEMORIAL HOSPITAL

Ohio—\$50.00	
Northeastern District, Aid Society.	
Sugar Creek,	\$ 50 00
Iowa—\$15.00	
Southern District, Aid Society.	
Council Bluffs,	15 00
Pennsylvania—\$15.00	
Eastern District, Aid Society.	
Harrisburg,	10 00
Southeastern District, Aid Society.	
Upper Dublin,	5 00

Missouri—\$5.00	
Southern District, Individual.	
A brother, Cabool,	\$ 5 00
Total for the month,	\$ 85 00
Previously received,	1,194 04
Conference offering,	141 00
For the year so far,	\$ 1,420 04

CHINA MISSION

California—\$50.00	
Southern District, Individual.	
F. L. Hepner,	\$ 50 00
Indiana—\$20.75	
Northern District, Congregations.	
Shipshewana, \$13.75; La Porte, \$7, ...	2Q 75
Virginia—\$15.00	
Northern District, Congregation.	
Salem,	15 00
Maryland—\$12.00	
Middle District, Congregation.	
Hagerstown,	12 00
Nebraska—\$5.00	
Congregation.	
Octavia,	5 00
Michigan—\$4.00	
Individual.	
Artie Weaver,	4 00
Missouri—\$1.50	
Northern District, Individual.	
Katie A. Lohman,	1 50
Idaho—\$1.26	
Congregation.	
Nampa,	1 26
Total for the month,	\$ 109 51
Previously received,	448 90
Conference offering,	33 13
For the year so far,	\$ 591 54

SOUTH CHINA MISSION

Nebraska—\$6.00	
Sunday-school.	
South Beatrice,	\$ 6 00
Total for the month,	\$ 6 00
Previously received,	67
Conference offering,	94 90
For the year so far,	\$ 101 57

CHINA ORPHANAGE

California—\$20.00	
Northern District.	
Primary Class, Lindsay,	\$ 20 00
Pennsylvania—\$12.00	
Eastern District, Christian Workers.	
Annville,	12 00
Indiana—\$10.00	
Northern District.	
Loyal Class, Middlebury,	10 00
Oregon—\$5.00	
Sunday-school.	
Myrtle Point,	5 00
Illinois—\$5.00	
Southern District.	
Golden Gleaners, Allison Prairie, ...	5 00
Total for the month,	\$ 52 00
Previously received,	218 92
For the year so far,	\$ 270 92

CHINA BOYS' SCHOOL

Indiana—\$60.00	
Northern District.	
Gospel Workers, Tippecanoe,	\$ 60 00
Nebraska—\$8.17	
Sunday-school.	
South Beatrice,	8 17
Colorado—\$3.21	
Southeastern District, Sunday-school.	
Rocky Ford,	6 21
Illinois—\$0.10	
Northern District, Congregation.	
Elgin,	10

Total for the month,	\$74 48
Previously received,	23 34
Conference offering,	30 00
For the year so far,	\$ 127 82

CHINA GIRLS' SCHOOL

Colorado—\$6.21	
Southeastern District, Sunday-school.	
Rocky Ford,	6 21
Ohio—\$6.00	
Southern District, Individuals.	
Viola and Mary Miller,	6 00
Indiana—\$5.25	
Southern District,	
Little Sunbeam, Anderson,	5 25
Illinois—\$0.55	
Northern District, Congregation.	
Elgin,	55
Total for the month,	\$ 18 01
Previously received,	101 92
Conference offering,	29 00
For the year so far,	\$ 148 93

LIAO CHOU GIRLS' SCHOOL FURNISHING

Indiana—\$5.00	
Northern District, Aid Society.	
First South Bend,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	5 00
For the year so far,	\$ 10 00

SWEDEN MISSION

Pennsylvania—\$5.00	
Western Districta, Individual.	
Sallie A. Helman,	\$ 5 00
Illinois—\$0.25	
Northern District, Congregation.	
Elgin,	25
Total for the month,	\$ 5 25
Previously received,	25 50
For the year so far,	\$ 30 75

SWEDEN RELIEF

Iowa—\$17.83	
Northern District, Individuals.	
W. I. and Katie Buckingham,	\$ 17 83
Total for the month,	\$ 17 83
Previously received,	23 75
Conference offering,	1 00
For the year so far,	\$ 42 58

DENMARK MISSION

Pennsylvania—\$5.00	
Western District, Individual.	
Sallie A. Helman,	\$ 5 00
Total for the month,	\$ 5 00
Conference offering,	5 00
For the year so far,	\$ 10 00

ARMENIAN AND SYRIAN RELIEF FUND

Relief and Reconstruction Committee's report for July, 1918:	
Alabama	
J. Z. Jordan, Fruitdale,	\$ 10 80
California	
Mr. and Mrs. Wm. C. Halsey, Richmond, \$1.50; Nancy D. Underhill, Pomona, \$5,	9 50
Canada	
Irricana S. S.,	45 00
Colorado	
Teachers and pupils of primary department, of Rocky Ford S. S., \$7.55; Fruita C. W. Society, \$5,	12 55
Illinois	
D. T. Wagner, Beecher City, \$17.50; An individual, Liberty, \$5; Mrs. Susan	

Gibson, Girard, Ill., \$10; Oakley Sisters' Aid Society, \$45; C. M. Culp, Elgin, \$10.82; Elgin Cong., 25 cents; C. J. Sell, Joliet, \$3,	\$ 91 57
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Indiana

Union Center Cong., \$26; Yellow Creek Cong., \$6; A brother, Roanoke, \$4; A brother, Roanoke, \$7.25; A sister, Wakarusa, \$5; D. L. Barnhart, Delphi, \$100; Pyrmont Primary S. S., \$5.50; Pyrmont S. S., \$45.50; Wm. J. Tinkle, Greencastle, \$5; Junias Spurgeon, Rossville, \$5; A brother and sister, Mexico, \$5, ..	214 25
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Iowa

Des Moines Cong., \$25; Osceola S. S., \$3.25; Franklin County Cong., \$100,	128 25
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Kansas

Sabetha Aid Society, \$25; Grenola Cong., \$14; Olathe S. S., \$12; E. Wichita Cong., \$19.60,	70 60
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Maryland

Edna Wilson, New Windsor, \$5; Rev. J. E. Walls, Jennings, \$10; "Helper," Baltimore, \$3,	18 00
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Michigan

Shepherd C. W. Society,	24 00
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Missouri

King's Daughters' S. S. Class of Wakenda Church, \$5.86; A friend, Sweet Springs, \$5,	10 86
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Montana

Susan Roberts, Albion, \$5; Mrs. J. B. Fleming, Dillon, \$2,	7 00
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Nebraska

Mary A. Hargleroad, Lincoln,	5 00
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New Mexico

Samuel Welmer, Buchanan,	1 50
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Ohio

Perry T. Dukes and wife, Greenspring, \$5; Class No. 2, Zion Hill S. S., \$1.19; E. Dayton Cong., \$1; Oliver R. Werking, Beaverdam, \$5; Classes 1, 2 and 3, Lower Miami S. S., \$3.50; A brother, Camp Sherman, \$18; S. Cocanower and wife, Pioneer, \$10,	43 69
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Oregon

W. A. Lett, Bridge,	25 00
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Pennsylvania

Sisters' Bible Class of Huntsdale S. S., \$24; Sallie A. Helman, Indiana, \$10; S. L. Fyock, of Manor Cong., \$7.50; Mrs. W. F. Hollinger, Abbottstown, Pa., \$3; Caroline Meyers, Friedens, \$5; Paul Freidly, Lancaster, \$6; Brown House, Upper Conewago Cong., \$23.53; Dunning Creek Cong., \$10; No. 801, Carlisle, \$2; A sister, Carlisle, \$1; J. R. Stayer and family, Woodbury, \$10; Pleasant Hill S. S., Codorus Cong., \$51.41; Little Swatara Cong., \$66.05,	219 49
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South Carolina

S. E. Head, Campobello,	50 00
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Tennessee

Emma Isenberg, Jonesboro, 50 cents; Ellen Isenberg, Jonesboro, 50 cents; Gentry Isenberg, Jonesboro, \$1; Mrs. Burt Isenberg, \$1,	3 00
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Texas

F. G. Gross, Nocona, \$3.25; Samuel Badger, Marvel, \$50,	53 25
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Virginia

Germantown Cong., \$600; Newport S. S., \$7.15; Bradley S. S., Manassas Cong., \$7.52; Mrs. B. H. Funk, Bedford, \$10; Christian Workers of Summit church, \$4.50; Mrs. A. B. Whitmer, Eagle Rock, \$25; Lewis D. Wampler, Harrisonburg, \$5; Roanoke City Cong., \$75; Summit church Christian Workers, \$8,	742 17
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Washington

Macdonalds, Centralia, \$25; Wide-Awake Workers' Class, Yakima S. S., \$5,	30 00
Unknown,	5 00

Total for month,	\$1,820 48
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RELIEF AND RECONSTRUCTION FUND

Indiana	
Nappanee Cong.,	\$ 28 00
Ohio	
Mrs. A. Glass, Newark,	1 00
South Carolina	
Melvin Hill Cong.,	65 00
Pennsylvania	
Always Willing S. S. Class, Waynes-	
boro, \$20; Mrs. Shank's class, Waynes-	
boro, \$11,	31 00
Total for month,	\$ 125 00

BELGIAN RELIEF FUND

California	
Sarah Gnagey, Pasadena, \$7.50; Nancy	
D. Underhill, Pomona, \$1,	8 50
Canada	
Junior class of Battle Creek S. S., ..	8 00
Illinois	
C. J. Sell, Joliet,	2 00
Indiana	
A brother and sister, Mexico,	5 00
Iowa	
Muscatine Cong., \$15; North English	
S. S., \$8.63; Mr. and Mrs. L. A. Walker,	
Adel, \$24.91,	48 54
New Mexico	
Samuel Weimer, Buchanan,	1 50
Ohio	
Ashland (Dickey) Cong., \$10; S. Coca-	
nower and wife, Pioneer, \$10,	20 00
Oklahoma	
Washita Cong., \$3.50; Malinda J.	
Greene, Omega, \$2.50,	6 00
Pennsylvania	
Little Swatara Cong., \$66.05; S. L. Fy-	
ock, of Manor Cong., \$7.50,	73 55
Virginia	
Sisters' Aid Society, Fairfax Church,	
West Virginia	
Greenland Cong.,	53 20
Total for month,	\$ 239 60

RED CROSS FUND

California	
Empire Cong.,	\$ 37 68
Nebraska	
Mary A. Hargleroad, Lincoln,	5 00
Ohio	
Perry T. Dukes and wife, Green-	
spring, \$5; S. Cocanower and wife, Pi-	
oneer, \$5; Mary A. Painter, Toledo,	
\$10,	20 00
Pennsylvania	
M. S. Hershey, Hershey,	2,117 91
Total for month,	\$ 2,180 59

Y. M. C. A.

Missouri	
A sister of Middle District of Missouri,	
Ohio	
Perry T. Dukes and wife, Green-	
spring,	5 00
Total for month,	\$ 9 75

SOLDIER TESTAMENT FUND

Illinois	
Shannon S. S.,	\$ 5 50
Pennsylvania	
First Altoona, \$50; Arthur Barnett,	
Altoona, \$50,	100 00
Total for month,	\$ 105 50

FRENCH CHILDREN RELIEF FUND

Hershey Conference S. S., through	
General S. S. Board,	\$ 628 85
California	
Sarah Gnagey, Pasadena,	20 00
Illinois	
Hickory Grove S. S.,	4 25
Indiana	
Union Center C. W. Society,	46 00

Iowa	
Mrs. C. B. Rowe, Dallas Center,	
\$36.50; Nora Rhodes, Dallas Center, \$10;	
Elizabeth Rhodes, Dallas Center, \$18.25;	
Mrs. J. H. Royer, Dallas Center, \$16;	
Blanche Wise, Dallas Center, \$37; Sis-	
ters' Bible Class, Dallas Center, \$24.75;	
Beginners' Class, Unionville, \$1,	\$ 143 50
Kansas	
Susan Crumacker, Hiattville,	10 00
Michigan	
Mrs. Harriet C. Lowder, Nashville, ..	1 00
Nebraska	
Chas. Benson, Litchfield,	5 00
Oregon	
Wilma Lett, Bridge,	5 00
Virginia	
Valley Cong.,	26 00
Total for month,	\$ 889 60

WOUNDED SOLDIERS IN FRANCE FUND

Maryland	
John Walls, Jennings,	\$ 0 50
Total for month,	\$ 0 50

A writer in the Golden Rule gives a thrilling account of the heroism of native converted children in Africa:

"About three years ago our missionary and his wife, who for three years had been in charge of Baraka Station, on the west coast of Africa, were driven away by the chiefs, and were threatened with death if they should attempt to return. They had done faithful work, and left the mission house and farm in charge of Tom and Uriah, two of their converted nursery boys.

"The kindred of Uriah came in force, seized him, dragged him from the mission, and gave him his choice between renouncing Jesus and being beaten.

"He said, 'I no give up Jesus!' Then they beat him nearly to death. He kept repeating, 'I no give up Jesus.' Then they took him up to a stream of water and held his head under until the poor boy was nearly strangled, but every time he got his head above water, he said, 'I no give up Jesus.'

"Then they tied a rope about him, ran him up into the inner cone of one of their huts, kindled fire underneath him, and threw on it a lot of red pepper. Poor Uriah sneezed and coughed and fainted. When they supposed that he was dead, they lowered him and dragged him out of the hut, and soon in the fresh air he opened his eyes, when his would-be murderers crowded around him, shouting, 'Now you give up Jesus?'

"'No, I die for Jesus. He died for me, and I want to die for Him.'

"Thinking that they could not prevail, they left him, and he returned to the mission, and he and Tom held the fort."

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Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora.
Heisey, Walter J.
Heisey, Sue R.
Horning, Emma.
Metzger, Minerva.
Rider, Bessie M.
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Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

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Oberholtzer, Elizabeth W.
Pollock, Myrtle.
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China.

Bowman, Samuel N.
Bowman, Pearl S.
Clapper, V. Grace.
Flory, Edna R.
Seese, Anna.
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough.

Bright, J. Homer, R. D. 1, Union, Ohio.
Bright, Minnie F., R. D. 1, Union, Ohio.
Hutchison, Anna, Cordova, Md.

INDIA

Alwa, Dangs Forest, via Bilimora, India.
Blough, J. M.
Blough, Anna Z.

Anklesvar, Branch Dist., India.
Grisso, Lillian.
Mow, Anetta.
Stover, W. B.
Stover, Mary E.
Widdowson, Olive.
Ziegler, Kathryn.

Bulsar, Surat Dist., India.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie.
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella.
Eby, Anna M.
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary.
Swartz, Goldie.

Jahlpur, Surat Dist., India.
Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.
Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine.

Post: Umalla, via Anklesvar, India.
Arnold, S. Ira.
Arnold, Elizabeth.
Himmelsbaugh, Ida.

Vyara, via Surat, India.
Long, I. S.
Long, Effie V.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Lichty, D. J., La Place, Ill.
Lichty, Nora A., La Place, Ill.
Miller, Sadie J., Waterloo, Iowa.
Shumaker, Ida C., Meyersdale, Pa.

Please notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

A Dozen of the Reasons

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Our Annuity Plan

1. Your Investment is secure. There is no need of worry for its safety.
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3. No loss of time in the investment. From the date of your giving us the money till the date of your death the investment draws interest for you.
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GENERAL MISSION BOARD, Elgin, Illinois



The MISSIONARY VISITOR



CHURCH
OF THE
BRETHREN

A Call to Consecration

By the General Mission Board

IN view of the world's great spiritual needs, arising in heathen lands and in our own local churches, challenging our entire Brotherhood to advance, we call:

- 1. Upon our young people to lend greater interest and study to the demands of Christian service.*
- 2. We appeal to our churches to look towards assisting promising young people of their number towards securing thorough training for a life of spiritual service, wheresoever the church may call them.*

[Adopted at the August meeting of the Board and spread upon her minutes]

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Editorial

This is harvest time for our farmer brethren. How richly the Lord has blessed so many! Prices are good, crops are splendid, and our purses are greatly enriched thereby. "Bring ye all the tithes into the storehouse," the words of the Lord at harvest time, should cause us to remember that prosperity brings not only joy to ourselves but increased responsibility and splendid opportunity to serve.



Do we "wait on the Lord," thinking that His will may manifest itself to us clearly for our guidance, or rather is it our disposition to forget Him when a crisis confronts us, and to strive for our own way, even at the expense of His cause?



It was stated in the September issue that the biographies of our outgoing missionaries would appear in this number. However, we have delayed this until November, in the hopes that we could, in the same issue, record the lives of those that go to India and to China.



Our mission party for India is scheduled to sail from Seattle Oct. 30, on the steamer Fushimi. The missionaries will sail to Hong Kong, and from there will go on a ship which is to take them direct to Bombay. We have been doing our utmost to relieve them of a long lay-over at this Chinese city, but the boats are uncertain in these days. In the party will be Brother and Sister Adam Ebey, Brother and Sister E. H. Eby, and Sister Ida Shumaker. It is also hoped that Sisters Anna N. Cassel, Sara Replogle and Elizabeth Kintner may receive India permits soon enough to accompany them. Tickets have been secured for them, and they are making preparations in faith that they will be permitted to go.



What our missionaries at home on furlough will do during the present winter is a question that gives them no small concern.

We are glad to report, however, that all of them are planning on spending a portion—or in some cases practically all—of their time in college. There are many advantages in this. They are always pouring out into heathen minds and hearts their knowledge, and they say that sometimes they get to feeling as though they have reached the bottom of their fund. Resumption of studies will renew their spirits and their experiences, and make them feel that return of youthful vigor which contact with students always brings.



Not long since one of our missionaries gave us this suggestion, which we know will be helpful to those who come home in the future. This worker says that much time was consumed on furlough in answering questions about the mission field, as well as in regard to speaking dates, and in supplying other kinds of information. Very seldom did the inquirers think to enclose a postage stamp. Now a missionary's purse is always slender—take that for granted—and it is not only proper consideration, but thoughtful courtesy which prompts one to enclose a postage stamp when writing to our workers. This missionary said that postage and stationery had taken at least \$25 for the furlough period, or one-fourteenth of the support for a year. Dear readers, please remember this little suggestion.



Will you join with us in praying that India may have six new men willing to go to the field in the fall of 1919? If you will, the workers will be forthcoming. This is a simple request, yet it is fraught with possibilities and definite assurance. See further mention of this in this issue.



The only remedy for the spiritual diseases of heathen countries is the same one that must be applied at home—the Gospel of Jesus Christ. As the physician's scalpel

and prescription are to the suffering patient, so is God's power in diseased institutions.



There are 4,000 main castes in India, with probably 100,000 subdivisions. There are 60,000,000 out-castes, whose condition is worse than slavery. Prostitution is openly practiced and sanctioned by religion. Indeed, the temple girl is welcome and an honored guest at marriage feasts, because she is "married to the gods." How can India be saved unless the Gospel is carried to her? How can we be saved unless we do it?



Acquisition makes the money.

Distribution makes the man.

Distribution without acquisition dissipates the money.

Acquisition without distribution dissipates the man.—Tanner.



A recent Baptist convention in Canada adopted a resolution recommending that \$1,200 be the minimum salary for the pastors of their church. Careful study had been given the subject by competent authority, and this amount was shown conclusively to be necessary for adequate support for country pastors. Our churches could well consider the needs of their pastors in these times of mounting prices, and seek to take steps to place them on adequate support.



Recently the Mission Board received an offering of one dollar, sent by a mother and father whose little daughter had died. Her money bank contained it. They decided that this amount could best represent their child by helping some poor little orphan in India.—M.



Do you conform in any degree to the definition of an apostle, given by Chinese Gordon? "He must be a man who has died entirely to the world; who has no ties of any sort; who can bear the intense dullness of these countries; who seeks for few letters and who can bear the thought of dying deserted. Now, there are few, very, very few men who can accept this post. But no halfway measure will do. A man must give up everything, everything, to do any-

thing for Christ here. No half nor three-quarters measures will do. And yet, what a field!"



Jesus said, "I am the Bread of Life." How truly did Ignatius, the early church father, interpret these words in his own life when he suffered martyrdom! As a true missionary, a faithful minister, he said, "I am God's corn, and I am willing to be ground that I may be bread for God's children." Such an attitude of mind and heart must belong to the successful minister in the homeland and missionary on the foreign field.



In our last issue we mentioned the great need of the Brooklyn Italian Mission for a suitable man and wife to take charge. Here is an exceptional opportunity for the right young people to take hold of a work that is established, with a sympathetic District Mission Board behind it, and to make a success among foreign peoples who have come to our hospitable shores. If you are interested, or can be interested, please write to Bro. Henry K. Garman, 4637 N. 13th Street, Philadelphia, Pa.



Occasionally we receive letters from ministers, asking us to put them in touch with churches desiring pastors. We do our best for them and have been able to assist a number. If you would like a pastorate, and have a certain territory in which you prefer working, or if you belong to a pastoral committee of some church desiring a pastor, and will communicate with us, we will try our best to serve your needs. This can be done successfully, however, only by our having the names of both the needy churches and the prospective pastors. We shall take pleasure in doing this for you.



The Relief and Reconstruction Committee of the church made an appeal in the Gospel Messenger of Sept. 14 for \$25,000 for reconstruction work in Europe. We have been tardy in asserting ourselves in this particular line; now the opportunity is ours; let us raise this amount and do it speedily for this great work, and let us get ourselves in position to help these needy, war-torn countries, not only now

but immediately after the war is over. This is true missionary effort.



Not the least of the problems of the General Mission Board is the question of foreign exchange. So violently disarranged are rates of exchange in China that \$30,000 gold is required to purchase as much Chinese money as \$20,000 would have bought three years ago. The rates in India, while not so bad, will cause an additional expenditure by the Board of approximately \$10,000 to do what could have been done with the money appropriated for 1918 had the rates remained normal.



What about your mission study class for the coming winter season? This is the time of year to think of this great work and to prepare for it. Soon the General Board will have a course outlined for study during the winter. Copies of the material outlined will be sent to your pastor and to you if you will give us your name and address.



North Manchester congregation, Indiana, is taking a most commendable forward step in assuming the support of Sister Pearl

Grosh, who is entering medical college this fall to prepare herself to become a physician on the foreign field. The North Manchester Sunday-school assumes the support of Sister Alice K. Ebey in India, and the District of Middle Indiana will care for the support of Bro. Adam Ebey there.



The church that loves her principles most is the church that seeks to propagate them. How can we love them and yet fail in living them? How can we live them and yet fail to propagate them? How can we propagate them without studying the field, and gaining a vision of how they will best fit the needs of the unchurched and unsaved?



"O God, make China like the United States," prayed the Chinaman. We are startled at such a prayer; but we are inclined in our struggle against evil to forget that we live in the best country on earth. We fail to recognize that our educational systems, our scientific accomplishments, and our Book are furnishing the ideals after which all thoughtful men everywhere are seeking to pattern their national life. However, let us be careful to make our ideals such that these brother races may absorb the good and discard the evil.

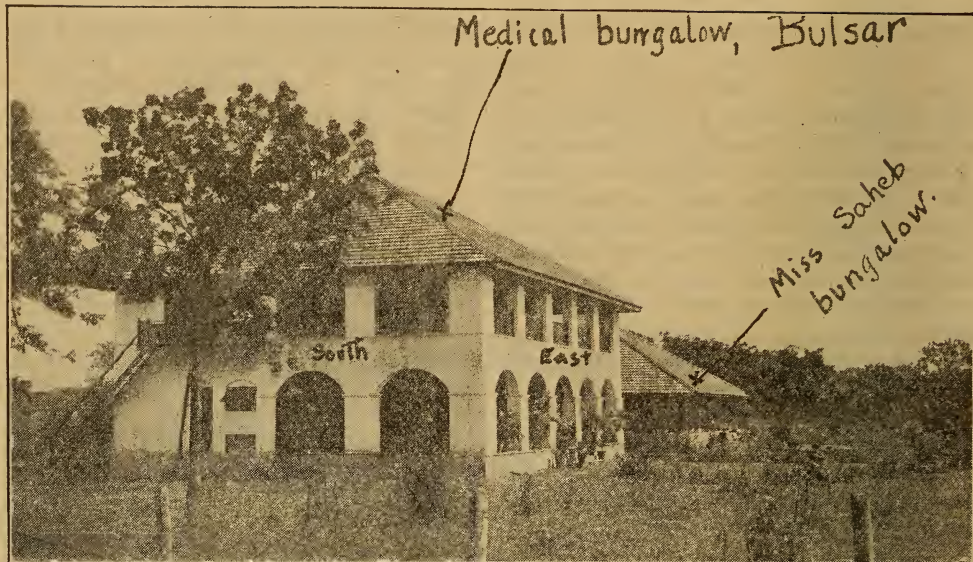
Will You Co-Operate With Us?

In our January issue of this year we spoke editorially of the serious need for men in our India Mission. We also asked you to unite with us in prayer for six men to be sent to India this fall. What is the result? Not one new man will be sent to India this year! Surely we did not take the call to heart sufficiently, or maybe we did not notice the request so earnestly given.

Our India Mission must have new workers, and especially must she have men. At the August meeting of the Board the call for workers from India for 1919 was: one doctor, one nurse, one agricultural graduate, four single sisters, and as many men as are available.

There is something pathetic in this last call, "as many men as are available." This does not mean to imply that a few will be sufficient, or enough, but rather it means in clarion tones to say, AS MANY MEN AS ARE AVAILABLE. Therefore let us unite in prayer for SIX MEN, stalwart, godly, prepared, ambitious volunteers for India for 1919. Men of prayer life, of great possibilities for usefulness and development, men whom the Lord has touched with fire, men of careful intellectual and spiritual training. Please take this as a call to YOU. It is a ministration of love that will supply India with workers; verily, prayer is the taproot that connects our missions with the everlasting springs of God. Let us pray.

General Mission Board.



The Home of Drs. Cottrell and Sister Jennie Mohler, Nurse, at Bulsar, India

An Educational Foundation

I. S. Long

TWO years ago in July the India Field Committee passed a resolution as follows:

"The Field Committee begs to recommend to the Home Board the establishment of an Educational Foundation for the support of educational work on the foreign field."

From that date till the present the India missionaries have heard nothing as to what is being done as a result of the above request. Nothing daunted, at our recent meeting, the following "minute" was made:

"We beg to recall the attention of the Home Board to our request of July, 1916, for the establishment of an Educational Foundation, and we humbly propose or request that the Board put up to the church the proposition or challenge of raising a million dollars as an appropriate bicentennial gift for the establishment of an Educational Foundation to meet the unequalled educational opportunities in the mission fields of the church."

First, we may take it for granted that there are those of little faith who will think us rash and foolish, perhaps, for asking so

much in these days of war. No doubt it was only the few of large vision and enthusiasm who believed the several colleges would get the much-needed endowment of \$250,000 each. Here as usual faith was "the victory that overcame" all obstacles. How gloriously the Brethren interested in these several schools responded to this real need! Not to have responded, and thus left our schools in hard straits, would have meant swift and certain suicide to the Brethren Church. We shall educate in our own schools!

Several things about the above proposal need to be noted. First, the request is for an Educational Foundation to meet the needs of the unequalled educational opportunities in the foreign fields of our church mission activity. In short, the request is general—for the several different fields the church is working. Second, a tremendous effort, an effort such as we have never yet made, to raise such an amount, for such a purpose, would be in itself a fitting commemoration offering to our God and Savior of our landing in free America. Imagine us, a hundred thousand strong, living in

Germany or France during these days! I pray to God our gratitude to Him may be something better and nobler and more costly than mere speech-making about our early church leaders, ever so noble though they were.

Just a word as to opportunities. In our India field there are literally hundreds of thousands for whose education and salvation our church has made herself responsible. If you will think just a moment you will easily understand that few of these illiterates will ever become true Christians unless we educate them. At present, in India, about one in five boys and one in fifty girls sit in school to learn. There is room, therefore, for us to add our mite to what government is doing, you see.

But opportunity in numbers does not tell the whole story, by far. It may be safely said that a very large majority of the boys and girls we educate, even in village schools, will come into the Brethren church. We try to work on the basis that every day-school or night-school teacher is also a Sunday-school teacher; and it is being demonstrated before our eyes in several of our districts that a good, enthusiastic teacher may within a year or two lead a large part of the village people, including the school-children, into the church, turning them from dumb idols to the worship of your God and mine. Oh, isn't that glory!

It is not for the missionaries to say how the money if subscribed shall be spent. But suppose half were given to India. The interest at 6 per cent would support 1,000 children in our boarding schools, counting \$30 per child. If we will believe and pray for and get ready for a mass movement, I believe, under God, we shall have it in a few years. And to meet such a rush into the Christian Church we do well to raise a large force of workers who will be needed to nourish and shepherd these illiterate members of the church. Hence the need for large boarding schools. Workers do not descend from the skies in answer to prayer. Even the Master raised up His own workers in answer to prayer.

Or if the interest on said money were put into village schools at \$50 per school, it would support 600, you see. But we are not saying this amount shall be mere en-

dowment. For building adequate boarding schoolhouses all over the mission field in India \$100,000 might well be used. And this would leave the large number of village schoolhouses to be erected, still. If we build well, we inspire confidence in the permanency of our work, and certainly this work must go on till the Savior comes in the air.

From the above, it ought to be clear that this proposal is not merely educational, but evangelistic in the true sense of the word. It would not sound strange, therefore, to the writer if he were told there are a few brethren in the church anxious to leave ten or twenty or even fifty thousand dollars to such a noble endeavor. And how many thousand must there be among us who will cheerfully give "the widow's mite," which in the sight of the Master Who knows and reads hearts is a great sum for each one! Shall the board not give the church a chance at this challenge?



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Some Plans

Among others, the following plans have been made for the work of the United Student Volunteers for the coming year:

1. A campaign for mission study in each school. Our aim, one hundred per cent enrollment. Immediately upon the opening of school, such a campaign is to be launched. To this end, a prospectus of mission study courses is being prepared, copies of which will be forwarded to each band.

2. A visit will be made by the traveling secretary to each school during the fall term. Bro. C. G. Shull, our secretary, will have a message for you. Prepare for his coming.

Our India Sisters' "Topies"

By One Who Has Been There

I MISS the India missionary pictures in the Visitor. I wonder if others miss them, too. I used to like to try to pick them out among the native people. Do you know why we do not see them any more? India is not a place where it is easy to get a clear picture at all times. It is difficult to take pictures of a group indoors with the ordinary camera, and the missionaries dare not stand outside without their "topies" on their heads. Some people have objected to these "topies," or sun hats, on our missionary sisters.

There are two classes to whom this particularly applies. One class is not quite willing to dress as our sisters have been asked to dress. They say, "Why! Our India missionary women wear hats! If they can, I can, too."

The other class is not much for missions and so come up and say, "Haven't a cent for missions so long as the women missionaries wear hats."

This is what the editor of the Visitor is having to meet from the two sides who want to hide behind an excuse.

Now will both of you listen just a little to something about this question? A lot of us want to see those pictures in the Visitor. Let's understand the thing as it is, and then we can have them, I am sure, and no offense to anyone.

I went to India fully prepared to dress just as I had always dressed at home. Before leaving some one said to me, "You'll have to wear a hat over there." I said, "I guess not!" I did not believe it at all. I had not read up on India as much as I should have done, or I might have learned this before.

Well, there was another missionary sister who I think was as fully determined as myself on the question, but neither of us talked about it, for which we were both very glad later on. After we reached Aden people began to warn the new missionaries about the sun.

"Look out there, man, the sun is shining on your head! Be careful!" "Sun on your back, watch out!" etc., were the expressions frequently heard. A number had

bought topies at Port Said, so they were all right. Until we reached Bombay we were wondering quite a little about the matter.

Before going "up the line" to our mission stations those of us who had not secured our sun protectors at Aden went down to the market, and an older missionary helped us buy ours.

Now weren't we proud! And weren't they comfortable!—great cork or pith frames, an inch thick, covered with canvas—white for ourselves and tan for our husbands, and chin straps for us both. We were asked to keep them on in the train during the hot season, for even the car roof is not always sufficient protection. Besides these, we have heavy muslin covers for our umbrellas, that can be slipped off for laundering. An inch of pith, a layer of canvas, two layers of umbrella, and then you are ready for the India sun.

There is nothing pretty about the topi, but wear it we must from early morning until sundown if we wish to be out of the house.

We buy topies for three months' old babies. Can you imagine what an easy task it is to keep a topi on a baby? The children learn from the first that to step outdoors means topi on the head first of all. The dearest old-fashioned grandmother in America, even if she wore the old slat bonnet, would have to wear a topi in India while she staid there, if she hoped ever to return alive. And I am sure no one in America would want to put one on for dress-up occasions and walk down the street. With one on you would not feel at all stylishly dressed.

The missionary from a back-jungle station, up country, wears the same kind of topi the wife of the governor of the presidency wears, unless perhaps the latter has cork instead of pith in hers.

When our topies get soiled we use whitening on them, such as we use for our canvas shoes. When we go "up the line" or "down the line," visiting, we always white our topies, of course, and put a clean cover on our umbrella.

Topies are a place of refuge even there.



"Inasmuch as ye have done it unto one of these"
Dr. Barbara Nickey and Sister B. Mary Royer Caring for the
Suffering at Dahanu, India

It isn't just people in America who hide behind the India "topies." One day a missionary's topie was picked up by a friend, who discovered it was inhabited by an innumerable number of insects that usually infest beds. They were all there—father, mother, and a host of little ones "hiding behind the outside wall of the topi." They had no doubt come from some native bed, where the owner had laid down his sun hat.

The rim that fits the head is so placed that there is an air chamber all around between this and the helmet proper, so the head may be kept cool, and this is a delightful place for the little fellows to hide.

Now if ever you see any of our India sisters' pictures again in the Visitor, do not feel bad because they wear a helmet and you dare not wear a hat, and do not refuse to give to missions because they have on that most uncomfortable head covering. They **must** wear it. They can not help it. If they did not, you would not have any missionaries there very long.

Yes, it has been tried out. Some people thought they could dress native-fashion and be all right, but they failed. Now we see them with the sardi and the topi where before they wore no topi and could not endure the sun's rays.

The topi, like men's trousers, does not change much in style, so there need be no fears of our India workers going world-ward in their headdress. No, of course they do not wear their topies home. They do not need to do so after they leave Port Said. They have their bonnets and these are worn as soon as it is safe to wear them. None of us are sorry to lay aside the topi as soon as it is safe to do so.

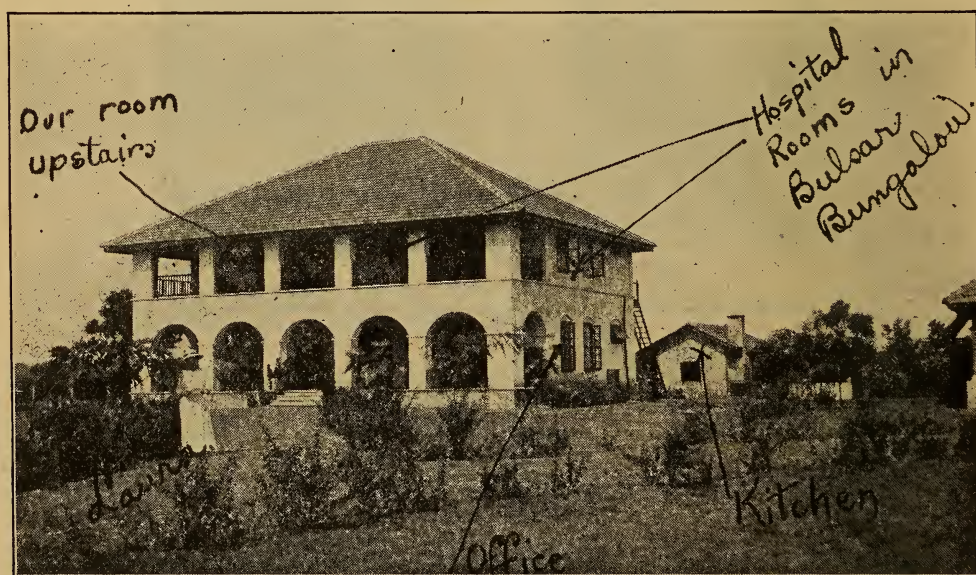
I wish we might have a couple of topies in the missionary exhibit at the Conference, so people could see the kind worn. About the only change that has been made in the shape is an increase in the brim several inches, which only adds to its grotesqueness. If there were such an exhibit you might see the two kinds. I am quite sure the most worldly-minded could not be

hired to wear one at home, and I rather think the one who would not give to missions before will want to give to help those who must carry around all the time such burdensome things on their heads.

So, my brother and sister, I hope you see now what kind of headdress is worn there. Not worn for style, but worn as protection, and worn only because it is a matter of life or death, or leave the field.

One day I stepped off the veranda, plucked a couple of oleander blossoms and quickly stepped back. I got a pointed reprimand from one of the older missionaries about carelessness in self-preservation. You see I had stepped out without my topi, and

it might have been the death of me. Don't say we wear hats over in India. They are cork or pith helmets. You see pictures of the soldiers' helmets. When you see our American boys in the trenches they look as as if they have a steel wash-basin upside down on their heads. You know these are worn for protection, and think no more of it. Well, when you see pictures of our missionaries out there in India in the front line of battle with their cork helmets, please remember they, too, wear these for protection, for the sun's rays are as fatal to your missionary as the German bullets are to the American soldier.



The Medical Bungalow at Bulsar, India

The Hospital Rooms Mentioned on the Photo Are Rooms Set Apart for Our Own and Other English Speaking People

The Two Sisters

A PARABLE OF THE CHURCH AND THE WORLD

Mrs. C. H. Nelson

THERE was once a father who had two daughters, Occidenta and Orienta. While they were both small, his business called him to a distant country, and he was forced to leave his little daughters behind.

He possessed a large estate, which he left for their maintenance. The manager of the estate was faithless to his employer

and failed to turn over the proceeds of the estate to the use of the children. They soon became separated, growing up in ignorance of each other, of their father, and of the valuable estate.

When several years had passed, an old friend of the father saw Occidenta one day and knew her for her father's daughter. He told her of her father, of her little sister,

and of the estate which had been left for the two children. This friend helped her to get possession of the property, put her into communication with her father, and told her where she would find her little sister, Orienta. He told of Orienta's distressing condition, living in poverty, squalor, and ignorance, and urged Occidenta to communicate with her immediately, tell her of their father, and share the property with her. Occidenta had no recollection of the little sister and was not particularly interested in her. She meant to be honest and divide, to be sure, but buying new clothes was fascinating, and acquiring education and culture was very interesting. It all cost a lot of money, too, and took a lot of time and kept her so very busy that there was never a convenient time to seek out the little sister and know and love her and share with her.

She received dear and intimate communications from the father, telling of his tender affection for his children and asking her always to tell the other daughter of his love. He was preparing a beautiful home for them in the country to which he had gone, and was looking forward to the time when it should be ready for them and they should be ready to go to him. Occidenta applied herself seriously to the task of acquiring the best possible degree of education and culture, but she also found time for much gayety and pleasure.

At last the home was finished, and the father had his business so well established

that he could return to the land of his youth. His hopes were nearing fruition. His beautiful, bright, accomplished daughters—how they would grace his handsome home! What comfort and cheer they would be to his old age! Reaching his native land, he made all haste to see his daughters. Occidenta rushed to greet him and threw herself into his outstretched arms. She was a glad vision of youth and beauty and brightness, a picture to charm the eye and make glad the heart.

But when the father had embraced her and feasted his eyes upon her loveliness, he was not satisfied. He wanted his other daughter. He would not be put off with evasions and excuses. Overcome by his insistence, Occidenta went with him to seek her sister. At last they found her in deepest poverty, listless, dull-eyed, ignorant, miserable. She could not believe that she had a father who loved her and wanted her, that she had a sister, and that a beautiful home was ready and waiting for her.

As the father looked upon his two children, all the joy and happiness went out of his heart. He turned to Occidenta with the anguished cry: "O daughter! What have you done to your sister?" Occidenta could only hang her head in shame.

What shall we answer when we confront before our Father's throne the thousands of neglected women from our own land and the millions of heathen from foreign lands?

By Congregations

A. R. Coffman

THE purpose of the General Mission Board, in sending out with Bro. E.

H. Eby this summer some workers, has been to secure more complete congregational coöperation. The thought of this article is neither to criticize our general organization of Annual and District Meetings, and boards and committees, nor to have any less individual realization of responsibility; but the congregation is the church unit where the workers ought to be chosen, the money raised and the introduction given. That is why it is needful to

have a missionary committee in every congregation.

Not many take seriously the grave problems entrusted to our Mission Boards. We do not pray enough for them. The District Mission Boards should be more closely united with the General Mission Board in power to propagate foreign as well as home missions. When we need workers and money they ought to be forthcoming. If not, why not? We would do these things by departmental coöperation if we were a manufacturing establishment.

The congregations in the Valley of Virginia might supply the present call of the India mission field if they had primitive faith. Neither is it a paradox to say that some young people go to school and leave needy congregations, never to return, because the name of the home congregation is Nazareth. There must be some solution for organization and division of men and money.

Systematic, gospel, proportionate giving is the method for the congregations to use in standing back of the church financially. We are told to bring our tithes into the storehouse—probably your home congregation. Let the fellows who are afraid that the little body would be overwhelmed with funds if their large resources were released, exercise the same business ability in church work as in secular affairs.

Mission study and reading the best missionary periodicals will cause people to do missions by going or sending. Whole congregations ought to grasp these things. Maybe, while you are wondering why that volunteer went back, he is wondering about you. Organization is not intended to take away individual guidance, but what an inspiration to a worker to be chosen for some field of service and to know that his brethren are back of him!

An Exhortation or Two

Our fathers have been good missionaries in establishing our congregations. Shall we accept this inheritance as a matter of luxury or responsibility? It has been said that it is a poor machine which produces only energy enough to grease itself.

We make a rather large profession in the Church of the Brethren. Peter made a large profession in Matt. 26: 33, but he was grieved in John 21: 15-17 when he thought of Matt. 26: 74. Time is about here when we ought to expect (not demand—we are living under grace, not law) systematic giving and a ministry willing to go anywhere, just as we expect the ordinances. The former as well as the latter are commandments of Jesus. It is nothing less than hypocrisy for you and me to be baptized, wash our brother's feet and take communion at the Lord's table unless we really do those things.

We have been brought up in Brethren

homes, in a Christian community, in the Sunday-school; and we pride ourselves that we have the best blood in the world. We have never been down and out in drunkenness. That is why we do not love the Lord very much. Did you ever notice that woman who washed and kissed the feet of Jesus in tears, wiped them with her hair and anointed them with ointment? The way for us to get there is to think about Luke 12: 47, 48 in the light of what has been given to us.



How shall the church make the transition from the present ministerial system to that of a supported pastorate without causing the body to suffer in the process? This would be answered easily enough if we had a sufficient number of men available for the pastorates as they open. But we have not. The best suggestion we can offer is for individual churches to take upon themselves the burden of helping to educate young men for their pastorates. Some are doing this to their profit. Others are not catching the vision, to their sorrow and loss.



The trouble with many of our churches is that they want men who can measure up to every desired qualification, spiritually, intellectually, and socially, who will come on a support that scarcely enables them to exist. This will be changed, for we are growing rapidly in the right direction; but in the meantime let us accept men who are willing to serve the Lord in the ministry, and through assistance and sympathy bring out of them the very best they have to give.



THE IDOL THAT STOOD ON ITS HEAD

Tai-Ku is a Baptist sister in China. When she first heard the gospel message she brought out her idol and stood it on its head. "Now," she said, "if you are really a god you can help yourself and turn yourself right-side up." The next morning, finding the idol in the same position, she knelt down and offered her first prayer to Jesus, and ever since she has loved to tell how He saved her.—World-Wide.



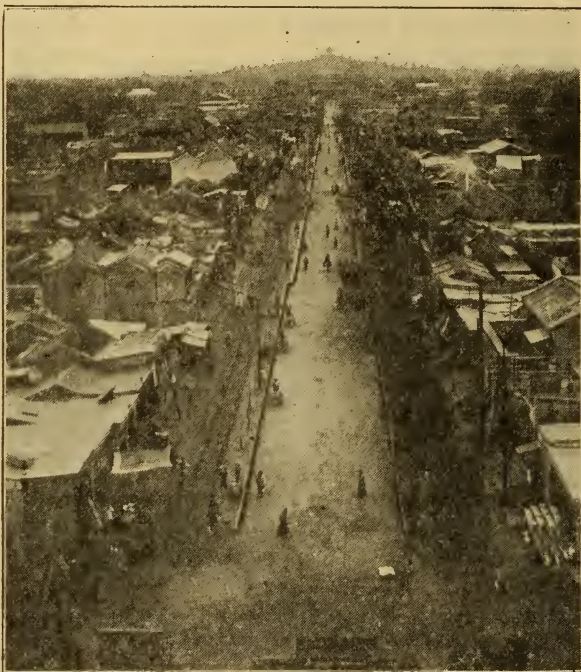
Peking Scene No. 1

Some Peking Scenes

N. A. Seese

FIGURE 1 is a scene of a residential section of Peking. The picture was

taken from the Drum Tower, which is located in the north central section of the city. The camera was pointed toward the northeast, and one of the large city gates can be seen in the distance. This picture gives a notion of the architecture of the residential houses of Peking. It can be noticed that the courts or lawns, as we might call them in the States, are all closed in by buildings and walls. Not only are the cities protected by great walls built around them—except in cases where the city has grown beyond the wall—but all houses are protected by walls. China is certainly a land of walls. All streets and alleys are bordered by blank walls of houses and of courts. The houses are all built one story and constructed of brick, often plastered over. The roofs are made of tile, which are laid on a bed of mud plaster and dirt. The eaves on the side of the house which one enters extend far out, so as to protect the doors and windows and give architectural beauty and



Scene No. 2

effect. Paper is used in most windows and doors to admit light. Formerly paper was used exclusively, so it was very expedient to have projecting eaves to protect the doors and windows. It can be noticed from



Scene No. 3

this picture that there are many trees in the city. These present a very pretty sight. They also furnish protection from the exceedingly bright sun.

Fig. 2 is a street scene taken from the same place as the other picture. The central avenue is macadamized. There are no streets in Peking paved with brick or wooden blocks. On either side of the central avenue are dirt roadways. The tracks can be seen between the curbing and the buildings. The heavy hauling with carts is done on these roadways. The macadam part is used by pedestrians, rickshas, autos, and those who ride donkeys or horses.

The hill which can be seen in the distance is Coal Hill. There is a legend about it something like this: Long years ago, when they built the wall around Peking, they thought it strong enough to protect them against any intruding enemy, but if the city were besieged for a long time they might not be able to get coal in. Without coal they would be unable to make tea and prepare food, so they transported this coal into the city and built this hill. Fortunately they have never needed to use it.

Fig. 3 is a part of a Buddha statue which has a thousand heads and a thousand hands. The structure is made of wood. I judge it to be nearly sixty feet high. The facial expression is like that of most Buddha statues.

It is not pleasing to behold, and yet not hideous. Most all of these statues which I have seen have full, plump faces. This one has three of the large faces, two of which can be seen in the picture. On top of these there are 997 more, forming a pyramid, as can be seen, though the features of these faces cannot be made out. They are the same, however, as the two large ones which can be seen. The hands are not all visible in the picture, but enough can be seen to give a notion of their appearance.

The question may arise, Why so many hands and heads? If one head can do good, why not have two and double the useful heads? If two can do good, why not four, and so on, ad infinitum? The same is true with the hands. We can easily see from this that after we break the unit there is no limit.



"We who stand at the distributing bases of Christianity must ever remember that the kind of religion we develop here is the kind of religion we send abroad. There is no potency of angels to change it in the process of export. We may well consider, therefore, in thoughtful solemnity, whether there are genuineness and vitality enough in the religion we now hold to make it fit not only to survive, but to be propagated and to become victorious throughout the world."—J. Lovell Murray.

From the City Wall

Anna Bowman Seese

WHEN we see so much of heathendom around us we are tempted to think, perhaps, that God is far away, but one look at the mountains, valleys, and verdant, flower-crowned hills tells us that He is very close to us. "Nature is diviné," say the old transcendentalists of New England, having in mind, possibly, the wild beauties of nature around them.

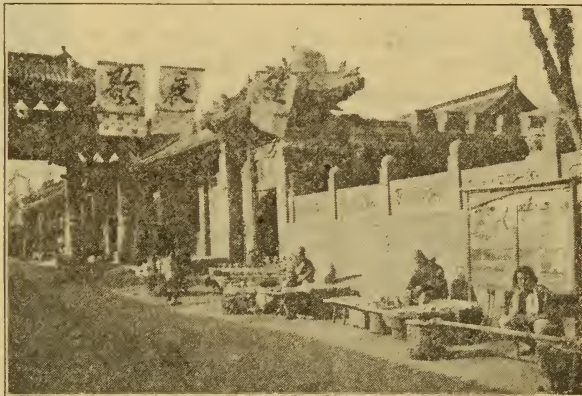
In mind, will you ascend with me the city wall surrounding Ping Ting—a wall which has stood for eight hundred years and is now tumbling to ruin? Let us take a sweeping westward look at the distant scene. In the extreme background is a mountain, not so notable as the Alps or Rockies, perhaps, but certainly they are beautiful without being famous. Just now it is covered with the green of early spring. In a few places the green monotony—if such it can be called—is broken by the barren brown spots, too rocky and devoid of soil to produce plant life. At the foot of the mountain are wide terraces, descending to one's very feet in the little valley into which one is looking from the wall. These terraces are farmed. Some of them are waving with yellow wheat almost ready for the harvest; others are green with growing corn, and a very few are red and barren. Here and there may be seen an old temple toward which an occasional traveler may be noticed wending his way to pray for some blessing from the gods. Silent graveyards, whose dead have reposed there for centuries, are clearly visible.

The valley is picturesque and beautiful. The gardens along the river bed consist of small plots with paths and irrigation ditches between. In these plots there are many kinds of vegetables growing, such as spinach, onions, radishes, beans, cucumbers, potatoes, etc. Each bed has its own particular shade of green. We count at least twenty-five different shades, from a dark to

the most delicately-tinted hues of green and yellow. The setting sun is shining on these and they blend softly with the blue of the summer sky.

The northern view directs us over the city of Ping Ting. The broad expanse of gray, weather-beaten roofs gives us an idea of the antiquity of the city. This sea of roofs has for its background another mountain range.

To the east is the same topography. The same scenes also greet the eye. The crest of the hill just at the line of the horizon is crowned by our own little cemetery. At the foot of the wall in the valley are two men drawing water from a well. They pour it into the irrigation ditches, where it waters the terrace. What is not absorbed as it flows through the small ditches on the first terrace flows into a hole at the other side. Here it is again lifted by two men and the terrace above is irrigated. And so on until the topmost one has been watered. This lifting process is all done by human strength. The water flashes and sparkles in the sunshine as it winds its way through the fields



Our Street Merchants

The first man carries his store of goods upon his back by means of a pole. The second and third men are showing idols for temple and home. The fourth has feather brushes that chase dirt from one place to another.

of living green. We turn away from these scenes with an irresistible longing to be of service to these poor people, so that they may know Him Who is the Maker and Commander of heaven and earth.

Student Movement in Peking

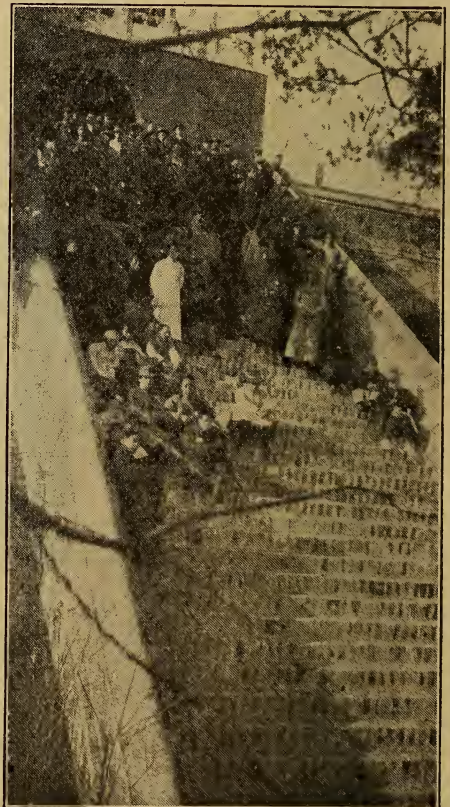
Walter J. Heisey

THE students of Peking furnish a very interesting field for missionary service. In the Government University and Peking Customs College are representative young men from all parts of China. Some of the missions have organized weekly Bible classes, and invited the students to attend. It is gratifying to those in charge to see the interest manifested in Bible study. Among those in attendance are a few who have had some Christian training before coming to the university. These are usually very active in interesting their classmates in Bible study. In this way more than one hundred and fifty of the government students were given Bible instruction during the present year.

During the early part of April there was an effort among all of the class leaders to acquaint all of the members of their respective classes. This was with a special view of giving them inspiration and courage to accept Christ during the Eddy meetings, which were to follow shortly. The Christians were first invited to meet together to study methods and to have special prayer for the conversion of their non-Christian friends. With anxious hearts and a conviction that was not to be baffled, these men went out from these meetings, each to win his man for Christ. Finally a conference of all of the Bible class students was held in the auditorium of the Y. M. C. A. The attendance was more than one hundred. The conference lasted two days. The program consisted of addresses to different groups, of opportunity for asking questions, and time and occasion for personal interviews with different mission workers. Many of them had problems of no little importance to themselves, but they met them like men and then and there decided for Christ. Others, not having the faith to conquer, postponed their decision until later.

I must not fail to mention the hike to Pei Hai, which the committee on arrangements planned for the afternoon of the second day. Pei Hai, or the North Sea, as we would say in English, is one of the imperial gardens. It is about three li from the Y. M. C. A. It was built for the sole pleasure of the em-

peror and his nobles. It beautifully portrays the æsthetic sense of the Chinese people. Within it is one of the highest pagodas of China. At this shrine of Buddha the imperial court used to worship, and none but those agreeable to the emperor were permitted to cross its threshold. In fact, the garden was closed entirely to all but the royal families. Upon this occasion, one hundred of China's most promising young men sat upon the steps leading to the pagoda and devoutly offered a prayer to the God of the universe. They also listened intently to a stirring gospel sermon which was delivered by a devoted Chinese Christian worker. This was the concluding service of the conference, and from here the boys returned to their homes in the dormi-



Foretokens of the Kingdom

tories, some of them having confessed Christ, while others thought over the matter a little longer and made their decision during the

meetings of Dr. Eddy a few days later. Still others have not yet decided for Christ. All of them solicit an interest in your prayers.

Christian Services in Peking

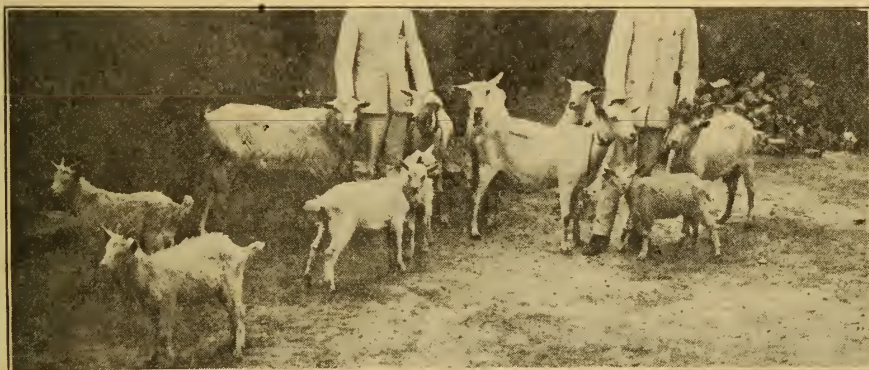
Sue R. Heisey

DURING the past eight months, while in the Language School in Peking, we have had the opportunity of attending services at a number of different churches. The territory, being large, is divided into four sections, with a different denomination in charge of each section. The main bodies engaged here are: Methodist, Presbyterian, Congregational, and Anglican. In addition to this Protestant work there are four large Roman Catholic churches, and one Greek Catholic church. Within the last three or four years the Salvation Army has opened some work here. We have attended services at each of these churches, except the Catholic. It has been a treat to us to attend, and to note the methods used by each in conducting the services. At each place the church was well filled.

We were located in the section allotted to the Congregationalists, and have therefore attended services most regularly at their church. Though we could understand only a few words that the minister said, it was an inspiration to us to be present. When the Chinese really become Christians they are very earnest and devoted. When we compare with our own the opportunities these poor heathen people have had to know Christ, and then see the

reverence and devotion with which they enter their service, we are almost made to blush for shame. They are so happy in their new life, and their faces show it. It does our hearts good to see men and women, both young and old, and bright-faced children, coming from heathendom and together worshipping the true God. They conduct their meetings in very much the same manner that we conduct ours in America. They read from the same Bible, sing their songs to the same tunes, and pray to the same God that we do. This being true, why should the Chinese service make so forceful an impression upon the new missionary?

In addition to these Chinese services, we have had the opportunity of attending an English meeting each Sunday. The business men, missionaries, and other foreigners in Peking have organized a Union church which meets every Sunday evening in the auditorium of the Young Men's Christian Association building. This year they had no regular pastor, but the preaching was done by missionaries from different parts of China and by the language students. It was quite a privilege for us to be able to attend services in our own language, and in this way we learned to know many of the other missionaries in Peking.



Staid Parents and Frolicking Kids

Ping Ting Dairy. Neither Jersey Yellow nor Holstein Blue, but Goat Ice Cream
Would Just Suit You



P'i Chang Miao

A beautiful temple to the north of us where some of our mission sometimes spend the hot summer days. The first building is devoted to theatricals, intended to entertain and please the gods scattered throughout the buildings above.

As We Now See China

Byron and Nora Flory

D OUBTLESS most outgoing missionaries before they set sail form certain definite conclusions regarding the people among whom they are to work. These forecasts are made and mental pictures formed because of the great concern and interest manifest at that time—simply a human characteristic. Stories from books and friends are accepted literally or otherwise and everything is fixed and believed to be just so. Again, no doubt the first expression upon landing is, "I did not expect things to look like this, or the people to be of this disposition or temperament." In fact, the mind must be changed to a large extent. A new and clear start must be taken in order that correct relations may be formed.

Would you like to know what some of us were expecting when we reached China? Just a few points in brief. One point was definitely fixed. America was believed to be inherently a progressive people and China inherently a stationary people. According to reports, China was believed to be another world, entirely upside down when compared with other nations and people.

Upon landing what do we find? These conclusions cannot be verified and must necessarily be disposed of. Now we believe that it is such current ideas as these, and similar others held by many American people, that have formed the barriers separating the Chi-

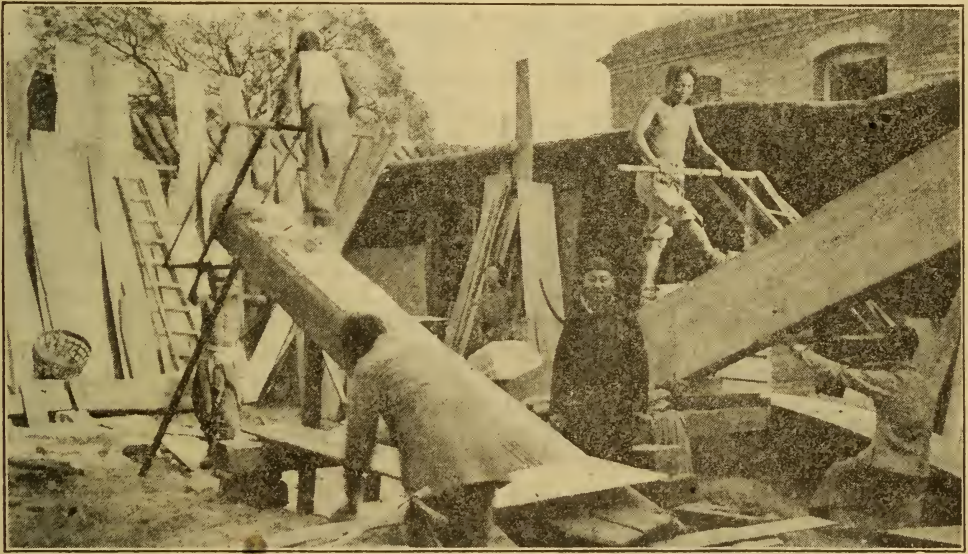
nese from our people. It is not giving the great Chinese people justice to form our conclusions of their nation as a whole from the little man in the laundry or in the small shop. He does not represent real China. The real Chinese is a friendly, congenial personage, very capable, and with appreciative instincts just as keen as those of any of us.

Just now you are asking the question, "Are there differences? If so, what are they?" From what we have been able to learn, so far, they are something like these: First, difference arising from the fact that Chinese customs and institutions sprang, in a large measure, from a single source. China has stood the test of the ages. Other nations arose, ran their course of years and passed away. Not so with China. Her history dates back almost to the beginning of things and the nation still stands. But China has lived largely to herself, forming her own ideas and building her own institutions. While this is true of China, Western civilization has resulted from a large number of forces operating from every angle and helping set standards and ideals. Each nation borrowed from the other with us, while China borrowed from no one. This fact alone is enough to cause noticeable differences.

Second, differences due to the nature of the language. China has an inflexible language. Should you not believe this just come

over and study it about two weeks. The language is made up of very fine distinctions—too fine for the foreigner to grasp at the moment, but such as make it capable of containing many forms of ordinary speech and literary composition. Again, their stock of syllabic sounds is very limited and they have an odeographic rather than an alphabetic system of writing. These facts make it very difficult to assimilate any words or syllables from other languages. Imagine America with such a language! Our teachers tell us of the difficulty to find or coin words for Western terms. These facts taken together cause a great barrier.

After noticing these differences let us say that we find the Chinese just like all other people. They possess the same characteristics of all human races and peoples, simply having taken certain definite forms under certain influences. The Chinese, like all people, desire the inward forces that give more light and understanding; that stimulate truth and goodness and beauty; those forces that lift man from his bonds and make him more like his Creator. They do not want ceremonies and forms—China is burdened with the like already; neither do they want the artificial. They cannot be so bluffed as to accept it. They want life in reality, and that more abundant.



Carpenters in China
Here Are Represented Primitive Saws and Methods Struggling with an Oak Log
Just from the United States

News From the Bible Woman

Emma Horning

MRS. KE says she will be glad to come and drink tea with us, but she doesn't want to be baptized this year, for she must burn incense to the ancestors for the family. Next year her daughter-in-law will be old enough to perform this ceremony; then she will be baptized."

"Please excuse me from going to Mrs. Chang's home, for they have three dogs there that I am very much afraid of." I said, "You need not go there," for I was bitten and tripped down by a dog some time ago.

"We had better not go to the Cheng home today, for they are in deep sorrow.

He hung himself last night and was not found till almost dead, and may die almost any minute. You know they are one of the best families in the city, and he used to be an official with plenty of money, but he has just received news that his son has lost his last \$5,000, and he feels that he cannot live in such disgrace."

"The people beg you missionaries to pray for rain, for it is so dry that we will have nothing to eat this year if it does not rain soon. They say God will hear you if you pray, but He won't us."

"The little daughter-in-law of Mrs. Chengs cut her throat with the scissors and died last night. You know she is very crippled with her very small feet and has to work hard, too. Her life must have been very bitter to have ended it in this way." She always listened very eagerly when we taught in the home, but she had not yet found the balm for her sorrows.

"No, Mrs. Kwan cannot come to church, for she has nothing but rags to wear, and has to sew every day to keep the children and herself from starving."

"I could not get in the Huang home, for they are playing cards and gambling today."

"Mrs. Tsao has finished the primers now. May she begin to read the Bible? She says she wants to be baptized next year."

"Mrs. Kwoa and Mrs. Rung and Mrs. Chang want you to come and see them oftener, for they love to hear the Gospel and singing."

"That beautiful daughter of Mrs. Wangs, that we were to see not long ago, has just died of quick consumption, and that young bride has jumped into the well and drowned herself because her mother-in-law would not give her enough to eat and made her work so hard."

Such are the things the Bible woman hears constantly as she visits in the homes. Her part is to comfort them in their sorrows and teach them Christ, their only hope of salvation from their sorrows and sins.



The American Bahais, who have recently held a convention in Boston, propose to build a great temple in Chicago upon land already purchased on the Lake Shore Drive. The temple, we are told, will not be one building alone, but a comprehensive structure standing at the focus of nine radiating avenues. On each avenue some service to mankind will be represented by a group of buildings. . . . In the midst will be a temple, a church without priesthood, where all may worship, each after his own fashion. Bahai, so the statement continues, includes Jews, Christians, Mohammedans, Buddhists and people of all other religions. It has no hierarchy and its revelations and message, its tenets and principles, can be accepted by everybody without abandoning individual belief.—Record of Christian Work.

Annual Meeting of the General Mission Board

By the Secretary

THE General Mission Board meet in regular annual meeting at Elgin on Thursday, Aug. 15. All members of the Board were present, including Bro. D. L. Miller, who has been so faithful to Board sessions throughout all these years. Also present at part or all of the sessions were Bro. J. Homer Bright, of China, Sister Sadie J. Miller, Bro. E. H. Eby, and Brother and Sister D. J. Lichty, of India. These workers were of much assistance and encouragement.

Much business, as usual, was transacted by the Board, but we can only report, for

lack of space, the principal matters discussed and acted upon.

The Board feels that, since there is an increasing number of men and women devoting themselves wholly to the service of the church, greater funds should be provided to safeguard their future when they are incapacitated for service. The Ministerial and Missionary Relief Fund has rendered splendid service in the past, but the demands upon this fund are now greater than its income. The Board therefore authorized the acceptance of endowments for this fund, and offers the same rates of

annuity as prevail with our other endowment funds.

In view of the increasing demands which the world is imposing upon the Christian church in general, and the Church of the Brethren in particular, the following call to consecration was issued and spread upon the minutes:

"In view of the world's great spiritual needs, arising in heathen lands and in our local churches, challenging our entire Brotherhood for advance, we call:

"1. Upon our young people to lend greater interest and study to the demands of Christian service.

"2. We appeal to our churches to look towards assisting promising young people of their number towards securing thorough training for a life of spiritual service, wheresoever the church may call them.

"3. The General Mission Board approves of our schools calling for contributions on Educational Day, to be used for the preparation of ministers and missionaries."

Relative to the retirement of Bro. Galen B. Royer as secretary-treasurer, announcement of which was made last month, the following resolutions were adopted and placed on the minutes:

"In consideration of the resignation of Bro. Galen B. Royer becoming effective Aug. 31, 1918, as secretary-treasurer of the General Mission Board, the members of the Board desire to attest their appreciation of his service as follows:

"For almost thirty years Bro. Royer filled the office of secretary and eighteen years as treasurer.

"During all these years his services have been given faithfully and efficiently. He put into the work wide reading, helpful counsel and much sacrifice. His purpose and work were fully consecrated to the end of making Christ known to the world.

"It was the unanimous desire of the Board that these years of experience should be still further given to the work in which we are mutually interested, and it is our judgment that the church which we serve would desire to see him do so, but he insisted upon his resignation, which we have reluctantly accepted.

"We record our appreciation of the past, and express our hope for his success for the future in the work he chooses of teach-

ing Christian missions in our schools and colleges, trusting that the Board may have a continuation of his coöperation and counsel, and that he may render large service for Christ and the church."

For some time it has been apparent that the present mission manual of the Board was needing revision. Some work has been done towards this and it is to be completed.

Brethren Bonsack and Yoder were appointed to frame a resolution for Annual Conference relative to efficiently caring for the music interests of the church.

Bro. G. J. Fercken, formerly minister and missionary in Smyrna and France, later a minister in the Swedenborgian Church, now resident once more in Switzerland, had appealed to the Board for reinstatement into the church. The Board took action at this meeting to restore him to the church, after having sought counsel of the Wichita Standing Committee.

Bro. J. F. Graybill was asked to have spiritual oversight of the work in Denmark as well as Sweden. A young brother in Sweden shows splendid capacity for ministerial service, and Bro. Graybill was instructed to assist him in qualifying for future usefulness. Furloughs were granted Brother and Sister Graybill for the spring of 1919.

An increased interest is being manifested in the redemption of Africa for Christ, on the part of many of our young brethren and sisters. At this time the fields that have already been opened are in such need of men, and the immediate future years present such an imperative demand for equipment, buildings and general advance, that the Board feels strongly its duty to care for these missions and missionaries adequately before opening new territories.

At different times the Board has been asked why it can not pay the same rates of annuity as obtain in some of the life insurance and beneficiary associations; that is, to make a graduated scale of annuity rates, beginning with 4 per cent, eventually paying as much as 12 per cent. This question was asked again at the last meeting. The Board pays the best rates that it feels it can, commensurate with the earning power of money. If it should pay these higher rates of interest one of two things

would be necessary—either to ask the Brotherhood for additional funds with which to make up the deficit between what the money could earn and what the annuity for the older brethren and sisters would be, or else take from the principal sufficient to make up the deficit in interest. The Board feels that either of these is unwise, and that our brethren would rather draw a fair rate of annuity and have their entire principal sum safeguarded for mission work at their death.

Tracts recommended to the Board by the Tract Committee were ordered printed, and the committee was encouraged to search for additional good material for such use.

Considerable business was here from the China Mission. The budget, \$24,130, asked for for work during 1919, was passed. Appropriation was made for a home for the sisters at Liao Chou, and also for one evangelistic missionary. Furloughs were approved for Brother and Sister Fred Wampler and Sister Anna Blough for 1919. Provision was made for the education of our missionary children in this mission. This provides that where there are three or more children of six years or older at a station a teacher shall be assigned for them; that where not more than three grades are to be taught, the teacher is to devote only one-half the time to that work, the remainder to be given to other useful efforts.

The budget for India for 1919, amounting to \$68,900, was granted. For years the question of the education of missionary children in India has been under consideration. The solution of the problem seems to be in the establishment of a home at some healthful place on the hills of India, near a splendid school conducted by other missionary societies than our own, and to place in charge of this children's home one of our own missionary sisters, who can be

mother to the children, care for their health, food, clothing, and religious training, and exercise general supervision in the most advantageous way. It was announced in April that Sister Kathren Holsoapple had been appointed by the Board for this work. However, at the recommendation of the doctors' committee of our India Mission, it was thought that Sister Holsoapple's health could not stand the strain of this work. The Board's action was reconsidered at this meeting and Sister Emma H. Eby, wife of Bro. E. H. Eby, was chosen as director of missionary children education in India. We are sincerely hoping that this will properly care for our missionary children, in whose interests our hearts have often gone out in sympathy and concern.

Rates of exchange are abnormally high in India, and consequently, as in China, the budget appropriated will not permit of the amount of work being done with the same money as was possible before the war. Because of this fact, and the rise of prices of everything eaten, worn or used by our missionaries, a 20 per cent increase in support was granted at this meeting. We feel sure that our church will sanction this step, unanimously, for we know that when it was voted to send forth these workers not a soul in our membership desired them to go in any other way than with full support financially, the same as with our prayers.

Several missionaries were appointed for service, to be approved at the next Annual Conference. Many others are essential for the work, and this need on the part of our missions certainly should constitute a sufficient call to bring our consecrated young people, prepared for service, to the altar of devotion and sacrifice. Who will hear this Macedonian call? Who will accept the challenge? For the necessary laborers let us labor and let us pray.

Echoes From Lake Geneva

Foster B. Statler

IT was through the kindness of the United Student Volunteers that it was possible for me to attend the Y. M. C. A. Conference at Lake Geneva, Wis. I desire to

thank the Volunteers for their great kindness.

As my mind returns to Lake Geneva, as it constantly does, a new sacredness attaches itself to the days spent there by the lake

shore. New experiences came to my life. Just the thought of Lake Geneva shall ever be an inspiration.

We sat by the lake shore. Our Master sat there with us. About twenty centuries ago He walked by the Sea of Galilee. In those conference days He walked and talked with the fellows on the shores of Lake Geneva, no less real than in those days when He was here in Person. It was a trysting place. Souls heard Him speak and gave answer with the offering of dedicated lives. There men faced Jesus Christ in a new way—a way in which they had never faced Him before. Men got the long view of life there; they received a new vision and new power. Many men fought the battle of their lives by the lake side. Some were defeated, because they wouldn't let God have His way; more went away victorious, having there given their lives in absolute surrender to God, and having purposed to serve Him where their lives might count for most. There are sacred spots at Lake Geneva; those spots are sacred because men met Jesus Christ.

The men who led us in our thinking were men of rich Christian experience, who gave heart-life messages. Bishop Wm. F. McDowell was there with his heart-to-heart talks on Christian service and the matter of choosing a life work. Each morning Dr. Gilkie, of the University of Chicago, led us in Bible study and intercession. Dr. Frederick E. Taylor, of Indianapolis, Ind., gave us very practical and most helpful messages on personal evangelism. Fred B. Smith and Dr. G. Campbell White brought vivid pictures of the conditions in the warring nations of Europe. Mr. L. P. Moore, formerly of Chicago, was in attendance during part of the conference with his smile and kindly word. Dr. J. Lovell Murray, educational secretary of the Student Volunteer Movement, led the student volunteers in getting men to face up to the matter of foreign missions as a life work. There were also a number of returned missionaries at the conference, giving their messages direct from the firing line. Among many others, "Dad" Elliott must not be forgotten. His message was an appeal to the fellows to live clean and be real men.

The dominant note of the conference was

the necessity of bringing into the life of the nations the spirit of internationalism. We must get out of our provincialism and get the world view; be world citizens. To the creation of this international mind, it was urged that all resources of the church should be mobilized and be applied. The necessity of this was emphasized to make the non-Christian nations safe to deal with. Dr. White put it in this way: "Nothing can prevent an ultimate conflict between the Far-Eastern nations and the West except a miraculous spread of Christianity."

Students of almost a dozen nations met at that conference. Of the 264 students in attendance, eighty-three were foreign. The larger number of these were Chinese and Japanese. As we mingled with those fellows we found they were like ourselves. Bright minds were in evidence among them. One couldn't help but catch something of the spirit of internationalism from association with them. India, China, Japan and the other nations came to be so much nearer. Foreign missions as a life work came to be more real and reasonable.

In view of the crying need for a speedy extension of the gospel message, an appeal was made for the dedication of life to this mighty task. It was simply a call, loud and clear yet unemotional, to face honestly and frankly the appeal of Christ Himself for workers in those needy nations. And men "looked steady once" and did some tall thinking. Life-work decisions were made—decisions which shall make for blessing to needy souls of many nations. God had His way in many lives.

The heart experiences of those days cannot be communicated to others. Only the language of the soul can express and understand them. Through the years they shall live in the hearts of many. As we left Lake Geneva men left with a new vision and a mighty purpose to make it real in Christian service. The influence of those days can never be measured. But as the fellows go forth, some to India, Africa, China and the other nations of the world, many lives shall be blessed because of the days spent by the side of the lake.

Windber, Pa.

The Principle of Comity in Operation

The Editor

ONE of the very effective and necessary agencies in the foreign field for the proper success of missionary work and protection from the overlapping of missions is the established principle of comity. By this term is simply meant an agreement among missions that they will confine their missionary efforts to the territory which is allotted to them through the division of any prescribed territory. So well does this principle work and so generally is its application respected that he who fails to abide by its decision usually finds himself at variance with his missionary neighbor. Missionary societies as a general rule religiously observe the principle of comity.

A concrete illustration of this principle has occurred in connection with our mission in India during the last couple of years; and has been finally very satisfactorily settled as the following two statements will reveal:

Resolution of Church Missionary Society Council

"The attention of the Church Missionary Society Bombay District Council was drawn to a statement in the annual report of the Church of the Brethren Mission referring to the work of the Church Missionary Society in the Bulsar District. They learned with pleasure that their chairman, with Canon Heywood and Rev. L. Hari, interviewed Messrs. Stover and Ross, of the Church of the Brethren, at Bulsar on Saturday, Nov. 24, and that the difficulties and misunderstandings giving rise to the above statement had been freely discussed and, they trusted, entirely cleared up. The council definitely assures the Church of the Brethren that they have nothing to do with any acquisition of land at Panera. Certain Indian Christians have taken small plots of land there in their own names to secure a place for rest and holiday, but this has no connection with the mission at all. The council do and will adhere to their promise to restrict their centers of work to the district lying between the Rivers Kaveri on the south and the Auranga

on the north. Their object in going there is to reach the families and relatives of their Bombay converts and to try and win them for Christ, and while they cannot help offering the privileges of the Gospel to those whom they come in contact with in the bona fide prosecution of this special work, they are most anxious not to encroach upon the work of the Church of the Brethren Mission in that district.

"(Signed) B. N. Athavle,

"Hon. Sec. Bombay D. C.

"(Signed) R. S. Heywood, Sec. C. M. S."

Statement Regarding Work of C. M. S. in Bulsar

"In the Missionary Visitor for June, 1917, India Mission Report for 1916, in connection with the map of Bulsar and vicinity, a statement was made by me regarding the entrance of the C. M. S. Mission into this field. Representatives of the C. M. S. met representatives of the Church of the Brethren at Bulsar in December, 1917, and the difficulties and misunderstandings which gave rise to the statements made have been cleared up, and their council has passed a resolution reaffirming their original object on entering this field, namely to 'reach the families and relatives of their Bombay converts, and to try and win them to Christ.' They assure us that they will not in any way encroach upon the work of the Church of the Brethren. As a result all parties have declared themselves satisfied, and the stigma attached to the action of the Church Missionary Society as a mission is clearly removed."

"(Signed) A. W. Ross."

We are very glad indeed that the incident referred to above could be settled so amicably. And incidentally our readers, through this occurrence, will understand the privileges, the protection and, at the same time, the limitations that sister missionary societies experience in their prosecution of the work of the kingdom.

Bow Valley Church, Alberta

Eld. John H. Brubaker

THE members comprising the Bow Valley church are a number of families who moved here from the Sharon and Pleasant Ridge congregations, with a few families who still reside at the former places and others who have come from various congregations in the United States. In 1912 Elders Luther Shatto and G. A. Shamberger, with their families and a few more families, located on the Blackfoot Indian Reservation, having bought land, which was obtained from the Indians by the Canadian Government and sold at public auction to the highest bidder. Another sale took place in June, 1917, which afforded a splendid opportunity for the colonization of the Brethren. This has resulted in the establishing of a strong congregation. Bro. Shatto took up the work of assisting the Brethren in locating here, as well as gathering together the isolated ones, that they might have the advantage of a church home.

The church now numbers near the 150 mark, comprising about forty-five families. By the approval of the District Meeting of our District in 1917 the Sharon and Pleasant Ridge congregations were merged into one, to be known as the Bow Valley church. A splendid house of worship was built in 1917, located on a hill looking toward the Bow River and its valley.

The church is presided over by Elders Luther Shatto, J. S. Culp and J. H. Brubaker. Elders M. N. Rensberger and T. A. Eisenbise have recently moved into the congregation and are assisting in the work. Brethren F. E. Pobst, N. N. Garst, J. L. Eby, George and Vern Stems assist in the ministry. A few outside preaching points are maintained, and there is a desire to enter the door of opportunity as it opens to us. The board of deacons is composed of Brethren Oscar Tigner, Guy Salter, Ira Miller, Lawrence Irvin and Virgil Vancil.

A growing Sunday-school, presided over by Bro. Curtis Miller, is a component part of the church. It has an attendance of about 130, and the offerings each Sunday morning are about nine dollars. Missions

in the Sunday-school are a growing factor, and it is hoped that missionary sentiment will ripen into lives consecrated to the mission field, the ministry and other important callings of the church. Sister Alice Netzley is president of the Christian Workers' Society. This work is growing and meets one of the important and deeply-felt needs of our large band of young people.

The church is working unitedly, endeavoring to maintain apostolic Christianity, the principles of the church and the Gospel of Christ. A number have been baptized; others are being drawn toward the church. Bro. Joseph Weddle assisted the church in a series of meetings in the fall of 1917. He preached the dedicatory sermon of the new churchhouse. We are looking forward to a series of meetings, to begin the latter part of July, 1918, to be conducted by Eld. D. A. Crist, of Quinter, Kans.

With a strong working force, and a united church in a goodly land, much should be accomplished in this vast field.

Gleichen, Alberta.



FAMOUS MISSIONARY MOTHER

Jacob Chamberlain's mother is an inspiring example of what one person can do to enlist workers by prayer and personal effort. Four out of five of her own children were led into the missionary purpose by her prayers. On the day her famous son Jacob was to sail for India she sought an interview with him and told him what she had never told him before, that her first act on rising from her bed after his birth was to carry him to her secret place of prayer and lay him on God's altar and consecrate him to God as a foreign missionary. All through his college, seminary, and medical course she had prayed. Each year she had renewed the gift as he grew, but had never told him, because she felt that God alone must make his call clear. At her funeral the president of Oberlin College said she had led to Christ and put into the ministry forty young men, most of whom became home or foreign missionaries.—Life of Prayer.



The Salvation Army has been wiped out by an order of the kaiser. All the real estate and other property belonging to the organization has been confiscated many months ago. Over 100,000 Salvationists are fighting in the allied armies.—Missionary Review of the World.



A group of workers belonging to the Salvation Army in America sailed recently for France to reinforce the 900 trained Salvation Army war workers engaged in relief service in the battle zone. These workers are very frequently near the front and often under shell fire. The work done by these women has had such a telling effect upon the American forces that both the troops in the trenches and the military authorities of highest rank have voiced their unqualified appreciation and approval.—Missionary Review of the World.



Cornelius H. Patton, in his book, "The Lure of Africa," diagnoses the reason for the failure of Christianity in North Africa. In the first place the North African Church was a disputing church, its leaders given more to intellectual pride than to humble-mindedness, and were quite busy with squabbles over doctrinal matters. In the second place the church was a divided church. This was an inevitable outcome of the bitter controversies. Parties sprang up like weeds, each one calling the other heretics. Thirdly, the church was a formal church. The glorious soul life and personal connection with God through prayer was buried under an elaborate system of rites and ceremonies. It goes without saying that this church was a nonmissionary church. Back from the coast lived native tribes, steeped in idolatry, and yet the African Christians cared not. The church had ceased to become an army for spiritual conquest and had become a debating society. Zealous for the truth, yet it had

denied the fundamental principles of our religion.



People appreciate what costs them something. A case in point is the experience of a physician of whom it is related that he treated thousands of people free of charge. "They ate his food, made a hotel of his house, and cared not that he was in debt to help them. At last he had to charge for his service or go bankrupt. Strangely enough, he was much more loved and appreciated after he put a price on his services." The principle applies with particular force to the pastor. If he does not demand and secure a reasonable support he hurts himself, his church and his cause. He is running counter both to the plain teaching of Scripture and the laws of human nature.—Home and Foreign Fields.



In the Sherwood Eddy meetings, held in China, a unique plan was adopted to enlist the native Christians in personal work. A Christian was not allowed in the meeting who did not bring with him at least one non-Christian. Again, Mr. Jui Te says in his report, no non-Christian was allowed into the meeting unless he were invited by a certain Christian, who sat with him and followed him up after the meeting. The Christians were thus put on their mettle, and it is not strange that marvelous results followed. "I was like a coolie walking along the road," Dr. Eddy describes his feelings; "I saw a field ripe for harvest; I went in and helped to reap." A plan like this, with modifications, might be followed in American revivals to much profit.—Home and Foreign Fields.



WORLD ON THE DOWN GRADE; ONLY RELIGION CAN SAVE

Shall it be written that the nations, having reached the apex of activity, having arrived where Greece was—where Rome was—wealth and luxury able to go no farther, deliberately set themselves to annihili-

late one another and to destroy the accretions of the centuries? As matters are, who can say they may not be for the third time on the down grade, headed for another cycle of what we call "the Dark Ages"?

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one only can arrest the descent and save us. That is the Christian religion.

Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world, that is what gives promise in the world to come; not as an abstraction; not as a bundle of sects and factions, but as a mighty force and principle of being. The Word of God, delivered by the lowly Nazarene upon the hillsides of Judea; sanctified by the cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.—Henry Watterson.



CHRISTIAN ARITHMETIC

An English journal has compiled the following rules for Christian arithmetic from God's Word:

Notation: "I will put my laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."



HOW A LEAFLET BORE FRUIT

At the close of the service one morning in the church at Chungju, Chosen, a wom-

an, came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" Upon inquiry he found that she was a former beer seller, notorious for her vile language. The next morning, as the missionary sat on the porch in front of her store, she told of her conversion. "Some one handed me a leaflet as I sat here selling beer. I said that I could not read it, but she told me to have my son read it. After my son read it he said, 'Mother, we just must become Christians.' We talked it over and a few Sabbaths later we went to church, and when the pastor asked all who wanted to believe to stand, I stood. Now my son, his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."—Missionary Review of the World.



MY LONGING

When I enter the Beautiful City,
Far removed from earth's sorrow and care,
I want to hear somebody saying:
"It was you that invited me here."

When at home in those mansions in heaven,
And the saved all around me appear,
I want to hear somebody tell me:
"It was you that invited me here."

To our Savior alone be the glory,
Whose Spirit the Witness did bear—
Yet I might not have heard the glad tidings,
Had YOU not invited me here.



Dr. Arthur T. Pierson gave these reasons why God makes it incumbent upon Christian women to foster missions:

1. As numerically the majority in the church.
2. As the real creators of public sentiment.
3. As representing the class most needing the Gospel in foreign lands.
4. As the only practical missionaries to women abroad.
5. As rocking the cradles of the world's future missionaries.

This outline is sufficient for a wonderful address on missions, and is true to the facts.



THE JUNIOR MISSIONARY

"NOT ONE CENT"

First Child—Sometime ago one of our pastors who had sent out some printed envelopes in which he hoped to receive contributions for foreign missions had some of the envelopes returned to him with the words written across them: "Not one cent for this cause." It was just the same as if the writer said:

Second Child—Not one cent for saving a soul outside the United States.

Third Child—Not one cent for giving the Bible to other nations.

Fourth Child—Not one cent for revealing a God of love except to Americans.

Fifth Child—Not one cent for making Christ known as the Savior of all mankind.

Sixth Child—Not one cent for giving the hope of heaven to a despairing world.

Seventh Child—Not one cent for healing the sick beyond our borders.

Eighth Child—Not one cent for giving to the world what God has first given to us.

Ninth Child—Not one cent for anything out of which we as Americans are not to get something in return.

Tenth Child—Not one cent for obeying the last command of Christ.

Eleventh Child—Not one cent for fulfilling the very purpose of Christ in redemption.

Twelfth Child—Can anyone who is a real Christian take such a stand as this against foreign missions?—Selected.

LITSI SORE

A Queen Who Became a Missionary Irene Kennerly

LITSI SORE was a very little girl who lived on the far-away island of Aniwa. She was the only daughter of a chief named Namakei.

One day a great sorrow came to the old chief's home. Litsi Sore's mother died. There was much weeping, and many strange things were done by the friends of

the family, for they worshiped idols, and did not believe in the one true God as we do. After all the ceremonies were over, they took the body of Litsi Sore's mother down to the beach, and buried it in the sea; and little Litsi Sore was very lonely.

Her father, the great chief, had to be away from home days and days at a time, attending war councils and looking after the men of his tribe. He feared for the safety of Litsi Sore.

One morning a short time after Litsi Sore's mother died, her father took her by the hand and went to the mission teacher and said, "I want to leave my Litsi Sore with you. I want you to train her for Jesus."

The lady teacher bathed her, cut and combed her unkempt hair, and dressed her in clothes like those worn by the little girls in our country. Litsi Sore felt very queer in the strange garments. When her toilet was completed the teacher had her look in a mirror. She stood very still and gazed at herself a long time. Then she lifted one hand and lightly touched the little ribbon on the top of her hair, and smiled just like any little girl would when pleased. She was a very pretty, dark-skinned, bright-eyed little girl. She began to learn the things taught her very quickly, and she became a great help to the mission teacher's wife. Her name meant Litsi the Great. Litsi Sore soon learned to love the teachers very dearly, and became very fond of the European bread and other good things they gave her to eat. She liked the mission biscuits, and when a ship came into the harbor she was overjoyed because she knew that it brought more of these biscuits.

There had been very little cooking done in Litsi Sore's home. She ate fruit from the breadfruit tree, bananas, and such things as grew on her island. When she became thirsty she drank from the cocoanut, and when there was no cocoanut near

at hand, she would slip into the edge of a sugar-cane plantation, break off a stick of cane and chew it for the sweet, refreshing juice.

The house in which Litsi Sore lived before she came to live with the mission teachers was a hut made of dried sugar-cane and thatched over with sugar-cane leaves. The hut was built around a roof tree, to which it was tied securely, to keep it from being blown away by the hurricanes that visited the island. Sometimes whole villages of these huts would be blown down and carried away in a few moments by a strong wind.

Litsi Sore had an uncle, a "sacred man," who had given the teachers and their friends a great deal of trouble. He had a little girl about Litsi Sore's age, whose mother also was dead. Her name was Litsi Sisi, meaning the Little.

One day Litsi Sore's uncle happened to be at the mission. He saw how she was dressed and how well she appeared, and he thought of his own little girl.

The next day he brought Litsi Sisi to the teachers and said, "I know my conduct to you has been bad, but I want you to take my Litsi Sisi and train her and make her look like Litsi Sore."

The teachers were pleased, for now they knew the "sacred man" would not try to kill them and steal from them any more.

By and by other little girls, whose mothers were dead, came to live with the teachers at the mission, and their home became known as "The Orphanage." The children reported all they saw, and all the teachers taught them, and their fathers became more and more interested in the work at the mission, and the news of the Gospel spread far and wide.

As Litsi Sore grew up she became a bright, clever and attractive Christian girl. Many sought her hand, but she disdainfully replied, "I am queen of my own island, and when I like I will ask a husband in marriage as our great Queen Victoria did."

Her first husband was the tallest and most handsome man in Aniwa, but he was lacking in depth of character, and after his early death Litsi returned to live with the teachers at the mission station.

Her second marriage was to Mungaw,

the eldest son of a chief, a fine young man, who also had been taught at the mission, and was in every respect a true Christian.

Mungaw had an enemy, a chief named Nasi, who lived on a near-by island. He was a cruel, wicked man. One day he came to Litsi's island and slew her husband.

Sad as the event was, the good queen said, "Is there no missionary to go and teach Nasi's people? I weep and pray for them, that they, too, may know and love Jesus."

The teacher answered, "Litsi, if I had only wept and prayed for you, and stayed at home in my own land, would you have been brought to know and love Jesus as you do?"

"Certainly not," she replied.

"Now then," the teacher continued, "would it not please Jesus if you, the Christians of Aniwa, would carry the Gospel to the very people whose chief murdered Mungaw?"

The idea took possession of Litsi's soul. She became conscious of a great desire to go as a missionary to the people and tribe of Nasi, the very man who had brought so much sorrow into her life.

At last, one day, the glad news came, that a missionary had been secured for Nasi's people. Litsi and her new husband offered themselves at the head of a band of six or eight Aniwan Christians and were engaged to go as teachers and helpers to assist the missionary and his wife.

Years passed, and Queen Litsi's teacher on Aniwa visited the island where she had decided to spend the remainder of her days. She ran to him, clasped his hand and kissed it with many sobs, and cried, "O my father! God has blessed me to see you again. Is my mother, your dear wife, well? And are your children, my dear brothers and sisters, well? My love to you all."

When asked about her work on the island, she replied, "My days here are hard. I might be happy and independent as queen of my own Aniwa. But the heathen here are beginning to listen. We see them coming nearer Jesus every day. And oh, what a reward it will be when we shall hear them sing and pray to our own Savior! The hope of that makes me strong for the work."



WEEKLY PRAYER HOUR



An Essential

Ruth Forney

"Mount upward; heaven is won by prayer; be sober, for thou art not there!" Prayer is essential to our well-being. Stop to think over the above quotation, and see if it isn't. It is not a task to be dutifully performed, but is the experience of coming in touch with the Infinite. If prayer means the latter to you, you've tasted the power of Christian living, and your life tells on others.

There are two respects in which prayer is essential; first, for the widespread kingdom interests, and, second, for one's own Christian living. It is the first we want to notice here.

Did you stop to realize that the furtherance of kingdom interests on the earth is dependent on the prayers of people? Our prayers are the messages to the storehouse of heaven for supplies to carry on this warfare against the hosts of evil, and many praying Christians mean strength to pastors and missionaries active in this warfare. It means the convicting power of the Spirit in the hearts of sinners, means better Sunday-school lessons for teachers, and vital messages from ministers to hearts prepared for those messages.

And perhaps it's because the evil one knows that the source of this power is prayer that he makes us sleepy, or lazy, or indifferent when the prayer bell rings. An effective Christian worker once said to me, "Ruth, when my devotional hour comes, I'm sleepy—really sleepy—and I promise that later in the day I'll pray. But when that time comes, I'm sleepier yet. This has gone on for about two weeks, until now it has come to me that that was a most effective way for the evil one to block my work, and I now will let nothing interfere with my devotional hour."


You've had the experience of being sleepy while trying to pray. I'll confess I have. Peter wasn't the only disciple who napped

while the Lord was fighting his battle, and really needed some praying Christians back of Him. We must be vigilant, alert, if we are to combat evil effectively—"for our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness."


Do you realize when the prayer bell rings for you? It may not be at any stated time—although one should have a certain part of the day for intercession—but at any moment there may come weighing upon you the feeling that some one, or some cause, needs your help, and prayer is the quickest, surest way to give it. Always, ALWAYS yield to the impression, and pray, for you know not what may be at stake. Perhaps some one you know is going through a crisis in his or her life; perhaps some one is struggling against conviction of sin, or some Christian worker needs wisdom for some particular problem. PRAY when you have such impressions. This quiet, sure method of calling Heaven's help is a large ministry, the importance of which we are slowly realizing, and is essential to the fullest progress of God's kingdom.

It was for just this purpose that the Prayer Hour page was designed—to outline the needs of the kingdom for prayer. We usually pray about ourselves, our personal problems, and then branch out to wider fields; but oh, how often, how often, we slight those wider fields entirely! The Lord modeled His perfect prayer on exactly the opposite order from most of ours. He placed God's kingdom first; then personal needs. After we have petitioned for the kingdom we may ask for a crust of bread, and guidance. It's to outline the needs of God's kingdom, such as the home field, the struggling country churches, and city mission points, the India and China

(Continued on Page 306)



FINANCIAL REPORT



In the July Visitor the \$105.00 credited to Maple Spring Sunday-school, Quemahoning Congregation, Western Pennsylvania, under India Mission, should appear under the funds for India Boarding School instead.

In the September Visitor under India Boarding School Building Funds the \$32.72 credited to Wiles Hill, Mt. Union Congregation, Second West Virginia, should be credited to Western Pennsylvania District.

In the Conference offering appearing in the August Visitor credit was not given to the Ramona Congregation for its offering of \$100.00 owing to the fact that no letter accompanied the check giving the necessary information. This acknowledges that donation and decreases the amount of Loose in Hat by that amount.

During the month of August the Board sent out 202,645 pages of tracts.

The following contributions to the Board's funds have been received during the month of August:

WORLD-WIDE

Pennsylvania—\$770.99

Western District, Individuals.

Sally Y. Bolton, \$1; Thomas Harden and family, \$1; Mrs. Peter Hahn, \$1; W. N. Myers, marriage notice, 50 cents; W. E. Wolford, marriage notice, 50 cents, \$ 4 00

Middle District, Congregation.
Spring Run, 15 02

Individuals.
R. R. Stayer, \$500; Mrs. Hannah Puderbaugh, \$5, 505 00

Eastern District, Congregations.
Conestoga, \$17.78; Spring Creek, \$32.07, 103 85

Sunday-school.
Longeneckers, White Oak, 66 17

Individuals.
W. G. Nyce, \$1; Wm. E. Bowman, \$5, 6 00

Southern District, Individuals.
G. A. Heckman, \$33.95; Arthur Hess and wife, York, \$25, 58 95

Southeastern District, Congregations.
Amwell, \$6; Upper Dublin, \$5; Bethany, \$1, 12 00

Indiana—\$478.33

Northern District, Congregations.
Nappanee, \$41.10; Oak Grove, \$35; Turkey Creek, \$41; Maple Grove, \$23.95; Wawaka, \$17.25; Wakarusa, \$25, 183 30

Individuals.
Mrs. Cella Swihart, \$5; Mrs. D. J. Whitehead, \$2.75; Marlon Mahoney and family, \$10; A sister, \$3, 20 75

Middle District, Congregations.
West Eel River, \$62.97; Clear Creek, \$13.05; Sugar Creek, \$9.71; Guernsey, Monticello, \$13.12; Loon Creek, \$46.43, .. 145 28

Individuals.
A brother and sister, 50 00

Southern District, Congregation.
Four Mile, 39 00

Individual.
A brother, 40 00

Ohio—\$282.49

Northwestern District, Congregation.
South Poplar Ridge, 24 50

Individuals.
Arthur Dodge and wife, \$15; A sister, \$5, 20 00

Northeastern District, Congregations.
Chippewa, \$14.47; Wooster, \$14.15; Ashland, Dickey, \$13; Zion Hill, \$8.42, 50 04

Individuals.
John Studer, marriage notice, 50

cents; George H. Irvin, \$155.95, \$ 156 45

Southern District, Individuals.
Alva Richards, \$25; R. C. Wenger, marriage notice, 50 cents; S. Z. Smith, marriage notice, 50 cents; Mrs. Wm. Eyler, 50 cents; A brother, \$5, 31 50

Kansas—\$156.00

Northeastern District, Individuals.
J. A. Sheets and wife, 100 00

Southwestern District, Individuals.
E. H. Eby, \$25; Michael Keller, marriage notice, 50 cents, 25 50

Southeastern District, Congregation.
New Hope, 30 00

Individual.
Ralph W. Quakenbush, marriage notice, 50

Maryland—\$123.50

Eastern District, Congregation.
Grossnickle, Middletown Valley, 84 00

Sunday-schools.
Myersville, \$25; Locust Grove, \$14.50, 39 50

Virginia—\$94.58

First District, Congregation.
Crab Orchard, 2 25

Individuals.
Samuel H. Snuffer, W. Va., \$25; Pauline Nolley, \$10, 35 00

Second District, Individual.
John S. Flory, marriage notice, 50

Northern District, Individuals.
Kennie Cox, \$1; Michael Zigler, \$1; Sister Polly Miller, Greenmount, \$1, .. 3 00

Southern District, Congregations.
Germantown, \$21.25; Mt. Hermon, \$8.58, 29 83

Individual.
Sarah J. Hylton, 1 00

Eastern District, Congregation.
Auburn, Nokesville, 3 00

Individual.
Novella Utz, 20 00

California—\$69.45

Northern District, Congregation.
Lindsay, 12 00

Southern District, Congregation.
Pomona, 7 45

Receipt No. 40358, 50 00

Iowa—\$46.00

Northern District, Congregation.
Sheldon, 30 00

Middle District, Congregation.
Brooklyn, 1 00

Individuals.
Mr. and Mrs. Carl M. Elrod, \$10; A brother, \$5, 15 00

West Virginia—\$35.00

First District, Congregations.
Harness Run, \$14; Beaver Run, \$14, .. 28 00

Second District, Individual.
J. F. Ross, 7 00

Missouri—\$22.90

Middle District, Individuals.
James P. Harris, \$5; J. W. Lovegrove, 90 cents, 5 90

Southern District.
Carthage Sewing Society, 5 00

Individuals.
A sister, Carthage, \$2; John R. Groff and wife, \$10, 12 00

North Dakota—\$20.67

Congregation.
Minot, 20 67

Texas—\$10.25

Individuals.
Mrs. W. B. Buckley, \$1; E. A. Frantz, \$8.75; John Stump, marriage notice, 50 cents, 10 25

Illinois—\$10.00	
Northern District, Individual.	
Ruth Royer,	\$ 10 00
Michigan—\$6.51	
Congregation.	
Copemish,	3 00
Sunday-school, Thornapple,	3 51
Arizona—\$5.00	
Individual.	
A sister,	5 00
New Mexico—\$5.00	
Sunday-school.	
Colmor Union, Miami,	5 00
Oregon—\$5.00	
Individuals.	
H. H. Ritter and wife,	5 00
Tennessee—\$5.00	
Individual.	
Mrs. M. S. Stroop,	5 00
South Dakota—\$3.50	
Individual.	
J. A. Buck,	3 50
Montana—\$1.00	
Individual.	
S. S. Shilling,	1 00
Colorado—\$1.00	
Individual.	
L. L. Alger, marriage notices,	1 00
Unknown—\$5.50	
Unknown,	
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Total for the month,	\$ 2,157 87
Previously received,	81,816 86
<hr/>	
For the year so far,	\$83,974 53

INDIA MISSION

Missouri—\$142.50	
Northern District.	
District Meeting,	142 50
Pennsylvania—\$5.80	
Eastern District, Congregation.	
Harrisburg,	5 80
Virginia—\$5.00	
Eastern District, Individual.	
D. T. Balliff,	5 00
Oregon—\$2.00	
Individuals.	
A. E. Troyer and wife,	2 00
<hr/>	
Total for the month,	\$ 155 30
Previously received,	820 75
<hr/>	
For the year so far,	\$ 976 05

INDIA ORPHANAGE

California—\$14.00	
Northern District, Sunday-school.	
Lindsay,	\$ 14 00
Oklahoma—\$10.60	
Congregation.	
Guthrie,	10 60
Ohio—\$10.00	
Northwestern District, Individuals.	
J. E. Young and family,	10 00
Indiana—\$8.50	
Middle District.	
Primary Classes, Loon Creek,	8 50
Nebraska—\$6.07	
Congregation.	
Bethel,	6 07
Kansas—\$2.00	
Northwestern District.	
Primary Class, Maple Grove,	2 00
<hr/>	
Total for the month,	\$ 51 17
Previously received,	1,157 37
<hr/>	
For the year so far,	\$1,208 54

INDIA BOARDING SCHOOL

Pennsylvania—\$1,978.96	
Middle District.	
New Enterprise Missionary and Tem-	
perance Association,	25 00
Eastern District, Congregations.	
Harrisburg, \$17; Mountville, \$73.25;	
East Petersburg, \$62.66; Mechanic Grove,	

\$90; East Fairview, \$115; Akron, \$25.41;	
Spring Grove, \$29; Indian Creek, \$82.03;	
Maiden Creek, \$105; Ephrata, \$33; Min-	
go, \$102.77; West Conestoga, \$105.72;	
Little Swatara, \$137.40; Tulpehocken,	
\$211.64; West Green Tree, \$94.70; Schuyl-	
kill, \$31.50; Hatfield, \$41.46,	\$1,357 54
Mountville District Sunday-school and	
Missionary Meeting,	80 92
Sunday-schools.	
Mountville, \$75; East Petersburg, \$25;	
Spring Creek, \$10; Midway, \$50; Leban-	
on City Mission, \$50; Bareville, Cones-	
toga, \$19; East Hanover, Blg Swatara,	
\$10; Rankstown, Little Swatara, \$5; My-	
erstown, Tulpehocken, \$5,	249 00
Christian Workers.	
East Petersburg, \$10; Spring Creek,	
\$10; Midway, \$14.50,	34 50
Aid Society.	
Chiques,	25 00
Classes.	
Cheerful Givers, Mountville, \$10; Will-	
ing Workers, Midway, \$10,	20 00
Individuals.	
Daniel Weaver, Midway, \$50; A. R.	
Neff, Mountville, \$12; Florence Herr,	
Mountville, \$25; A. P. Bucher, Mechanic	
Grove, \$10; Henrietta Hettings, Mechan-	
ic Grove, \$10; Mary K. Wenger, Spring	
Creek, \$10; Mamie Hoke, Spring Creek,	
\$10; Sarah Forry, Midway, \$10; Ella	
Brightbill, Midway, \$5; Edith Forney,	
W. Green Tree, \$10; Hiram Gible,	
White Oak, \$5; Susan Eshleman, West	
Conestoga, \$10; Samuel B. Royer, Tul-	
pehocken, \$10; Levi Mohler, Elizabeth-	
town, \$5,	182 00
Busy Men's Bible Class, Vernfield, ..	
Indiana—\$36.10	
Northern District.	
Excelsior Class No. 7, Nappanee,	17 00
Middle District.	
Huntington City Mission Band,	1 60
Individuals.	
Mrs. Daisy Peters, \$12.50; Grace M.	
Murphy, \$5,	17 50
Nebraska—\$47.65	
Congregation.	
Bethel,	47 65
Iowa—\$12.50	
Northern District.	
Ivester Junior League,	12 50
Ohio—\$6.10	
Northeastern District, Congregation.	
Mohican,	6 10
<hr/>	
Total for the month,	\$ 2,081 31
Previously received,	2,366 21
<hr/>	
For the year so far,	\$4,447 52

INDIA BOARDING SCHOOL BUILDING FUND

Pennsylvania—\$454.49	
Western District, Congregations.	
Purchase Line, Manor, \$75.04; Dia-	
mondville, Manor, \$39; Crooked Creek,	
Manor, \$3.25; Circuit No. 5, Chess Creek,	
\$31.28; Ligonier, \$55; Pittsburgh, \$80.50;	
Greenville, Rockton, \$13; Glade Run,	
\$28.10; Rockton, \$45.14,	\$ 370 31
Sunday-school.	
Bethel,	9 18
Middle District, Sunday-school.	
Fairview,	75 00
Nebraska—\$66.91	
Congregations.	
Enders, \$55; Arcadia, \$11.91,	66 91
<hr/>	
Total for the month,	\$ 521 40
Previously received,	652 13
<hr/>	
For the year so far,	\$1,173 53

INDIA HOSPITAL

Oregon—\$15.50
Sunday-school.

Portland,	\$ 15 50
Total for the month,	\$ 15 50
Previously received,	82 00
For the year so far,	\$ 97 50

DAHANU HOSPITAL

Pennsylvania—\$40.00	
Southern District, Congregation.	
Shippensburg,	\$ 40 00
Total for the month,	\$ 40 00
Previously received,	70 00
For the year so far,	\$ 110 00

QUINTER MEMORIAL HOSPITAL

Ohio—\$55.00	
Northeastern District, Aid Society.	
East Nimishillen,	\$ 25 00
Southern District, Aid Societies.	
Prices Creek, \$25; Springfield, \$5,	30 00
Pennsylvania—\$33.12	
Western District, Aid Society.	
Summit, Brothers Valley,	25 00
Southeastern District, Sunday-school.	
Parkerford,	8 12
Indiana—\$25.00	
Northern District, Aid Society.	
Middlebury,	25 00
Kansas—\$25.00	
Northwestern District, Aid Society.	
Monitor,	25 00
Nebraska—\$12.20	
Sunday-school.	
South Beatrice,	12 20
Maryland—\$10.00	
Eastern District, Aid Society.	
Pipe Creek,	10 00
Unknown—\$11.00	
Anonymous,	11 00
Total for the month,	\$ 171 32
Previously received,	1,420 04
For the year so far,	\$ 1,591 36

CHINA MISSION

Ohio—\$209.41	
Northeastern District, Congregations.	
Beech Grove, Chippewa, \$30.60; East Chippewa, \$30.15,	\$ 60 75
Northwestern District, Congregations.	
Eversole, \$23.75; Straight Creek, \$23.59; May Hill, \$21.73; Marble Furnace, \$5.04; White Oak, \$4.50; Cincinnati Mission, \$3; Stonelick, \$3.24; Pleasant Hill, \$19.15; Lower Stillwater, \$21.48; Harris Creek, \$22.18,	147 66
Individual.	
A sister,	1 00
Pennsylvania—\$86.26	
Southern District, Congregations.	
Brownsmill, \$14.05; Shady Grove, \$8.85; Rouzerville, \$17; Shank, Back Creek, \$12.68; Waynesboro, \$16.93,	69 51
Sunday-school.	
Zullinger,	4 55
Christian Workers.	
Shady Grove,	2 20
Aid Society.	
Shady Grove,	10 00
Indiana—\$58.24	
Northern District, Congregation.	
Middlebury,	22 24
Individuals.	
Nellie Bird, \$2; Mrs. D. W. E., \$1, ..	6 00
Southern District, Congregation.	
Four Mile,	30 00
Maryland—\$24.68	
Eastern District, Congregation.	
Denton,	19 68
Aid Society.	
Pipe Creek,	5 00
Virginia—\$20.25	
First District, Congregation.	
Chestnut Grove, Pleasant View,	20 25

California—\$5.00	
Southern District, Individual.	
M. M. Carl,	\$ 5 00
Kansas—\$4.20	
Southwestern District.	
Royal Workers, Salem,	4 20
Total for the month,	\$ 408 04
Previously received,	591 54
For the year so far,	\$ 999 58

CHINA ORPHANAGE

Ohio—\$30.00	
Northwestern District, Sunday-school.	
Eagle Creek,	\$ 20 00
Individuals.	
J. E. Young and family,	10 00
Indiana—\$7.95	
Southern District, Individual.	
John H. Skiles,	\$ 7 95
Pennsylvania—\$5.00	
Eastern District.	
Busy Men's Bible Class, Vernfield, ..	5 00
Total for the month,	\$ 42 95
Previously received,	270 92
For the year so far,	\$ 313 87

CHINA BOYS' SCHOOL

Ohio—\$5.00	
Northwestern District, Individuals.	
S. Cocanower and wife,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	127 82
For the year so far,	\$ 132 82

CHINA GIRLS' SCHOOL

Ohio—\$5.00	
Northwestern District, Individuals.	
S. Cocanower and wife,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	148 93
For the year so far,	\$ 153 93

SWEDEN MISSION

Ohio—\$5.00	
Northwestern District, Individuals.	
S. Cocanower and wife,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	30 75
For the year so far,	\$ 35 75

ITALIAN MISSION, BROOKLYN

Illinois—\$1,000.00	
Northern District, Individual.	
Samuel Henricks, deceased,	\$ 1,000 00
Total for the month,	\$ 1,000 00
Previously received,	4 00
For the year so far,	\$ 1,004 00

ARMENIAN AND SYRIAN RELIEF FUND

Relief and Reconstruction Committee's report for August, 1918:	
Indiana	
Wm. Bixler, Liberty Center,	\$ 10 00
Iowa	
Des Moines Valley S. S., \$10.07; R. S. Spurgeon, Adel, \$10,	20 07
Kansas	
Silva M. Beckner, McPherson, \$3.50; J. A. Flory, McPherson, \$6.50; Olathe S. S., \$7.55; N. P. Nelsen and wife, Rosalia, \$2.00; Paint Creek Congregation, \$13.73,	33 88
Missouri	
C. W. Society of Mineral Creek Church, ..	3 65

Ohio		
Percy Beery, Pleasant Hill, \$5; Dickey S. S., \$6.34; Edna Kneisly, Dayton, \$12.50; Amanda Ross, Dayton, \$10; Laura Swander, Spokane, \$1,\$	34 84	
Oregon		
Mabel S. S.,\$	5 00	
Pennsylvania		
Mrs. Maggie Kyler, Martinsburg, \$1; Paul Freidly, Lancaster, \$3; Mary Brown, Martinsburg, \$2; B. F. and Ida M. Lightner, Gettysburg, \$1; Mrs. Hannah Puderbaugh, Martinsburg, \$4,	11 00	
Virginia		
Mrs. B. H. Funk, Bedford, \$10; Newport S. S., \$8.17; A. M. Dooley, Bedford, \$1,\$	19 17	
Washington		
Arthur A. Myers, Outlook, \$10; Loomis C. W. Society, \$6.35; J. L. Weddle, Tonasket, \$10; Junior S. S. Children in East Wenatchee, \$3.65,\$	30 00	
West Virginia		
Chestnut Grove Cong., Pleasant View S. S., \$21.73; Chestnut Grove Cong., Pleasant View S. S., \$48.73,\$	70 46	
Total for month,\$	238 07	
RELIEF AND RECONSTRUCTION FUND		
Indiana		
Mrs. D. W. Ecker, Nappanee, \$6; In memory of Maude Ecker Leonard, \$2; Nappanee Cong., \$17.83; Elkhart Valley Cong., \$39.22,\$	65 05	
Iowa		
Mrs. C. E. Williams,\$	3 00	
North Carolina		
Sarah Lee Smawley, Bostic,\$	1 00	
Ohio		
A Sister, Walbridge, \$5; Canton Center S. S., \$26.35; Canton Center Cong., \$8.26,\$	39 64	
Virginia		
Nokesville Cong.,\$	12 00	
Total for the month,\$	120 69	
BELGIAN RELIEF FUND		
California		
Long Beach Cong.,\$	9 60	
Oregon		
Mabel S. S.,\$	5 00	
Pennsylvania		
Conestoga Cong.,\$	83 32	
Virginia		
Valley Cong., \$20.18; Fairfax Cong., \$5.75,\$	25 93	
Washington		
Mr. and Mrs. James H. Wagoner, Aeneas,\$	5 00	
Total for the month,\$	128 85	
RED CROSS FUND		
California		
Empire Cong.,\$	51 00	
Indiana		
Topeka Cong., \$25; A Sister, Nappanee, \$2; Copper Creek division of Santa Fee church, \$66.82,\$	93 82	
Ohio		
Brookville S. S.,\$	12 00	
Pennsylvania		
A Sister, Vernfield, \$6; Bethany Red Cross Society, \$13,\$	19 00	
Virginia		
Mary E. Showalter and Sisters, Dale Enterprise,\$	6 00	
Total for the month,\$	181 82	
Y. M. C. A.		
Missouri		
Willing Workers' Class of Wakenda S. S.,\$	3 75	
Total for month,\$	3 75	

SOLDIER TESTAMENT FUND

Illinois	
Franklin Grove Aid Society,\$	5 00
Total for the month,\$	5 00

FRENCH CHILDREN RELIEF

California	
Estate of Mary Gnagey, Pasadena, ..\$	35 00
Indiana	
Logansport Mission Cong.,\$	5 66
Pennsylvania	
Waynesboro Cong.,\$	45 50
Virginia	
Fairfax Cong.,\$	22 84
Total for the month,\$	109 00

PRISONERS' RELIEF FUND

Iowa	
R. S. Spurgeon, Adel,\$	10 00
Total for the month,\$	10 00

AN ESSENTIAL .

(Continued from Page 302)

fields, with their medical, educational, and evangelistic work, the missionaries there, and the native Christians, with their particular temptations.

Friend, you're doing real work for God when you take those calls for help and present them before the Throne. You're making your life count 'round the earth. Don't be a broken strand in the rope of prayer we're weaving each month to hold steady our mission points and individual lines! But strengthen the cord that extends from heaven to earth's needy places, by faithfully bringing these calls to the Master. This ministry of prayer is essential to your Christian growth and to the progress of God's kingdom. May He use us all more effectively!



The following statistics of the manufacture of the abominable cigarette show what increasing inroads this nuisance and poison is making on the lives of young American manhood:

1902,	2,971,360,447
1910,	8,663,709,484
1913,	14,294,895,471
1915,	17,939,234,208
1917,	30,529,193,538

Added to what this means for our boys is the declared goal of the tobacco manufacturers, to wage a campaign to place a cigarette into the mouth of every Chinaman.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 J. J. YODER, McPherson, Kansas.
 CHARLES D. BONSACK, New Windsor, Md.
 OTHO WINGER, North Manchester, Ind.
 A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 J. H. B. WILLIAMS, Secretary-Treasurer.
 E. H. EBY, Travelling Field Secretary.
 All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 1, Malmö, Sweden.
 Buckingham, Ida.
 Graybill, J. F.
 Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.
 Blough, Anna V.
 Crumacker, F. H.
 Crumpacker, Anna M.
 Flory, Byron M.
 Flory, Nora.
 Hisey, Walter J.
 Hisey, Sue R.
 Horning, Emma.
 Metzger, Minerva.
 Rider, Bessie M.
 Schaeffer, Mary.
 Vaningen, Priest D.
 Vaningen, Susie C.
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
 Brubaker, Cora M.
 Cripe, Winifred E.
 Flory, Raymond C.
 Flory, Lizzie N.
 Overholtzer, I. F.
 Overholtzer, Elizabeth W.
 Pollock, Myrtle.
 Senger, Nettie M.
 Sock, Laura J.

North China Language School, Peking, China.

Bowman, Samuel N.
 Bowman, Pearl S.
 Clapper, V. Grace.
 Flory, Edna R.
 Seese, Anna.
 Seese, Norman R.
 Wampler, Vida M.
 Wampler, Ernest M.

On Furlough

Bright, J. Homer R. D. 1 Union Ohio.
 Bright, Minnie F., R. D. 1 Union Ohio.
 Hutchison, Anna, Cordova, Md.

INDIA

Ahwa, Dangs Forest, via Bilimora, India.
 Blough, J. M.
 Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grissio, Lillian.
 Mow, Anette.
 Stover, W. B.
 Stover, Mary E.
 Willows, Olive.
 Ziegler, Kathryn.

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
 Cottrell, Dr. Laura M.
 Mohler, Jennie.
 Miller, Eliza B.
 Ross, A. W.
 Ross, Flora N.

Dahanu, Thana Dist., India.

Alley, Howard L.
 Alley, Hattie Z.
 Ebbert, Ella.
 Eby, Anna M.
 Nickay, Dr. Barbara M.
 Pittenger, J. M.
 Pittenger, Florence B.
 Rorer, B. Mary.
 Swartz, Gollee.

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
 Emmert, Gertrude R.
 Hoffert, A. T.

Vada, Thana Dist., India.

Garner, H. P.
 Garner, Kathryn B.
 Kaylor, John I.
 Powell, Josephine.

Post: Umalla via Anklesvar, India.

Arnold, S. Ira.
 Arnold, Elizabeth.
 Hinemelebaugh, Ida.

Vyara, via Surat, India.

Long, I. S.
 Long, Rufe V.

On Furlough.

Ebey, Adam, North Manchester, Ind.
 Ebey, Albe K., North Manchester, Ind.
 Lichty, D. J., La Plac, Ill.
 Lichty, Nora A., La Plac, Ill.
 Miller, Sule J., Waterloo, Iowa.
 Shumaker, Ida C., Meyersdale, Pa.

Please notice -

Postage on letters to our missionaries is 5¢ for each ounce or fraction thereof and 2¢ for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

A Dozen of the Reasons

Why You Should Take Advantage of

Our Annuity Plan

1. Your Investment is secure. There is no need of worry for its safety.
2. There is no trouble in collections—not even the necessity of your notifying us when the amount is due.
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4. No depreciation in investment. You can reckon your income for years ahead.
5. The income is sure. It is all “bird in the hand.” No “bush” business about it.
6. ~~You are bothered with~~ no tax on the principal. The income is net to you.
7. You are your own executor. No lawyer's fees. No broken friendships. You do it all yourself and place the money now where you want it to be.
8. Your investment is free from speculation. The Board's entire assets of more than \$1,000,000.00 are behind your gift.
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10. In years of plenty you can provide for your old age. No “Blue sky” about it, simply business principles conservatively applied.
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You can relieve yourself of the worry, trouble and concern of making wise investments if you consider our Annuity Plan and invest your money with us.

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GENERAL MISSION BOARD, Elgin, Illinois

The MISSIONARY VISITOR

The Spirit of ---- Thanksgiving

WHAT shall we be thankful for, did you ask? Why do you hesitate in reply? What can you answer, do you say, when the world is at war, and the greatest conflagration of human hearts and human hates that the world has known, is sweeping like a withering blast over millions of mankind? Yes, we admit all this, but—

What if your babies were dead of starvation, in a land that knew no pity, for whom even the earth has refused sepulchre?

What if your daughters were dying or led away into a captivity that is worse than death, whose tears but excite more fiendish glee?

What if your mothers, your wives, your sisters were being subjected to an organized brutality repulsive even to a galley slave?

What if your hearthstone had been violated by every cruelty that insane, destructive hatred could conjure?

What if your home were burned, your fruit trees sawed asunder, the resting places of your departed loved ones desecrated, your land, slime pits and shell holes, foul with vermin, on the brink of starvation; stock gone, larder empty, purse robbed?

And you hesitating, unable to tell whether you are thankful at this time?

Let us not be grateful because we are not like other men; that is Pharisaic.

Let us not be thankful because we have, and others have not; that is selfish.

Rather let us express our thanks in terms that our needy brethren across the seas can understand. Then He will understand.

Deeds not words; gifts not empty phrases; offerings not collections:

These will enable the Father to understand the spirit of

Thanksgiving within us.

CHURCH
OF THE
BRETHREN

NOVEMBER, 1918

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THROUGH HER GENERAL MISSION BOARD

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Editorial

In this year of so much sorrow and suffering our hearts go in gratitude to the Father for the wonderful manner in which our missionaries and mission interests have been kept. It is difficult to conceive of how our missions could have been less interrupted in a great world war than has been the case thus far in this one.



And our Brotherhood has been kept in the "shadow of the Almighty," so much so that it is almost redundant to say it; but it is well for us to remember that this is the special season of thanksgiving. We should emphasize anew our faith in God, and in the eternal power of His presence with us.



Shall our faith in Him, and our thanks to Him be expressed this year in the real manner that will make His children know we love Him and them? It will be hard for Him to understand our expressions of gratitude unless we in some such substantial manner express ourselves.



We have had an opportunity, personally, to note the trust of our missionaries at this special time. Money channels have been considerably interrupted and especially to India. Prices have risen on commodities, and the drafts of money to the field have not been regularly received. But we can with encouragement testify to the splendid spirit of faith and kindness as expressed in all letters received from every field during the year. This speaks well for the fortitude and devotion of our workers.



"Over the top to victory!" This sounds on the plains of France, in the ranks of the Liberty Loan workers at home, and, thank the Lord, is catching fire in many congregations and Districts in the church. For we are undertaking big things for the Lord in finance, expecting great things from Him,

and seeing great things come to pass through the many churches as they raise money for boarding schools, furnishing hospital rooms, supporting workers, native helpers, missionary children, and more things than we are able to supply special causes for. The day is bright from the windows of our office as we note these signs of stir in the church, ambitious to do great things for the Lord.



Sheldon church, Iowa (J. E. Rolston, elder), has pledged an amount up to \$3,500 to erect a church at Anklesvar, India, to be known as the McCann Memorial Church, in honor of Bro. S. N. McCann, who, with his good wife, gave some of the best years of his life to lay the foundations of that station broad and deep. What a joy it will be to the Sheldon brethren as they meet in their church on Sunday mornings, when this new house for the Lord is erected, to have the consciousness that through them another congregation, dusky in complexion, pure in heart, faithful to God, is enjoying like comforts as they on the other side of the globe! May God bless Sheldon for this gift!



Akron church, Ohio, Bro. H. A. Brubaker, pastor, in addition to the support of its own work and of its pastor, has forwarded to us the money for furnishing one of the principal rooms in the Liao Hospital.



A good brother in Iowa desires to erect a splendid monument as a memorial to his only son, now passed away. This memorial is to take the form of a splendid educational institution on our India field.



In our hands are the names of individuals and organizations, desirous of supporting almost half as many workers as we can hope to send abroad next year. Is it not wonderful how the Lord provides? As al-

ways, the need of the Lord is for laborers for His harvest fields.



Oklahoma recently has given us a splendid example of abounding grace in liberality. After an address by Bro. E. H. Eby, at their District Meeting, in spite of the fact that they have suffered much from drought, it was proposed that they raise funds for an India Boarding School. There was \$121.60 raised in cash and \$938.40 in pledges, while eight persons pledged 5 per cent of their coming wheat crop. They propose to raise the entire amount for such a school within the next two years. No District of the Brotherhood has received the intensive training in tithing that has been given to Oklahoma, and doubtless this is fruitage from that cultivation.



Our hearts were recently gladdened by a letter from one of our brethren who has made plans to go out to India as a missionary, but who is now in medical work at one of our army camps. In spite of this temporary interruption his eye is definitely set upon India. It sounds like a lark singing above the roar of battle and we rejoice in such exhibition of unalterable purpose.



Did you say that you were unable to do anything particular for missions? Just now our attention is called to a certain family of seven, with their farm unpaid for, with plenty of personal avenues open to take all of their money, who are supporting a son of one of our missionaries. The Father certainly will bless such devotion, and such a spirit reflected in the membership of a large church such as ours will find so generous a response that even the "windows of heaven can not contain it."



We are bidding farewell with the closing days of October to our missionaries now commencing their long journey to India. In the party are Brother and Sister Adam Ebey and children, Brother and Sister E. H. Eby and children and Sister Ida C. Shumaker. It was hoped until the last moment that permits would arrive in time that the three sisters appointed at Hershey might accompany them; but this has not proved the case. We are hopeful that these will go later.

Brother and Sister Adam Ebey have spent much of their time, since coming to America in the fall of 1916, at North Manchester, Ind., where they have had opportunity to attend school, address the student body, and also to visit some of the neighboring churches in Indiana and Ohio.



Sister Shumaker returned home on furlough just prior to the Wichita Conference. Her time has been more than fully occupied all the while. Last winter she visited the schools in the interests of her work, making profound impressions with her addresses. Altogether she has delivered nearly four hundred public addresses in schools, churches, colleges and conventions; also more than one hundred addresses at missionary societies, class socials, band meetings, etc. And now she is happy to return to India, and—as we marvel at her strength—possibly to rest amid her India friends. She has moulded sentiment India-ward in a wonderful manner, and we thank the Lord for all that she has done.



Bro. E. H. Eby's have been detained in the homeland for a number of years, on account of health conditions, and their return to the field is a fulfillment of their undying desires, cherished oftentimes in mid prayers and tears. Their time has not been spent in idleness—they do not know how to be idle. They have been much in school. Bro. Eby has given definite trend to much of the present missionary educational activity now taking form in the church, and has spent strenuous months, and many of them, in field work for the Board. His efforts have been crowned with some splendid spiritual victories in behalf of the church.



Sister Eby has long had the interests of our missionary children at heart. She has been studying in that direction as the Spirit led, and now she is to return as director of the children's education. It is expected that her home for many months of the year will be at a healthy hill station with the missionary children, close to some good English school, while Bro. Eby will do his work on the plain.



We can see our India workers standing with shaded eyes looking far out into the

Indian Ocean, waiting, pleading, looking for the recruits from the homeland. What shall they see, in answer to their prayers and calls for "as many new workers as you can send, for the need is urgent"? They will see five veteran workers returning. This is our answer to their signals for help. May God help that "next year" it may be different. Oh, there must be new men in 1919. Are you praying with us, in answer to our call in the October Visitor?



Our brethren of the China Mission told us something in the September Visitor of their efforts in combating the pneumonic plague which invaded Shansi during last winter. A printed report of the Shansi Plague Prevention Bureau of 1918, just received from China, speaks very splendidly of the efforts of our brethren in helping to stop this most pitiless reaper. Such unselfish, heroic conduct as exhibited by our workers can not but make a profound impression upon the selfish, heathen mind. Such things preach loud sermons.



It is not often that we hear from Bro. J. F. Graybill, the routes for whose letters are so blocked or full of dangers, and a letter from him dated in July, but received the first of October, is much appreciated. Times are hard, food is scarce, and there is much suffering among the poor people. But in the midst of these times he reports that recently two young sisters united with the church; then later one of their Sunday-school girls. Another lady was awaiting baptism and two others in a village out from Malmö have applied. Seven have so far been baptized and others are near. Thus success attends the earnest work of faithful men, close to the noise of battle.



"Offer unto God thanksgiving and pay thy vows unto the Most High: And call upon Me in a day of trouble: I will deliver thee and thou shalt glorify Me."



One of the things we deplore in the heathen countries is the superstition which binds the people away from the rational and pure religion. Recently one of the missionaries from India spoke of the high-caste people refusing to eat sugar that was refined in England, because it was rumored

that the blood of cattle was used in refining the sugar. Their refusal was based on the belief that possibly the spirit of one of their ancestors might have been in the animal from which the blood was taken. We deplore this situation, and yet our own lives may need clearing, for many of us have some pet superstition, for which neither religion nor reason furnishes foundation. Are any of us picking up pins, believing that it brings us good luck? or do we wear garments wrong side out for a day at a time, because it is bad luck to change when the mistake is made? Would the man from India laugh at us when we hesitate to sit at the table when we happen to make the thirteenth party? Are we willing to make an equal effort with them to rid the world of superstition?—M.



Is your church now offering money for missions, or is some one taking missionary collections from the church? And to be more personal, by which method is your money replenishing the Lord's treasury?—M.



Although the nations of the East have shown signs of progressiveness in recent years, yet a mass of prejudice remains which makes the work of Christianity very difficult. These days see that prejudice wiped out faster than ever before. Caste is receiving an awful tumble. We all deplore the terrible effects of this awful war, yet good is to be found everywhere. Three-fourths of the non-Christian nations are thrown into the melting pot, and most of the Christian peoples of the world are there with them. China, India, Japan, Egypt, each is conscious of the touch of other nations. Here is a man who went out from India carrying with him a full set of prejudices and traditional customs, but he scarcely leaves home until he finds himself a brother in arms of Australians, French, British, Canadians, Belgians, and Americans. Now he really becomes a citizen of the world. It is the big opportunity of the Christian boys, associating with the non-Christian boys, to leave the proper impression, and we do well to stand for any movements to supply the boys with Bibles, religious instruction and Christian stamina. If they do not realize their opportunity it should be pointed out to them.—M.

The Father's Share of Your Harvest

A Theme for Thanksgiving

It is almost a dream, isn't it, that we were at peace a few years ago! And we marveled at the large offerings that poured into the Lord's treasury! We had not even then learned the lessons of sacrifice in the way that they have been presented to us in these last eventful months. Sometimes in days gone by we fancied that folks had turned from that word, "sacrifice," repelled somewhat when it was freely used.

But things have changed since then. Multitudes of our boys have gone into service and have given their all; many times they have gone joyfully to their assigned tasks; now many have given their lives in sacrifice. And we find ourselves feeling that the term is even poetic, or even inadequate to express the spirit in which they have given.

The Father has the same share in our harvests that has always been His, but we are reckoning a bit more generously with Him than ever before. The appeals of the starving, the suffering, the blind, the halt, the maimed, the fever-stricken, all have claimed our attention and won response. Spiritual needs have been supplied as they seemed to demand, yet we do not feel that we have given nearly as we should like.

But the Father's children still perish for the Bread of Life. War has stripped them of their rags and we behold the emaciated condition of their starving spirits. The assistance your General Board has rendered to these in the homeland will doubtless need to be repeated as the District Boards call for help; and we dare not allow those of our own household to go unsupplied. Our plans, our budgets, our expenditures of the future must include these, and we do not think of denying them.

Before this war came, our sons and daughters went out into a battle royal—and heroic—"unto the uttermost parts of the earth"; others are going with songs in their hearts to give them cheer and lend assistance. The needs of the field as they would increase naturally have been supplemented by the many that have arisen unbidden and unexpectedly. They must all be supplied.

Our missionaries must pay more for what they eat, wear and use. They have no other to whom they can turn for help, excepting to their great mother church. She owes their support to them, and she must care for their every want.

Building materials are expensive—almost prohibitive. It seems that this work must be curtailed. We have marveled aforetime that native peoples could exist on the pittance doled out to them by the hand of fate;

now we know that this is insufficient. How much then must the spiritual work suffer!

In addition to these needs of a growing, healthy work, we are confronted with the exorbitant demands of an unheard-of rate of exchange on money. Twenty-eight dollars gold formerly would buy one hundred Swedish kroners; now it requires thirty-five. One dollar gold would buy two dollars in China; now it buys one dollar and eighteen cents. Thirty-three cents gold would buy one rupee in India; now thirty-eight cents is asked. This abnormal condition forces us face to face with a possible deficit this year of thousands of dollars.

How can this be met, along with our other needs at home and abroad? This solution is with you and us, individually, as members of the household of faith.

Shall our mission work lag in war time? Shall we allow our children, looking backward as they will study the history of the World War and its influence upon the Church of the Brethren, to see that we did not rise to the needs of our day? Or shall we give occasion for the students of missions to point back with pride and inspiration to the manner in which we arose to the emergency occasioned by abnormal conditions? Shall the news be flashed to our missionaries that they must curtail expenditures because of the war? And all this when we boldly and confidently and truly assert that Jehovah of hosts is with us!

We say "No" to the questions above, and we say it because of your unanimous response in days gone by. In such assurance we move ahead, planning for bigger things, both at home and abroad. We are writing history in a positive form these days, for your money expended in the extension of the kingdom is invested in spiritual liberty bonds—your answer to the attempted thralldom of Satan.

Therefore, knowing the needs as we have expressed them—needs that accumulate in intensified form—we earnestly plead with you to remember the Lord's needs at this Thanksgiving time—as they are expressed in the lives of His children starving for the Bread of Life.

We thank you in advance for your response, appreciating all that you may do, knowing that your response will indicate for us the way that we must take for the future, and confident that you will do big things for Him as you assemble on Thanksgiving Day.

Most fraternally yours,

General Mission Board.

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough.

Our New Workers in China

Mrs. Ernest M. Wampler

A. B. Miller



VIDA EUNICE MILLER, the fifth child in a family of nine children—five girls and four boys—was born at Port Republic, Rockingham County, Va., Feb. 25, 1889. Her father, Andrew B. Miller, a minister of the Church of the Brethren in the Mill Creek congregation,

died at the early age of forty-one years, leaving the widow, who was Jennie S. Long before marriage, with the care of the family, the eldest of whom was but seventeen.

Vida's early life was spent on the farm under the influence of a consecrated and devoted father and mother. The religion of Jesus Christ was the center around which all else revolved. Not one of the children can remember the day when worship at the family altar was not the custom, the father leading during his lifetime in the service, and requesting on his deathbed that the mother continue it. On Saturday evening, work was laid aside in time for an early retiring so that a start on Sunday could be made to get to the Mill Creek church, nearly five miles away, in time for Sunday-school. Vida's mother said, some years ago, that she "could gladly stand on the shores of America and see the last one of her children sail for a foreign field as a missionary."

Next to religion, the thing most emphasized by the father, who taught public school a number of years, was education. This was intensified by the mother in after years. The vision of a life of service, brought out after preparation, was given very early and continually visualized, and it told, seven of the children becoming teachers.

Vida's education was accomplished by hard work and dogged persistency. Like

the rest of the children she had to secure it for herself—"make her own way." She did her "grade" work at Port Republic. After this she attended Timberville Graded and High School, Bridgewater College, the University of Virginia Summer School and the Harrisonburg State Normal. At the last-named institution she waited on the tables in the dining hall to meet expenses.

Most of her advanced work was done at Bridgewater, where she spent four sessions. Here also she gave her life to the Lord Jesus Christ and united with the Church of the Brethren, under the preaching of Bro. George W. Flory, Jan. 25, 1909.

In the light of these conditions it is not surprising at all that Vida resolved to become a missionary. Her mother's life and teachings, the inspiration memory constantly afforded her of her father's life, her training at Bridgewater—all these helped to turn her to such a decision. Once decided she made every stroke count towards her preparation—her further training, her church and Sunday-school work and her school-teaching, at which she has had eight years' experience, all contributed thereto.

She was married to Ernest M. Wampler Aug. 25, 1914. They have one little daughter, Sarah Anna.

Vida is now beginning to realize the longing desire of her life, and I speak for mother and her brothers and sisters when I say that we rejoice at her going and would not have her do otherwise if we could. We all feel like saying, as Mr. Fuller said to Carey, "If you will go down I will hold the ropes," in faith and prayer and hope.



PRAYER

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it!—F. B. Meyer.

Ernest M. Wampler

J. W. Wampler



ON Friday, Oct. 23, 1885, Ernest Michael Wampler came to the home of Eld. Frederick and Sister Anna Driver Wampler, he being the youngest of eleven children and the fifth son.

Ernest grew up on the farm on which he was born. When

Ernest was eleven years old, father was called home and his future guidance was left to mother. He attended the public schools of the neighborhood, ranking well with those of the same age. In 1906 he began his higher education at Bridgewater College. He completed the academic course and about two years of the college course, when, owing to lack of means, he spent several years teaching school. During the summer vacations he clerked in the stores of his brother-in-law at Edom and his brother at Timberville.

Ernest attended the Greenmount Sunday-school. In his early teens he came to the church, being the first of quite a number that came under the preaching of Eld. J. A. Miller, of Manvel, Tex.

While teaching and clerking at Timberville he was called to and installed into the ministry. In the service he performed here came the call to the foreign field. There appeared in the Missionary Visitor a short article with this heading: "Where Are the Men?" Reading this article, and getting the reasons of the heading, he decided to offer his services to the General Mission Board for the foreign field. He closed up his business relations at Timberville and moved to Bridgewater. Here again he entered school and after two years of work completed the college course, graduating last June.

Ernest was active in Sunday-school work and was sought as a teacher in that line. In the enrollment and attendance contest at Bridgewater last winter, his class won the attendance pennant. He was chosen by the General Mission Board to assist Bro. E. H. Eby to visit the Sunday-schools of the Brotherhood in the interests of educational missionary training. He visited quite a number of the Sunday-schools of the Northern District of Virginia during June and July of this year, and secured quite a number of pledges for the work.

Ernest was united in marriage to Sister Vida Miller in 1914. They received the appointment to the China mission field last winter and are now on the way to their work.

Pearl S. Bowman

Minnie B. Troxel



PEARL CHARLOTTE STAUFFER, the subject of this sketch, was born near Cambridge, Kans., Sept. 28, 1885. The following winter the family moved to Florida, where they remained three years. The father having lost his health they returned

to Grenola, Kans., where they resided eight years.

On account of much sickness in the home, Pearl's education was limited. But the religious training was not neglected. The family altar had a permanent place in the home. Owing to the religious influence of the home, she united with the church at the age of eight years.

In 1897 the family moved to Fredonia, Kans., where her father died, Feb. 6, 1898, at which time the mother and one child were stricken with pneumonia fever.

The mother was left with six children, and in reduced circumstances, and Pearl, being ambitious and eager to help, secured employment at fourteen years of age, at \$1.25 per week.

At this early date she had a great desire to be a helper in the Master's cause. The Gospel Messenger and Missionary Visitor were regular visitors in the Stauffer home. The letters by Bertha Ryan, W. B. Stover and others, also the pictures of the poor heathen children, made such an impression on the young mind that she resolved to be a missionary. This seemed to be the leading desire of her mind.

With the family she moved to Kingman, Kans., in the spring of 1902. After some time she returned to Fredonia. Under the influence of Bro. A. C. Root and wife she took up city mission work in Parsons, Kans., where she remained for some months. Later she was engaged in mission work at Arkansas City, Kans. Brother and Sister Root finally persuaded her to attend Bethany Bible School. She remained in school

two years. Here she met her future companion, Bro. Samuel Bowman, to whom she was married Aug. 13, 1911. The following autumn they returned to Bethany Bible School, where they were engaged in church and school work, remaining there two years. They then moved to McPherson, Kans., and entered college. While there she volunteered for the foreign field. After four years at McPherson College she passed the requirements of the General Mission Board for the foreign field.

On Aug. 2, 1917, their home was blessed by the birth of twin boys, Ronald and Gordon. The happy home was soon saddened by the departure of little Gordon, Dec. 29.

After the approval of the General Mission Board at the Hershey Conference they made preparation to sail on Aug. 15 for their work in China.

Samuel Bowman

Nora Bowman Ebbert



GOD in His great love has been a mighty power in many homes and many lands, yet there are places where His love has not been shown. We, who are living in such a land as our beloved America, can not realize what it means to those who

know not the love of God. It is indeed a joy to know that not all men are so selfish, but that they can see beyond the sunshine our our own land and behold the darkness in the distance. The voice of these people comes floating o'er the deep. The call was heard and with a hearty response it is answered, "I am coming."

Samuel Benjamin Boman, having been reared on the sunny plains of Kansas, had such a vision that he could see the great need and his heart burned for those poor people who were living in darkness. His parents—Daniel F. Bowman and Elizabeth Brubaker Bowman—were pioneers from

Virginia. In search for a new home where they might rear their family they came westward. They lived one year in Johnson County, Kans., and later moved to Gove County, settling near Quinter, where they have lived ever since and have reared a family of ten children. The church at that place was then in its beginning and his father helped to build the first church and has been a loyal supporter.

Samuel, the fifth child, was born April 27, 1887. He was always a quiet, unassuming child, yet inquisitive and energetic. He united with the church while quite young and was always very much interested in church work. A Reading Circle was organized, which his older brother and sisters attended, but he read their books and one, "Do Not Say," was instrumental in his decision to be a foreign missionary. He also read other missionary literature and was much interested in that work, but kept his plan so hidden that even his parents scarcely knew of his intention.

He enjoyed school work and by constant effort and hard work secured his education. After finishing the grades in the spring of 1908 he went to Bethany Bible School, Chicago, being among the first

from the community to continue his education. Four years were spent in Bethany, after which he received his diploma. While in Chicago his practical work was at the Jewish Mission, in the rescue work and in the Chinese Sunday-school. Before going to Bethany he had thought of Africa as his field of service. This decision was due to the influence of the life and work of Livingstone, whom today he most highly honors among the missionary heroes. His work among the Chinese brought him in close contact with their customs, and created a deep interest in the Chinese people for whom he decided to give his life. While in Bethany he met Miss Pearl Stauffer, of Kansas, who became his wife Aug. 13, 1911.

Feeling the need of the best possible preparation he decided to go to McPherson College, entering the fall of 1912. Two years were spent in completing the academy course, after which he taught school one year. He again returned to McPherson and completed his college course in three years, taking his A. B. degree in 1918.

During his school life in McPherson he was not idle. He served on the Y. M. C. A. cabinet, did gospel team work and preaching, and was for three years president of the Volunteer Band. One of the outstanding events of his college life was a revival which he, with three other young

men, held at Protection, Kans. This experience caused a deepening of his purpose and a greater desire to get out into service.

Having been appointed by the Mission Board and approved by the General Conference at Hershey, Pa., he goes to China feeling that he has the support of the church, and he is glad to do all in his power to carry the love of God to China.



THE QUIET HEART

How shall I quiet my heart? How shall I keep it still?

How shall I hush its tremulous start at tidings of good or ill?

How shall I gather and hold contentment and peace and rest,

Wrapping their sweetness, fold on fold, over my troubled breast?

The Spirit of God is still, and gentle and mild and sweet,

What time His omnipotent, glorious will guideth the worlds at His feet;

Controlling all lesser things, this turbulent heart of mine,

He keepeth as under His folded wings in a peace serene—divine.

So shall I quiet my heart, so shall I keep it still,

So shall I hush its tremulous start at tidings of good or ill.

So shall I silence my soul with a peacefulness deep and broad;

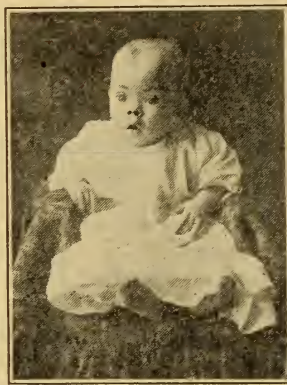
So shall I gather divine control in the infinite quiet of God.

BUDS OF PROMISE, TRANSPLANTED TO CHINA'S GARDENS



Sara Anna Wampler

Age 18 months, daughter of Brother and Sister E. M. Wampler.



Ronald Emerson Bowman

Age 1 year, son of Brother and Sister Samuel Bowman.

The Call That Came to Me

When yet a small boy my chief desire was to do work for God. First I thought along the line of pastoral work, and after being put into the ministry my plans were toward this work. Yet all the time I was not satisfied. I wanted to give God full sway in the plans of my life. I avoided the call to the foreign field, thinking that I was intended to do work at home. But in my prayers and thoughts I found that I was not giving the foreign field a fair chance. Upon reading some articles and a letter written to me from my brother, giving the words of a Chinese Christian who, upon being told the number of missionaries appointed to China that year, said, "Where are the men?" I thought perhaps I might be one of the men who were intended to work in China. I began then to work and pray for guidance, and decided last August that if the Lord was willing I would go to China, and He has opened up the way very remarkably. I have often wondered during the past year how I could have been so blind during all these years when the field was so ripe unto harvest.

E. M. Wampler.

My first thoughts of becoming a foreign missionary came to me in early youth when I heard my mother say, "I could gladly stand on the shore at New York and see the last child I have go to the foreign mission field." Then, after reading the *Missionary Visitor*, and hearing lectures of returned missionaries, in which they always so forcefully presented the needs and pleaded for workers, I felt it my duty to offer myself for this great work. After praying to be led by His Spirit into whatsoever service I was most needed, I could not be satisfied to stay in America, when I was not sure this was my place. I wanted God to make the choice of my life's work. He has called me to China and I gladly go with the full assurance I am doing His will.

✂ ✂ Vida Wampler.

For some time it has been my conviction that a call to any field is determined very largely by its needs. The Holy Spirit is not likely to call one to serve in a field which is unknown to the individual.

There has been no marked experience.

serving as a call for me to go to the foreign field. It has not come to me through a vision in the night; neither has it been a momentary impulse. Rather I am ready to go because of a conviction of the needs of the millions in the field of China—a conviction which has been growing throughout the period of my preparation.

It is evident that people of different temperaments receive their calls in different ways. Some seem to have extraordinary experiences, while others are called by commonplace things or conditions. It would appear that there are too many waiting for the special call. I have not chosen China because I have felt that it is the hardest field. There may be others harder still. Rather has it been my choice, because it has seemed to need me most. I mean that it seems to be more open and that it offers greater opportunity for service at the present time than any other.

Samuel Bowman.



It was during the years of the famine relief work in India that the spirit of missions was instilled into my heart. Though quite young I longed to tell the boys and girls of that land the story of Jesus and His love.

I can not say, what some have said, that it has been a struggle, nor do I feel it a sacrifice in the least to go to the foreign field, for it has been the desire of my heart from childhood. I don't know that my parents ever thought of one of their children going to the foreign field, but it was their attitude toward missions and their prayers for the work and workers there that instilled into my heart the desire to go. Later a Missionary Reading Circle was organized. I joined with the group, and through our study the needs of the world was brought before me more vividly than ever. Being also encouraged by our elder and his wife I decided to prepare for mission work.

It is not because there is nothing to do at home that I offered myself for work in China, but because the field is so large, the opportunities so great, and the workers so few.

Pearl Stauffer Bowman.

Farewells From the Workers

TO THE HOME CHURCH

To the churches at home we bid farewell. May you be richly blessed for your support, your prayers and encouraging words. They will be cherished forever in our memories. Though we be separated far from you by the waters of the sea we shall be united in love and our efforts for the saving of lost humanity. Pray for us, that we may succeed as we go forth to our work in China. That you may be kept in His service is our prayer.

Ernest and Vida Wampler.



TO THE VOLUNTEERS

One experiences a keen sense of joy upon his appointment to definite service after a period of preparation for that work. While one may have a general knowledge of what he will meet on the field and a corresponding interest in the work, yet a new type of interest is aroused when the immediate preparation is being made for sailing.

There may be an impatience sometimes during one's preparation, for often it takes a long while to get ready to go, but an interest in the work of those over there puts life and purpose into the work here.

In times like these the church ought to feel an additional responsibility to the world. The church on a war basis should be made a fact in life, and it is to the Mission Bands of our colleges that we look for the leaders. This, of course, will demand sacrifice. One who is ready to do the work of the world must be awake at all times to the world conditions in order to plan his life and make such preparation as will fit him for the task of bringing the Gospel to the whole world.

Samuel and Pearl Bowman.



To the volunteers at home we bid farewell. As we leave you to enter the field of actual service we are glad to say that the field is more inviting and we are more anxious every day to get into the work. Let us say to you who have not fully decided upon your work, be honest with God and yourselves and you will find that God

will richly bless your lives. Don't be afraid to place your lives into the hands of God, thinking you might make a mistake, for you will find that He will take your life and make it richer and grander than you ever can by not allowing Him to choose for you. May His Spirit continually lead you and raise up new workers for the service of the Prince of Peace is our prayer as we go from you.

Ernest and Vida Wampler.



TO THE UNSEEN

I know of One Who is so true to me,
We may not parted be.

Though I have strayed on to the uttermost,
Yet is His voice not lost.

If I am madly deaf for having erred,
Still may I hear His word.

If I have sinned, behold a crimson flood—
The river of His blood,

Wherein I find redemption: tenderly
He woos my fears away,

And searches out some star of hope above,
So boundless is His love.

Though I am weak, there is a hope of
power:
He is my Mighty Tower.

Like as the sun that frights the gloom away,
He is my Perfect Day.

E'en as the moon that is the charm of night,
He is my Full Delight.

His beauty lights a mansion in the sky—
Alas! and what am I?

—Charles Warren Stoddard.



Since America entered the war the American Bible Society has issued in special bindings for the army and navy, 2,231,831 Bibles, Testaments and portions. This has meant an output of over a thousand volumes every working hour of every working day during the twelve months.

From Parents Who Have Given Their "Gold"

I am indeed happy that my daughter, with her faithful husband and little daughter, is on her way to China, to take God's Message to those who know not of His great love for fallen humanity.

The Lord gives us our children for a noble purpose. My prayers have always been that all my children would be faithful in the service of the Lord. May they be of great use to Him Who gave His Son to die that souls might have eternal life. May they sow the seed of the Spirit broad and deep in China's field of work. May it germinate and bring forth a bountiful harvest for the Master in the reaping time.

With tears of joy and sorrow mingled, I pray that God's name may be glorified in this sacrifice.

Jennie S. Miller,
Mother of Sister Vida Wampler.

In this time of great world need, when so many are laying down their lives for the principles of justice and humanity, we willingly send forth our son Samuel into the great mission field of China.

May the loving Father give him strength and ability to be a good soldier for Jesus Christ.

D. F. and Elizabeth Bowman.



Owing to the fact that Pearl has fulfilled the desire of her heart from childhood, I give her willingly, by asking God's blessings and protection. May her efforts be blessed, as spoken of in Dan. 12: 3. Yet my heart is saddened by the thought of my child going so far away.

Mary (Stauffer) Downing,
Mother of Sister Bowman.

A Living Faith

Nettie M. Senger

OUT in a mountain village, two days' journey from Liao, all unknown to the world live a Mr. Chang and his family. He is a rich man—yes, rich because he has Jesus. The story of his life is unique and very interesting, and will help us to be strong in Jesus, so I tell it to you as it came from him.

From youth he felt there was a God, supreme, higher than he could learn of in the religions here; so he set about to find out about this God. At fifty years of age he came in touch with a mission and learned of Jesus, and at fifty-two was baptized into the Congregational Church; but being two days' journey from them he was lost sight of. Later he learned of the China Inland Mission, also two days' journey from his home, and there sought a church home, desiring his family to be taught. But, because of their lack of workers and changing about, it was impossible for them to keep in touch with one so far away, and his desire for a church home still was not satisfied. He had his Bible, which he read con-

stantly, and he prayed unceasingly for his family to learn. He knew he could not teach them much, for he did not understand it fully enough, and was nearly deaf. He has committed all of the New Testament and a large part of the old.

During these years his family has treated him very unkindly because of his belief, and from the hand of his older brother, who lives in the same court, he has been persecuted almost unto death, but he has been saved by God in a most wonderful way. Although rich in money, his Jesus is worth far more to him and he wants his family to learn. He said that he is old now, being sixty-nine, and he knows he must soon die, so he desires as soon as possible to get his family connected with some mission, so they can learn of Jesus. It does not matter what work they may need to do, or how little the pay, so they can have daily contact with Christians. Although he has suffered much from his kinsfolk, yet he has endured and ever prayed, hoping for the time when it would be different. It surely

takes a living faith thus to endure and not give up. It is more than many of us would have, I fear.

When two Chinese Christians and I arrived at his home to stay a day and two nights he was so happy, this old father in Israel. It seemed the hope of his life had been fulfilled when some Christians crossed his threshold and were his guests. His daughter-in-law, although not a believer, treated us royally and took us to a number of the village homes, so we could tell them the glad story, and thus she heard it many times that day. His wife died two years ago, but has never been buried. The body remains in a little room prepared for it, waiting till a minister can come and have a Christian service. When the man believes so fully in Jesus he could not have his wife buried with heathen ceremonies. Brethren Bright and Flory are hoping to go out soon for this service.

As we left he escorted us out of the village and stood gazing after us till we

were out of sight, and when we looked back he waved once more, loath to see us go. His face is a beautiful one, with the light of heaven in it. He reminded me of Simeon when he took the Babe Jesus in his arms, blessed God and said he was ready to die, for he had seen salvation come to his people. Our friend also sent a man to escort us over the mountain, for he learned we had had such a hard road coming and he knew a better way, and so sent a man to guide us. As we rode along thoughts of this man's faith amidst persecutions would come, and with eyes filled with tears I said over and over again, "Such faith I never saw." It is a faith that lives, being accompanied by works and prayer, and he will not let go till he gets a blessing for his family. Such a life must have its reward; it cannot go unnoticed by God. Won't you mingle your prayers with his for his family? I will; that will give us a share in the great blessing.

Liao Chou, Shansi.

Is This a Time for Bigger Undertakings?

I. S. Long

MANY will recall Haggai's question to the returned exiles. "Is this a time for you to dwell in your cieled houses, while this house [the temple] lieth waste?"

Several years ago several leading Japanese Christians came to India and went here and there trying to inspire the India people with the refrain, "What Japan has done, India can do." And India listened, too, though many soon forgot. Such a slogan is often a necessary good.

Recently the writer read an editorial which shows the several large churches of America as giving or having given already from six to twelve millions, each, for old "preachers' pensions." The common people must have thought that a worthy cause, surely!

Not long ago some of us learned what the Methodist Episcopal Church is planning. We read the proposal of their Centenary Committee, to raise eight millions a year for five years, or forty millions, for foreign

missions alone. One of the missionaries, gone home to help raise the money, told the writer their plan, in brief, for subscribing this vast amount. At first it seemed a very material enterprise, a matter of money only; but as I meditated, it was clear that prayer and consecration of life as never poured out before will result from this gracious giving of money. Involuntarily I shouted, though sitting alone, "What a crusade this starts for the Master! What a precedent for other churches! Has not this church jumped in to fight the forces of evil as never before?" The whole outlook as it loomed up before me made me feel like fighting—for the Master. Oh, the world just must be won for Jesus! He is worthy, and He alone, of our gifts and our worship and our all.

John R. Mott says the States last year gave 330 millions for benevolent purposes, or ten times more than usual. If, as per editorial of Bro. H. C. E. of Jan. 12, '18, in the Messenger, our people are one-one-

thousandth of the population, and if we gave our share of the above gift of 330 millions, it means that we gave \$330,000, does it not? We are not poorer, but richer, indeed, if we have. Or if, as per same editorial, our yearly income as a church be twenty-one millions, might we not hand over to the Master one in twenty-one for the Educational Foundation abroad, and still have much left of a tenth to give for other benevolent purposes?

It is said that the States voted out last year for war nineteen billions of dollars. That means \$190 for each adult and each child in the whole country; and we are a part of the whole who are in debt for this expenditure. The war is unhappily still in progress. It may have merely begun for America. Nevertheless, if you multiply \$190 by the number of members we have, not to mention children, what do you get? Tremendous! But we shall have to come across with our part of this debt, sooner or later. Dare we do less for Jesus, and so falter before the bicentennial challenge sent home by your India Mission? Men who know say money is given far more freely these days than ever before in the history of man.

In spite of the war, with all its sadness and horrors and consequent high prices, word comes to us that "America was never so prosperous." Congress votes out money, beyond all thought or imagination of pre-war days—more money than it took to run the government during 141 years previous—and tells 5,000,000 boys to get ready for battle, and there is precious little criticism. The war must be fought to a finish, they say! Awful war, of destruction!

As a church we stand for life, for construction, for healing broken hearts, for positive relief work! Not enough to be teetotalers; we fight liquor and its promoters in these days. In pretty good company when we line up with the Y. M. C. A. and Red Cross to comfort and instruct, to heal and build up.

All this sort of relief work we should do and shall do, but we shall not forget to plan now for a great after-the-war forward movement to win the world for Jesus. Hence this challenge to the church to raise a million as an Educational Foundation. Our present relief work is transient, it may be; what we do for our colleges, mission work, educational foundations, etc., makes up our permanent part for good.

Hosts go in for Liberty Loans! Let larger hosts go in for "loans to the Lord." The latter spell "treasures in heaven." Other hosts of young men go in for battle. Oh, where are our young men and women, that so few are out-and-out volunteers for the Lord! If you fathers stay at home, make money and give it, and you young men and women do come East as missionaries, still neither the former nor the latter dare use the word "sacrifice"; for both live. A soldier boy may possibly talk about sacrifice for his country, for he goes into the "jaws of death, into the mouth of hell." Really, since this war, don't you feel ten thousand times more like giving and praying and living and dying, if need be, for the Master than ever before? There never was such a time of opportunity to be "somebodies," to throw one's life into something worth while, as now. Shall we do it?

India Notes

Florence B. Pittenger

THIS is the time of year when real monsoon weather is expected. We have had some rain, but not the usual amount. In North India and Burma there seems to be more rain. We truly hope that these parts may soon have enough so people can go on planting, and thus be avoided the awful calamity which would follow in case of drought.

When weather conditions are not normal there is more sickness and disease. Bombay Presidency has been having an epidemic of what is called influenza fever. People have been stricken by the hundreds. The disease is very severe, but not fatal if the proper care is received. At present there are smallpox and cholera in the vicinity about us.

Brother and Sister Arnold are again at their station—Vula. They spent the hot days in the Himalaya Mountains—Lan-dour. They received much physical and spiritual help. Especially were the children benefited. They brought home rosy cheeks. Two hundred American missionaries spent the season there, and the spir-itual atmosphere was most refreshing. Sis-ter Himmelsbaugh was alone at the Vula Station during the absence of Bro. Arn-old's. The work was hard and the weather very hot, the thermometer going to 110 many days. The strain of the heavy work and the great heat has told on our sister.

At Anklesvar over 200 persons took the All-India Sunday-school Examination July 13. Sister Widdowson is back, refreshed from her short stay in the hills.

A normal school for the training of our mediocre teachers was opened at Vyara June 10. Bro. Long and one of the native brethren are the instructors. They give three hours daily on methods and practice of teaching, and two hours' Bible instruc-tion. All enjoy the work and are receiving much benefit.

Three of the young brethren of the Jal-alpur District have gone to the Vyara Nor-mal.

Two men came to Bro. Emmert recently, asking baptism. One was a school-teacher under instruction for some time. He was baptized. The other was a petty village officer. He was asked to wait a little while, with the hope that his wife and several neighbors will also come.

Bro. Emmert, being a member of the ex-ecutive committee of the Gujarat auxiliary of the India Sunday-school Union, recently helped to arrange for the All-India Sunday-school Examination.

The church at Ahwa was dedicated June 16. A meal was served for all at 5 P. M. One hundred and twelve partook. The evening hours were spent in enthusiastic song service. There was great joy in the hearts of all. Already two weddings have been held in the new church. The hus-

bands are Christians; the wives, 14 or 15 years of age, came straight from heathen-dom. The husband must give about \$10, including wedding garments, etc., to the father-in-law.

There are now twelve schools in the Dang country—four having recently been opened. The attendance in the schools runs from fifteen to twenty-five. The Dangs should have fifty schools.

There is a night school in Ahwa for the young Christian men. They learn to read and write, as well as songs and Bible les-sons.

Eight of the Ahwa schoolboys are learn-ing carpentry. All do gardening along with their school work.

Each year during monsoon season the tigers become more active. Many cattle and goats are killed. On different oc-casions one or more persons have been killed by these fierce beasts. This season a woman and child have been killed in this jungle country. Each year since the mission opened its work in the Dangs a number of the deadly cobra have been killed on the compound. How wonderfully the Lord has kept His own through all danger!

The new church building at Vada is nearing completion, and great will be the joy among His faithful ones there when once they have a satisfactory place for worship.

Recently a new building was put up for the Vada boarding school. The number in the boarding is not large, but indications are for a steady increase, so the workers are encouraged.

Sister Powell and her Bible woman con-tinue the work in the homes among the women. Bro. Garner looks after the medi-cal side of the Vada work. Many people come for simple remedies.

All our doctors are constantly busy. Dr. Nickey was away for a short vacation. She has been kept very busy since her return to

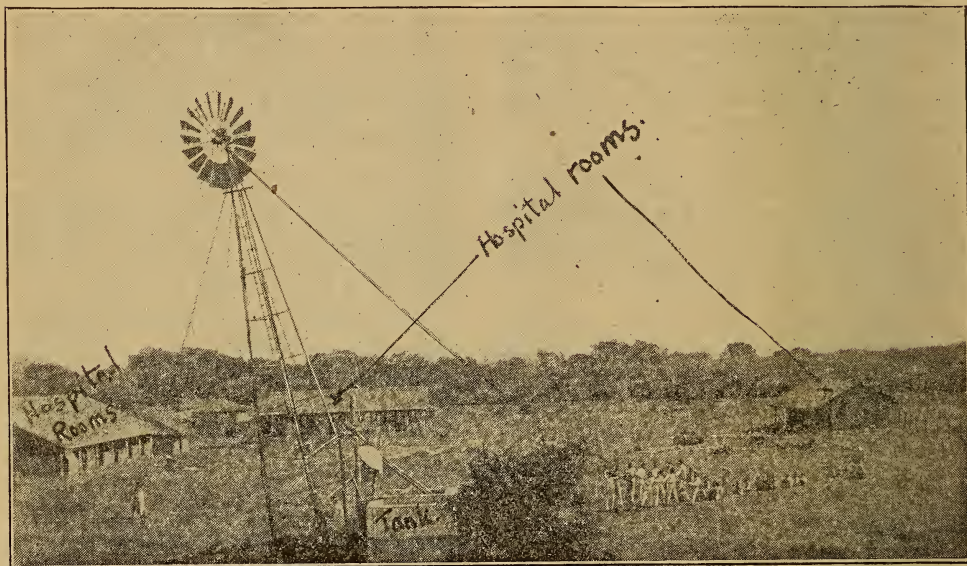
Dahanu. There have been quite a number of in-patients and no place to put them. So the dispensary floor was strewn full of sick people.

Sister Anna Eby is to sail for home in a few days. We shall miss her greatly, but we are glad she can go on her much-de-

served furlough. May the Heavenly Father protect her on her long journey.

All over our mission the effect of war prices is being felt. The poor are feeling it much.

Dahanu, July 18.



Raising the Windmill at Bulsar, India

The Effect of Civilization on the African

John G. Hershey

IT is early morning, and the African sun is just rising over the wooded hill in the distant east. An African native stands grinning at the door of his hut, and with a loud voice announces to his slowly-rising neighbors the birth of a son, for whom he has great hopes.

But it is not many days until the father forgets about his new-born son, who is left in the care of its mother. Until the child is able to walk it is carried about on its mother's back. As soon as it can handle its little legs it follows her, and as soon as it can bear a load or carry a message it is made to help in the burden-bearing life of its mother.

The little boy now begins to grow amazingly in strength and stature. He is taught the use of the bow and arrow, to hunt and fish and otherwise to follow the course his ancestors have passed over. At the age of ten he enters the "bush-school" which is conducted in the open forest. Here he is secretly taught, besides many other things, the medical use of herbs and a deep respect for his gods and the things that pertain to them. The school is of the lowest moral tone and is a poor preparation for manhood upon which he is now about to enter.

After a series of negotiations by his father and himself he secures a bride and

is married. A few days of noisy celebration follow, and then the wife settles down to the toil and drudgery to which she is accustomed, while he idles his time away, going out occasionally on a chase or with a fighting party to some neighboring tribe.

However, conditions in his country are changing; the white men and traders have come into the land; they have established stations; they have started mines; they have built railroads; they have made many laws, to such an extent that the African native finds himself quite hampered. He dare not even go beyond a certain line; he may no longer practice polygamy and cannibalism; he is not allowed to fight, and last but not least to him, he is forced to work—a thing which he has never done.

He is sent to Johannesburg, a mining city. Here for the first time he sees an electric street-car, the huge public buildings, the asphalt pavements, and he is amazed at the multitude of whites and blacks, for the city contains a population of 500,000 souls. While toiling in the city he sees white men whom he has learned to admire and to look up to, on account of their superior knowledge, doing numerous things which he had been taught were wrong, and for which, if he did them, he thought he would be seriously punished by his gods. He sees that the gods and spirits have not punished them; so out of curiosity he tries these things and finds out to his surprise that he also is not punished. He now begins to lose faith in all that he has been taught and in the gods which he has learned to fear.

As he walks about the city in the evenings he sees many men, black and white, entering a brightly-lighted building. He pauses and listens. He hears peals of loud laughter and strains of strange music. He is lonely; he does not want to go back to his little apartments; he longs for companionship; he longs to enter and see the cause of all the merriment and the source of the sweet music. So he enters. He is soon invited by a few of his collaborators to have what they call "a drink." He follows them to a long stand, in front of which is an iron bar on which the men lean and hang. Little glasses of reddish liquid are served, and when he sees the

others drink, he also for the first time takes a draught of the rum which has brought ruin to so many men and desolation to so many homes, the world over. He finds the drink somewhat strong, yet it has a quality about it that makes him want some more. As the men stand about and joke, a little paper box is passed around, and this native, after quite a bit of coughing, smokes his first cigarette. It is alarming to know the great amount of liquor and the enormous number of cigarettes that are sent annually to pagan, untaught Africa.

As the days go by he learns to like his evening drinks and his evening smokes, and in time he becomes a heavy drinker and an inveterate smoker. Soon we find him with many other natives, succumbing to drunkenness, gambling, robbery, murder, and all the other vices which are found in the center of a large city, and especially in one which is called "a university of crime," as Johannesburg is. To the vices of heathenism this heathen is now adding the crimes of civilization.

This native now returns to his old village home, without a cent, a physical and moral wreck, a debauched drunkard. Even his heathen wife will not live with him, his pagan relatives will have nothing to do with him, he is turned out of doors, and finally wanders back to the scene of his former vices, there eventually to perish.

As we look over Africa we see thousands of such natives, untaught, unlearned, falling before the civilization which those greedy traders and commercial men, who represent Great Britain, Germany, and the United States, are bringing to them. We cannot blame the natives; we would be doing the same thing if we were in their place. But what can we do? We know that in a few years this civilization, which John G. Paton, in his speech at the Northfield missionary conference, said, "is more dangerous than the great Mohammedan advance from the north," will spread over all southern and central Africa. We realize that this civilization has brought government, law, order, peace, agriculture, business, education, sanitation, etc.; yet it has left the African native lying beside the road in a far worse condition than he was be-

fore. As stated in the conference on Africa held in New York City last fall, "The sudden impinging upon the native, in many parts of the continent, of an European civilization, will force him down to racial ruin unless that civilization be interpreted to him in terms of its highest sanctions, which are found only in the religion of Jesus Christ. We must hold in check selfish commercialism, administer justice, promote education, and establish the Christian religion as the basis of society."

May we, as members of the Brethren church, pray earnestly that Africa may soon be enlightened; that our church may do her part in holding back the great Mohammedan drive from the north, and the advance of this destructive civilization from the south, by sending forth soon her many young men and women who have already offered their services for this field; that they may go forth and bring to Africa that higher civilization which is so sadly lacking in that continent.

The Bright Spot in the Dark Continent

Lewis Hyde

THERE may be a question in the minds of some people, as to whether or not Africa, the "Dark Continent," has any bright spots.

Let us go back in our thoughts a few years (1875), and hear the cry of Henry M. Stanley, as he stood among the black people of Uganda, and saw what they were, and what they might become if only the light of the Gospel of Jesus Christ could be brought to them:

"Oh! that some pious, practical missionary would come here! Such an one, if he be found, would become the savior of Africa. Where is there in all the pagan world a more promising field than Uganda?"

This message, of which a part has been given here, was found in one of the boots of a French explorer, who had been killed by the natives on the Upper Nile. It was sent to England, where it caused such a stir, as any such message should stir the hearts of Christians, that volunteers offered themselves, and others offered their money, till in the following year (1876) a company of seven sailed for the Dark Continent in answer to the cry of Mr. Stanley.

Of course there were struggles and hardships which this little company underwent, as there always are whenever the cause of right is being promulgated; but with Paul they could say, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to-usward" (Rom. 8: 18).

Think of the condition of this people at that time! They were steeped in heathen darkness and superstition; wars existing between native tribes, resulting in slavery of the captives; immorality and vice on every hand. Oppression of womanhood was a common practice, and in fact, everything that goes to make up heathen darkness, such as Satan loves to inflict on those who are under his control, was to be found in Uganda.

But think again of this same people just twenty years (1896) after the light first shone on them. At this time there were 100,000 in close touch with the Gospel, of whom one-half could read and write. Two hundred buildings had been erected by native help, for religious purposes. There were two hundred native teachers supported by native Christians. Six thousand were seeking daily instruction, and there were ten thousand New Testaments in circulation. This is not such a bad record for twenty years in the heart of pagan darkness, but this is not all.

In 1904 there were 43,868 baptized Christians, of whom 8,321 had been baptized that year. The light is growing brighter and brighter all the time, till we find by the latest figures there are 374,264 Christians equally divided between Protestant and Catholic, while 250,000 are under religious instruction. Such a record is not surpassed, if equaled, anywhere on the face of the earth.

Brother, with added light comes added responsibility. The call is still coming. Will you answer with your life, or your money, so that the light of the Gospel of

Jesus Christ may be carried to those who are in heathen darkness? If you will there will be many bright spots in the Dark Continent.

What Doth Hinder?

Baxter M. Mow

AMERICA has a sister continent, about which, after all, she knows but little. When we studied geography in our younger days, we spent a week or so on South America, and since then we have not concerned ourselves much about that country, until a couple of years ago, when the mediation of Argentina, Brazil, and Chile in our trouble with Mexico again reminded us that there are civilized nations there, who do more than merely send us coffee, rubber, and bananas. The relation of South American politics to the war has also interested us. Our traders have recently awakened to the fact that there are vast resources of almost every sort there, awaiting only men and capital to go in and develop them to make them useful to the world. South America is just being found out.

It is just as true that there is a vast field for the Master, undeveloped, and waiting for men and money to go in and claim souls for Him. The predominant religion in South America has been Catholic since the beginning, as it was subdued and colonized by Latin races from Europe, particularly Spain and Portugal, which are Catholic. And so the civilization and the spirit of that country are Latin, and they differ in several respects from those of North America, which are essentially Anglo-Saxon. In this respect Mexico is like South America, and we may as well include her in our thinking. From a political point of view the Indians do not count for much, as they are ruled, instead of ruling. Education is but poorly developed among the South American republics. In Uruguay 60 per cent of the people over six years old can read and write, but in Peru only 15 per cent, which is much nearer the average condition.

In many places sanitation is very bad,

and the death rate high. In other places, however, we find cities laid out according to up-to-date modern plans; and so far as material comfort and well-being are concerned, the people are about as well off as they are in our own country.

But our greatest sympathy and sorrow as we look at our neighbors is for their spiritual and moral destitution. The Catholic Church has had practically no competition, and so it has never been stimulated to righteousness. It is a dead faith, so far as regenerating the heart of man is concerned. It is a religion of ritual, and it demands of the individual that he accept the Catholic creed and hate all others. It gives no Bible to the people, and it seeks by every means to seize the Bibles that are distributed by missionaries and colporteurs. The Gospel is not preached, but instead the people are taught the most shocking perversions of the truth, and very gross superstitions based on the Gospel and the merits of the saints. One dealer sold "Holy Ghosts of tin resembling silver at 75 cents per hundred" for a festival. To sanctify oneself means nothing more than to make the sign of the cross over the breast and utter a few words as a charm. There is no teaching of the new birth, no study of the Word, or secret prayer, or Christian nurture. Sin is known, but it is no serious thing: the priest can forgive it all for a certain fee.

Little wonder then that morals are low, and every form of sin abounds. Those who are qualified to say, state that among men over 18 years of age chastity is very rare. In some places the percentage of illegitimate births is extremely high, in Venezuela almost 70 per cent! The priests themselves are the most callous offenders and examples of immorality, and we can not look to them for the salvation of the

people. This brings us now to those who have somewhat more intelligence, who see that the (Catholic) church has failed utterly and is a sham, and who have cast from their necks the burden of allegiance to it. The majority of the people have turned to materialism, and are openly agnostic. An Argentine classed his people into three groups: those with no religious convictions, who support the Catholic Church; those with no religious convictions who oppose the church; and those with no religious convictions, who are indifferent to all churches. This estimate is very nearly true. All three classes alike sorely need the Gospel.

We have then this situation: A Western people, the most of whom despise religion as they have not seen a saving religion; and a minority giving allegiance to the Roman Catholic Church. The South American is in general more "civilized" than the Chinese, Hindu, or African, but in the sight of God does he not need salvation just as much? In 1916 there were 1,114 missionaries in South America, 320 of whom were ordained preachers. In comparison to the population there is one Protestant preacher to 156,000 people, while in North America there are 250 for that number! Why are the laborers so few? It is largely because we and our mission boards have regarded South America as already evangelized, and have left the responsibility for that continent to the Catholic Church. And we also feel a reluctance and hesitancy about proselyting Catholics to bring them to our creeds.

We have seen that both of these are mistakes. The Catholic Church does not evangelize, and there are many millions whom we could reach without any effort at all at proselyting. In Asia we can scarcely reach any without drawing them from a religion.

The language and customs and spirit of these people are so like our own as compared to the strangeness of the Chinese or Hindus to us that they should invite missionary endeavor. The great difficulty is the trouble which the Catholic Church causes, by stirring up envy and persecution. But missions pay in South America, even more than in the Orient, in number of converts; and wherever they exist they are achieving results more rapidly than those

in India or China, for our religion is not a foreign thing to the South American; but rather, in his western way, he is disposed to be pleased if our religion proves itself genuine. But our Protestant missions are so few.

"What doth hinder" the Church of the Brethren from establishing a mission in South America, and sharing the burden and the glory of bringing the light to this spiritually-darkened continent? Let us not excuse ourselves and say that we are already doing all we can in India and China. Truly, we have made only a beginning. We have men ready to open up work in Africa, for which God be praised. But without diverting a single thought or prayer or penny from our present fields, can we not enter South America also? Let us therefore consider seriously our duty to our sister continent in our plans for the future, and be preparing. If some one will go, the Lord will send the money.

What doth hinder?



PASTOR, IS THIS YOUR METHOD?

An indignant layman gives to a contemporary journal an account of how his pastor took the missionary collection. Others have told us how to do it; this pastor's example shows effectively how not to do it: "He kept the matter as his own secret until he stepped into the pulpit on Sunday morning, and then announced, 'At the close of the service we will take the offering for home missions.' He prayed a long prayer, and preached a sermon foreign to the subject, and before he closed the clock struck 12—the dinner bells were ringing, and he announced, 'The deacons will now take the collection.' There was not an envelope, nor a scrap of paper, nor pencil, prepared. When the plates were returned there were a few 'dog-eared' pieces of paper, torn from the old letters and envelopes which the business men had transferred from their business coat pockets to their Sunday suits, on which the pledges were made. That the apportionment was reached was in spite of his neglect, rather than because of his efforts. When will some of our preachers learn some common sense in taking offerings for the Lord's work?" — Home and Foreign Fields.

A Pastor's Salary: How It Was Paid

"Uncle Boston," in The Christian Steward

IT was in a little Minnesota town. I had been invited to conduct a two days' Sunday-school institute with the little Baptist church. Invitations to neighboring Sunday-schools had been extended. The institute resulted in renewed activity along Sunday-school and missionary lines. Doctrinal and practical subjects were freely discussed.

Two hours were given to the question of systematic and proportionate giving. The subject was opened by a young farmer in a well-written paper on "The Lord's Treasury in Our Homes." He modestly related his experience in securing a nice little box, labeling it, "The Lord's Treasury"; he then told how he and his good wife knelt in prayer and promised the Lord to place in the little box ten cents of every dollar coming into their hands and to do so when they received any money; he told of how wonderfully they had been blessed in every way; how it was not long before they were not satisfied and increased it to fifteen cents of every dollar; he said nothing in all their religious life had given himself and his wife such real joy.

During the discussion that followed, his pastor testified to the fact that this man, who was not wealthy, only an ordinary farmer, was not only the most liberal contributor in support of his own church, but always responded most liberally to every worthy appeal for the extension of the Redeemer's kingdom throughout the world. The blush which came over the young farmer's face showed how unexpected were such kind words in so public a place.

The conductor of the institute called for testimonials from all who were setting apart at least one-tenth of their income for the Lord's work; not more than six of the two hundred present responded; but the six bore testimony to the joy and satisfaction received from having a "Lord's treasury" in their homes. It was the privilege of the conductor to add his testimony after having had such a treasury in his home for several years, and that there had never come a

worthy appeal that did not find funds ready for the Lord's call.

During the discussion it was earnestly recommended that at least four leading objects, outside of State convention work, should be presented to every church and Sunday-school at least once a year.

I was entertained at the parsonage. At the noon hour the pastor addressed the following remarks to the Sunday-school missionary: "It may be well enough for you to talk about our churches taking a collection every year for the Missionary Union, Publication Society, Home Mission Society, and Christian education. If I did that in my church, my salary would lack several hundred dollars of being paid, and the Lord knows how hard it is for me to get what I now do. The church now owes me more than one hundred dollars."

I saw quickly the good man was making the same mistake that scores of other pastors make. So I said to him:

"I'll tell you what I'll do. If you will prepare the best sermon or address you possibly can on the work of our Missionary Union, and at the morning service give your people an opportunity to give what they want to for foreign missions; then three months later preach on the missionary work of our Publication Society and let your people that Sunday morning contribute for this cause; then three months later do your level best in a similar manner for our Home Mission Society; then three months later instruct your people in the same way and take an offering for Christian education, I will agree in twelve months from this time to send you a draft for every cent that is due on your salary. My salary is the only income I have, and that is not large, by any means, but I will do as I agree if you will faithfully do as I suggest." He quickly agreed.

The year passed. The pastor was attending the association. No sooner did he lay eyes on me than he began:

"Well, Uncle Boston, are you ready to give me that check for deficiency in my salary?" My heart sank for a moment; but

I was willing to stand by my promise so I said: "Did you faithfully carry out your part of the agreement?"

"Yes," he said, "I made the best preparation I could and gave my morning congregation a chance to respond to the four objects you named."

"Then," said I, "let me know how much is due on your salary, and I will send you a draft for the amount on my return home." I waited anxiously for his reply, and these were his words:

"I have been a Baptist pastor for twenty years, and never has my salary been paid so promptly as during the past year. My church does not owe me one cent, and better than that, there is a most delightful missionary atmosphere prevailing among my people. I never had so many baptisms in any single year of my ministry. My people very generally have established a Lord's treasury in their homes—so has their pastor. I want to thank you for your suggestions made at our Sunday-school institute a year ago."

This incident is simply an illustration of what would result in hundreds of our churches if pastors only realized their responsibility in instructing their people and giving them an opportunity to contribute for all our leading missionary enterprises.



THE END OF THE KING'S HIGHWAY

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.

"I walked with beggars along the road,
I kissed the bondsman stung by the goad,
I bore My half of the porter's load—
And what did you," my Lord will say,
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway.

"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy—
And what did you," my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
When we meet at the end of the King's Highway.

"I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to the souls gone blind—
And what did you," my Lord will say,
"As you traveled along the King's Highway?"

—Author Unknown.



CHRISTMAS PROGRAM

(Continued from Page 333)

It was written on a Saturday afternoon, May 29, 1819, by Reginald Heber, at the request of his father-in-law, Dean Shipley, who was vicar of the church at Wrexham, England. The next morning a missionary offering was to be taken for foreign missions, and the dean desired to have a missionary hymn appropriate for the occasion. He therefore asked his son-in-law, who happened to be visiting him at the time, to write something for them to sing in the morning. Mr. Heber retired to another part of the room and composed in a few moments this hymn, which has since become so famous. It was sung the next morning for the first time in the village church at Wrexham.

Some years later Reginald Heber was appointed missionary bishop of Calcutta, India. At the time of his appointment a copy of this hymn was printed in the Christian Observer. An American edition of this magazine came to the notice of Miss Mary W. Howard, of Savannah, Ga. She saw the great possibilities in the hymn, and took the words to Mr. Lowell Mason, that he might compose some appropriate music. At that time he was a bank clerk in Savannah, but later had a famous musical career. He composed the tune entitled "Missionary Hymn," which has made Bishop Heber's hymn so popular. It is interesting to know that an Englishman wrote the words and an American the music of this great hymn.—Adapted from Benson, "Studies of Familiar Hymns."

Receiving the Christmas Offering.

Closing Prayer.



THE STUDENT VOLUNTEER

The Volunteer's Responsibility

Ruth Royer

TODAY men and women are filling the ranks for the great cause of democracy. They have gone from the workbench, desk and college hall. Millions have given up all that is dear to them to fight for a noble cause. Yet there are a few who have the privilege of staying in college. They are a picked few and as such should take advantage of every opportunity for service to their fellow-man and to God. Does each volunteer in college realize what a big responsibility is placed upon him? Does he realize that his place in the camp and at the trench is filled by some fellow-student who loves life and the good things of a God-blessed country just as he does?

The men "at the front" are meeting life in its deepest and most real meaning. It is not the civilized life in which we live with all its veneering, for their life brings them face to face with duty, hunger, suffering, temptation and death. They see life from a standpoint different from before. Fellow-comrades fall by their side and they do not know when their turn will come.

Because of this, many are thirsting for the simple truths of Christianity and are trying to live them. With the Gospel as their guide, and facing the big dangers and the great beyond, their souls are being purified. They are different men. The common, everyday man to whom we talked yesterday, our fellow-student of the football field, the day laborer, the clerk and the factory man are doing the noble, brave, the dutiful thing "over there."

They are doing this that the world may be a good place in which the coming generations may live. And we, who do not give our lives, will reap the blessings of their sacrifice and live in a better, purer world.

As the poet puts it in the following lines, they have not died in vain:

Blow out, you bugles, over the rich dead!

There's none of these so lonely and poor of old,

But, dying, has made us rarer gifts than gold. These laid the world away; poured out the red, Sweet wine of youth; gave up the years to be Of work and joy, and that unhop'd serene. That men call age; and those that would have been,

Their sons, they gave, their immortality.

Blow, bugles, blow! They brought us, for our dearth,

Holiness lacked so long, and Love, and Pain. Honor has come back, as king to earth, And paid his subjects with a royal wage; And nobleness walks in our ways again. And we have come into our heritage.

And what are we doing, living our peaceful, protected lives in college? Can we, too, not purify our souls, by preparing to meet the problems of the great reconstruction days, by serving our fellow-man and God?

We, as volunteers, owe a great deal to ourselves. We must keep our bodies physically fit, first of all. We must prepare for the work that is before us on the mission field. We must train our minds to think clearly, accurately and steadily. The reading outside of required textbooks should include the lives of the great missionaries, the study of the mission field, and most of all, the Bible. And often we should take an inventory of our character. Get alone with ourselves, and with unbiased judgment find out where we lack in cheerfulness, in friendliness with our fellow-men, in patience, in perseverance and leadership.

The volunteer's life should be one of cheerfulness. If he can not be cheerful here, surrounded by friends, and the comforts of a civilization, he will not succeed on the mission field, for cheerfulness is the faith that carries out God's plans and is based upon a clear judgment. The real volunteer cultivates a true friendship with

all. He is sincere in his friendships. Patience is one of the traits of character which many of us lack. We can not wait until God is ready to bring the results. One missionary tells us that a missionary should have this trait of character, for even when the results come quickly there are many discouragements with them. Side by side with patience are perseverance and resourcefulness. The volunteer who has worked his way through college will be more efficient on the field than if his college expenses had been paid for him. In all colleges the volunteers are the strongest men and women. They lead their fellow-students, and this initiative every volunteer should have.

To our fellow-students we, as volunteers, are responsible. We have heard the call to service. We are happy in the joy of serving our Master. Why should we not share with the other students of the campus our happiness? Many are ignorant of the world conditions as they are today; the ripeness of the foreign fields, the need for workers and the Christian's duty to the field. Mission study groups will open their eyes and hearts as never before. Not only should the lives of these be touched through mission study and the religious organizations, but it is the personal touch that greatly influences the individual. To find the possibilities in each life is what our Savior would have us do.

To our Savior we owe so much for the great sacrifice He made. He went through the Garden, to Calvary and overcame death for us. Do we go to Him each day, silently, with bared soul and listen to His voice?

Have you and I today
Stood silent as with Christ apart from joy or fear
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow by brief companionship more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and then compare
His will with ours, and wear the impress of His wish?



NOT UNDERSTOOD

Not understood. We move along asunder,
Our paths grow wider as the seasons creep

Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions,

And hug them closer as the years go by,
Till virtue often seems to us transgressions;
And thus men rise and fall, and live and die,

Not understood.

Not understood. Poor souls with stunted vision

Oft measure giants by their narrow gauge;

The poisoned shafts of falsehood and deception

Are oft impelled 'gainst those who mould the age,

Not understood.

Not understood. The secret springs of action,

Which lie beneath the surface and the show,

Are disregarded; with self-satisfaction

We judge our neighbors, and they often go

Not understood.

Not understood. How trifles often change us!

The thoughtless sentences or the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight,

Not understood.

Not understood. How many breasts are aching

For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking?

How many noble spirits pass away,

Not understood?

O God! that men would see a little clearer,
Or judge less harshly where they can not see;

O God! that men would draw a little nearer
To one another, they'd be nearer Thee,
And understand.

—Thomas Bracken.

(Selected by Vinia Mahorney, Ladoga, Ind., R. 1.).



THE JUNIOR MISSIONARY

Christmas Program

Arranged by Anna M. Hively

The program printed here is only suggestive, and should be adapted to the needs of the ones using it.

Song: By the Congregation.

Scripture Reading: Matt. 2.

Special Christmas Prayer.

Song: No. 59, Kingdom Songs No. 2.

Recitation:

O LITTLE TOWN OF BETHLEHEM

Phillips Brooks

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

Essay: "Christmas, 1862."

This essay to be written by some one, describing Christmas during the Civil War in comparison with Christmas during the present World War.

Song by the children: No. 191, Kingdom Songs No. 2.

Recitation:

A CHRISTMAS LETTER FROM AUSTRALIA

Douglas Sladen.

'Tis Christmas, and the North wind blows;
'twas two years yesterday
Since from the Lusitania's bows I looked
o'er Table Bay,
A tripper round the narrow world, a pilgrim of the main,
Expecting when her sails unfurled to start
for home again.

'Tis Christmas, and the North wind blows;
today our hearts are one,
Though you are 'mid the English snows
and I in Austral sun;
You, when you hear the Northern blast,
pile high a mightier fire,
Our ladies cower until it's past in lawn
and lace attire.

I fancy I can picture you upon this Christmas night,
Just sitting as you used to do, the laughter at its height,
And then a sudden, silent pause intruding on your glee,
And kind eyes glistening because you
chanced to think of me.

This morning when I woke and knew 'twas
Christmas come again,
I almost fancied I could view white rime
upon the pane,
And hear the ringing of the wheels upon
the frosty ground,
And see the drip that downward steals in
icy casket bound.

I dare say you'll be on the lake, or sliding
on the snow,
And breathing on your hands to make the
circulation flow,
Nestling your nose among the furs of which
your boa's made—
The Fahrenheit here registers a hundred in
the shade.

It is not quite a Christmas here with this
unclouded sky,
This pure transparent atmosphere, this sun
mid-heaven-high;
To see the rose upon the bush, young leaves
upon the trees,
And hear the forest's summer hush or the
low hum of bees.

But cold winds bring not Christmastide, nor
budding roses June,
And when it's night upon your side we're
basking in the noon.
Kind hearts make Christmas—June can
bring blue sky or clouds above;
The only universal spring is that which
comes of love.

And so it's Christmas in the South as on
the North seacoasts,
Though we are staved with summer drouth
and you with winter frosts.
And we shall have our roast beef here, and
think of you the while,
Though all the watery hemisphere cuts off
the mother isle.

Feel sure that we shall think of you, we
who have wandered forth,
And many a million thoughts will go today
from South to North;
Old heads will muse on churches old, where
bells will ring today—
The very bells, perchance, which tolled
their fathers to the clay.

And now, good-night! and I shall dream
that I am with you all,
Watching the ruddy embers gleam athwart
the paneled hall;
Nor care I if I dream or not, though severed
by the foam,
My heart is always in the spot which was
my childhood's home.

Story: "The Gift of Love."

This story can be committed to memory
by a young lady of the school and then
"told" to the children.

THE GIFT OF LOVE

It was a cold night for that part of the
country, and the shepherds who were out
watching their flocks upon the hillside
drew their heavy cloaks about them. The
wind whistled over them, and the sheep
huddled more closely together.

"Our little lambs will suffer from the
cold," said a young shepherd boy.

"No," answered his father, "for the
mother sheep protect the lambs with their
warm bodies; they will not let their babies
suffer."

"Just look at my little baby lamb," said
the boy. "Oh, I do hope that no harm will
come to it, for it is the tiniest lamb of the
flock, and I love it."

"Come, boy," said the father, "you have
rested all day; so you watch the flock for a
time, and I will lie down here by grandsire
and take a nap."

The cold wind carried the clouds across
the sky like a flock of scurrying sheep,
leaving the stars twinkling brightly in the
dark blue vault of the heavens, and then
the wind died down.

The boy looked at the group of sleeping
shepherds and then at the sleeping sheep.
As he watched, he saw his own little lamb
stir uneasily.

"Poor little lamb, I believe it is lonely.
I will hold it under my warm cloak while
the mother sheep sleeps." And so the boy
held the baby lamb closely to his bosom
while the mother sheep slept peacefully.

A strange chill was over all the land,
and it was so very still that the boy wished
the men would awaken, or that one of the
sheep would bleat, for he felt lonely and
afraid, and he knew not why.

Suddenly he saw a bright light flashing
through the heavens. Was he asleep or
dreaming? He sat up and rubbed his eyes.
No, the light was coming nearer and nearer,
down toward the earth. The sheep
were stirring uneasily, and he heard them
bleating, for they were frightened from their
sleep. The shepherds, too, were awaken-
ing.

"What is the meaning of this strange
light?" said one. "Has a star fallen from
the sky?" asked another.

"See this golden cloud of glory resting over us; it is so bright that I dare not look upon it!" The shepherds seized their staves, and some of them covered their faces with their cloaks, for they were very much afraid. The old man went down upon his knees, and looked up very reverently, and the boy stood motionless, gazing spellbound at the radiant vision; for in this cloud of golden glory a beautiful angel came down to the earth, and stood upon the hillside among them; and the angel said:

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And, as the angel ceased speaking, suddenly the heavens opened, and there was with the angel a multitude of the heavenly host who were singing and praising God, saying: "Glory to God in the highest, and on earth peace, good will toward men."

Then the bright light was gone, but the shepherds still looked earnestly toward the sky.

"Truly it was a message from God," said the old man, as he bowed his white head. "God has sent us His angel to tell us that the promised King has come."

"But the angel said that the Babe was wrapped in swaddling clothes and lying in a manger. Is it not strange for a Prince to come to such a lowly place?" questioned the boy.

"Yes," said the old man, "it seems strange; but we know that He is truly the Gift of Love from God—His only Son, Who has been promised to us for, lo, these many years. Come, we must go in haste to find Him."

"What gift of love shall we carry to the King, grandsire?" whispered the boy.

"The most precious thing we own," answered the old man, "that which we love the best."

"But we shepherds have no gold or silver, nor jewels fit for a King," said one of the shepherds. "So what can we carry to this Child?"

"I know," answered the boy, as he looked lovingly down upon the little lamb, which he was still holding in his strong young

arms. "I can give my lamb; I love it, and it is the best we have to offer."

"The boy is right," said the old man; "this baby lamb is the purest and whitest little lamb from our flock, and it is truly a gift of love."

And so the shepherds went in haste down the hillside, the boy holding in his arms the baby lamb. At last they reached the little town of Bethlehem, and they came to a low stable, and there found their King—a tiny Babe wrapped in swaddling clothes, lying in a manger.

They saw the cattle standing near, and Joseph watching over the mother Mary and the heavenly Child. This was no palace home—these were no royal robes of state. But the shepherds knew that the words of the angel were true, and that this Babe was their promised King.

The heavenly light that had shone in the sky while the angel chorus sang over the hillside seemed to shine also around the holy Child, and the shepherds covered their faces, for they could not look upon its radiance. And they fell upon their knees and worshiped the Child, and thanked God that the Gift of Love had been given to all the waiting world.

The boy looked on with wondering eyes, and then he held out the little lamb. And the Babe smiled into the eyes of the boy, and stretched out His tiny hands. Then the boy sank slowly down upon his knees by the Babe, and placed at His feet the tiniest lamb from the flock—a gift of love for the Christ Child.

Special Song by a Chorus: No. 260, Kingdom Songs No. 2.

Essay: "My Best Christmas."

This essay to be written by an older member of the school, in which he tells how he celebrated or kept the day of what he terms "his best Christmas."

Song: "From Greenland's Icy Mountain," with introduction.

We are going to sing today a missionary hymn which is very familiar. I wonder, however, if many of us know the story of how it was written.



WEEKLY PRAYER HOUR



For the Work in China

Prepared by Anna Hutchison

November 3-9—EVANGELISTIC.

Praise for the several hundred souls who have been brought into the church during these eight years since the work was opened up in China.

Pray for the evangelistic work at each of our two main stations, Ping Ting Chou and Liao Chou; for the work at our eight out-stations, and for the work in the various villages visited from time to time.

Pray for the public meeting, Bible classes, institute work, street preaching and teaching in the homes at these various places.

Pray for all workers native and foreign, that they may more and more be endowed with the spirit of wisdom and power as they endeavor to present the wonderful message of love and salvation.

Especially pray for Bro. Yin, the first and only ordained minister of our mission in China, that he may be kept humble, may have the fullness of the Spirit, and may be a man used mightily of God in the salvation of many of his own countrymen.

November 10-16.—EDUCATIONAL.

Praise for the many boys and girls that are being reached through our schools, and the goodly number who have already given their hearts to Christ.

Pray for the Boys' and Girls' Boarding Schools at Ping Ting and Liao, and for the day schools in each of our out-stations.

Pray for those who have charge of the work; for Sisters Cripe and Metzger, as they again take up their work in the Girls' Schools, and for all native teachers, that they may have divine help and strength in rightly training and Christianizing the young into lives of usefulness and blessing to their country.

Pray especially for the boys and girls who have become Christians, that they may be

examples and shine as lights among their fellow students.

November 17-23.—MEDICAL.

Praise for the Hiel Hamilton Hospital at Liao Chou, now nearing completion, and for the Ping Ting Chou Hospital, which is in process of erection. Pray for rich blessings on the donors, who have made the erection of these hospitals possible.

Pray for Drs. Brubaker and Wampler, and for all their helpers in their wonderful opportunities and double work of saving bodies and souls.

Pray for the medical evangelists in their work among the patients, that through their message healing may come to many sin-sick souls.

COLPORTEUR WORK.

Praise for the great number who have been reached with a knowledge of God through the selling and distribution of Gospels and tracts.

Pray for the colporteurs themselves, that as they distribute the written Word they themselves may be living epistles of the Truth, "known and read of all men."

November 24-30.—ENGLISH SCHOOL AT LIAO CHOU.


Pray for Sister Shock in her school work for the missionaries' children.

Pray for these children, that they may be kept from the evil that surrounds them and be little missionaries for Jesus.

THE MISSIONARIES.

Praise for the new missionaries who went to the field last year and this. Pray for them in their language study. Pray that they may readily adapt themselves to conditions as they find them, and above all that they may have a real love for souls.

Pray for the missionaries home on furlough, that they may give and get the most good possible.



FINANCIAL REPORT

During the month of September the Board sent out 124,098 pages of tracts.

The following contributions to the Board's funds were received during the month of September:

WORLD-WIDE

Indiana—\$310.81	
Northern District, Congregations.	
Yellow Creek, \$54.16; Bethany, \$40;	
English Prairie, \$25; Oak Grove, \$6.20;	
Camp Creek \$21.98; Union, \$19; Wa-	
waka, \$52.47,\$	218 81
Christian Workers.	
Second South Bend, 2	01
Individual.	
Miss Jessie Dick, 50	
Middle District, Congregations.	
Bremen, \$7.20; Santa Fe, \$38.55; Mon-	
ticello, \$13.50; Pipe Creek, \$7.06,	66 31
Sunday-school.	
Burnetts Creek, 16	80
Individuals.	
Marie Shively, \$1; A Sister, \$1; J. W.	
Norris, marriage notice, 50 cents,	2 50
Southern District, Christian Workers.	
Buck Creek, 3	38
Individual.	
Geo. W. Hahn, 50	
Ohio—\$132.23	
Northwestern District, Congregations.	
Silver Creek, \$30.57; Richland, \$15, ..	45 57
Individuals.	
J. W. Krabill, \$5; Claude Vore, \$3;	
Daniel Bock, \$20, 28	00
Southern District, Sunday-school.	
Bethel, 10	66
Individuals.	
Ira H. Frantz, marriage notice, 50	
cents; Elmina B. Royer, \$12, 12	50
Northeastern District, Congregations.	
Freeburg, \$29.50; Maple Grove, \$5, ..	34 50
Individual.	
Mrs. Ira Whitmer, 1	00
North Dakota—\$107.95	
Individual.	
J. J. Gensinger, 107	95
Maryland—\$68.85	
Western District.	
District Meeting, 31	85
Middle District, Congregation.	
Pleasant View, 27	50
Eastern District, Congregation.	
Middletown Valley, 9	00
Individual.	
John S. Weybright, marriage notice,	50
Michigan—\$64.59	
Congregations.	
Thornapple, \$22.64; Grand Rapids, \$16;	
Beaverton, \$13.06; Zion, \$8.54; Sunfield,	
\$4.35, 64	59
South Dakota—\$50.00	
Individual.	
J. G. Hazlett, 50	00
Pennsylvania—\$41.88	
Western District, Individuals.	
Thomas Hardin and family, \$1; Ed-	
ward Hardin, \$1.50; D. L. Miller, \$6, ..	8 50
Southern District, Sunday-school.	
Hampton, Upper Conewago, 3	00
Class.	
Willing Workers, Hampton, 3	00
Individual.	
D. H. Baker, marriage notice, 50	
Eastern District.	
Pocket Book found at Hershey, 6	38
Individuals.	
Brother and Sister James H. Shaffer,	
\$20; R. W. Schlosser, marriage notice,	
50 cents, 20	50
Minnesota—\$32.22	
Congregation.	
Root River, 31	72
Individual.	
J. Broadwater, marriage notice,	50
Kansas—\$28.00	
Southwestern District, Individuals.	
Michael Keller, marriage notice, 50	
cents; Regina Harnish, \$25; A brother,	
\$2.50, 28	00
Alabama—\$20.00	
Individual.	
W. A. Maust, 20	00
Canada—\$19.75	
Western District, Sunday-school.	
Battle Creek, 11	00
Individuals.	
Oscar and Della Mathias, 8	75
Iowa—\$18.67	
Northern District, Sunday-school.	
Ivester, Home Department, 10	00
Individuals.	
Elsie Pyle, \$1; H. E. Slifer, \$6.67,	7 67
Middle District, Individual.	
J. F. Burton, marriage notice, 50	
Southern District, Individual.	
W. N. Giotfelty, marriage notice,	50
Washington, D. C.—\$17.58	
Congregation.	
Washington City, 17	58
Oregon—\$15.00	
Congregation.	
Myrtle Point, 15	00
Delaware—\$10.00	
Individuals.	
Mr. and Mrs. Wm. A. Hochstetler, ..	10 00
Virginia—\$1,006.56	
Northern District, Individuals.	
Lee F. Anderson, \$1; W. F. Kyger,	
\$1,000, 1,001	00
Second District, Congregation.	
Pleasant Valley, 5	56
Washington—\$6.00	
Individuals.	
Mark Macdonald, \$1; Mrs. C. H. Meek-	
er, \$5, 6	00
Nebraska—\$5.00	
Individual.	
Ben Smith, 5	00
New Mexico—\$5.00	
Sunday-school.	
Miami, 5	00
Missouri—\$3.00	
Middle District.	
Mission Study Class, 2	50
Individual.	
Z. Henricks, marriage notice, 50	
Illinois—\$1.00	
Northern District, Individuals.	
E. B. Hoff, marriage notice, 50 cents;	
Elva E. Brower, marriage notice, 50	
cents, 1	00
California—\$1.00	
Southern District, Individual.	
G. H. Bashor, marriage notices, 1	00
Oklahoma—\$1.00	
Individual.	
Albert L. Williams, 1	00
Idaho—\$3.00	
Individuals.	
Nora E. Zimmerman, \$1; A Sister,	
Keuterville, \$2, 3	00
West Virginia—\$0.50	
Second District, Individual.	
F. F. Valentine, marriage notice,	50

Total for the month,\$1,969 59
Previously received,83,974 53

For the year so far,\$85,944 12

INDIA MISSION

California—\$43.88
Southern District, Congregation.
La Verne,\$ 43 88
Indiana—\$27.40
Northern District, Congregation.
Pleasant Hill, 27 40
Pennsylvania—\$23.00
Eastern District, Congregation.
Harrisburg, 18 00
Southern District, Individuals.
H. B. Winey and wife, 5 00
Nebraska—\$7.81
Individual.
J. G. Kilhefner, 7 81
Iowa—\$5.00
Southern District, Individual.
Charlotte Colwell, 5 00
Ohio—\$4.25
Northeastern District.
East Nimishillen Mission Band, 4 25
Oregon—\$2.00
Individuals.
A. E. Troyer and wife, 2 00
Illinois—\$1.00
Southern District, Individuals.
Two sisters, 1 00

Total for the month,\$ 114 34
Previously received, 976 05

For the year so far,\$1,090 39

INDIA ORPHANAGE

Pennsylvania—\$32.50
Middle District, Aid Society.
Leamersville Junior,\$ 2 50
Eastern District, Aid Society.
Elizabethtown, 20 00
Western District, Aid Society.
Purchase Line, 10 00
Virginia—\$25.00
Second District, Aid Society.
Sangerville, 25 00
Maryland—\$17.00
Eastern District, Sunday-school.
Pipe Creek, 16 00
Individuals.
A mother and father, 1 00
Illinois—\$16.00
Northern District, Aid Society.
Franklin Grove, 16 00
Oregon—\$10.00
Sunday-school.
Newberg, 10 00
California—\$5.00
Southern District, Christian Workers.
Laton, 5 00

Total for the month,\$ 105 50
Previously received, 1,208 54

For the year so far,\$1,314 04

INDIA BOARDING SCHOOLS

Pennsylvania—\$370.35
Western District, Congregation.
Elk Lick, 202 69
Sunday-school.
Hostetler, 40 05
Sunday-school Class.
Sunshine, Maple Spring, 25 00
Individuals.
Jasper Barnthouse, \$64.33; I. M. Thomas, \$38.28, 102 61
Nebraska—\$31.00
Congregations.
Red Cloud city, \$2.50; South Red Cloud, \$8.27; Silver Lake, \$20.23, 31 00
Ohio—\$25.00
Northeastern District, Sunday-school.
New Philadelphia, 25 00
Iowa—\$25.00
Middle District, Sunday-school.

Yale, Coon River, 25 00
Indiana—\$16.25
Northern District, Christian Workers.
Turkey Creek, 6 25
Middle District, Sunday-school Class.
Live Wires, Courter, 10 00

Total for the month,\$ 467 60
Previously received, 4,447 52

For the year so far,\$4,915 12

INDIA BOARDING SCHOOL BUILDING FUND

Pennsylvania—\$2,027.95
Eastern District, Congregations.
Chiques, \$299.16; Annville, \$145; Lake Ridge, \$22.38; Lancaster, \$73.22; Springfield, \$151.01; Springfield, \$31; Lititz, \$142.50, 864 27
Sunday-schools.
Hanoverdale, Big Swatara, \$25; Mt. Hope, Chiques, \$10, 35 00
Sunday-school Classes.
Lillian Becker's Class, Mt. Hope, \$5; Lily Class, South Annville, \$15, 20 00
Christian Workers.
Harrisburg, 10 00
Aid Society.
Lititz, 10 00
Individuals.
Annie Richardson, \$5; Annie L. Neff, \$50; Mary Hershey, \$10; Ira G. Weaver and wife, \$2; David S. Stouffer, \$100; Sallie Shaffner, \$25; Michael Bell, \$5; Baron S. Heisey, \$100; Howard Merkey, \$10; Jerome Long, \$5; Clara Henry, \$20; Sallie Basehore, \$5; E. M. Hertzler, \$10; Kathryn S. Harley, \$100; Ada Wenger, \$10, 457 00
Western District.
Bear Run Mission, 17 68
Sunday-school Convention, 140 00
Sunday-schools.
Mt. Pleasant, \$13.69; Bolivar, Union Chapel, \$4.94; Southerwood, \$7.49; Summit Mills, \$63.57, 89 69
Congregations.
Maple Glen, \$53; Marklesburg, \$11.23; Garrett, Berlin, \$30; Montgomery, \$32; Mt. Joy, Jacobs Creek, \$158.10, 284 33
Individuals.
N. E. Neiderhiser, \$50; W. Scott Neiderhiser, \$25; C. M. Metz, \$25, 100 00

Total for the month,\$2,027 95
Previously received, 1,173 53

For the year so far,\$3,201 48

INDIA WIDOWS' HOME

Pennsylvania—\$6.10
Western District.
Willing Workers Soc., Indian Creek, 6 00
Arkansas—\$1.00
Individual.
Anna Fiant, 1 00

Total for the month,\$ 7 00
Previously received, 68 17

For the year so far,\$ 75 17

QUINTER MEMORIAL HOSPITAL, INDIA

Iowa—\$175.00
Northern District, Aid Societies.
Waterloo City, \$50; South Waterloo, \$100, 150 00
Middle District, Aid Society.
Coon River, Mission Circle, 25 00
Ohio—\$50.05
Southern District, Aid Societies.
Greenville, \$15; Toms Run, \$26.05, .. 41 05
Individuals.
Sara Bigler, 2 00
Northeastern District, Aid Society.
Wooster, 7 00
Nebraska—\$36.40
Aid Societies.
Bethel, \$19; Octavia, \$17.40, 36 40
Virginia—\$36.00

Second District.	
Aid society.	
Middle River,	36 00
Indiana—\$25.00	
Middle District, Aid Society.	
Bachelor Run,	25 00
Missouri—\$25.00	
Aid Society.	
Mound,	25 00
Total for the month,	\$ 347 45
Previously received,	1,591 36
For the year so far,	\$ 1,938 81

CHINA MISSION

Michigan—\$176.43	
Congregations.	
Brethren, \$6.13; Sunfield, \$8.56; Elm-	
dale, \$15.81; Woodland, \$58.72; Sugar	
Ridge (Village), \$16; Grand Rapids,	
\$4.58; Woodland Village, \$34.64; Long	
Lake, \$6.15; Harlan, \$9.22; Homestead,	
\$3; Black River, \$3.50; Battle Creek	
(Mission), \$8.82,	\$ 175 13
Individuals.	
Friends at Marilla,	1 30
West Virginia—\$67.84	
First District.	
Chestnut Grove (Progressive Breth-	
ren), \$27.02; Salem Schoolhouse, Fay-	
ette Co. (Progressive Brethren), \$16.89;	
Oak Hill (Progressive Brethren), \$12.93,	
Individuals.	
A sister, \$10; A sister, \$1,	11 00
California—\$12.76	
Southern District.	
Covina Missionary Society,	12 76
Pennsylvania—\$10.52	
Middle District, Christian Workers.	
James Creek,	5 85
Western District, Christian Workers.	
Waterford,	4 67
Indiana—\$11.41	
Middle District, Congregation.	
Huntington,	9 81
Southern District, Christian Workers.	
Summitville,	1 60
Maryland—\$10.00	
Middle District, Congregation.	
Hagerstown,	10 00
Illinois—\$1.00	
Southern District, Individuals.	
Two sisters,	1 00
Total for the month,	\$ 289 96
Previously received,	999 58
For the year so far,	\$ 1,289 54

CHINA ORPHANAGE

Pennsylvania—\$10.00	
Eastern District, Christian Workers.	
Ephrata,	\$ 10 00
Oregon—\$5.00	
Sunday-school.	
Myrtle Point,	5 00
Michigan—\$13.25	
Long Lake Birthday Money, \$10; Mis-	
sionary Meeting, Long Lake, \$3.25,	13 25
Total for the month,	\$ 28 25
Previously received,	313 87
For the year so far,	\$ 342 12

CHINA BOYS' SCHOOL

Indiana—\$24.60	
Northern District, Christian Workers.	
Center Church,	\$ 3 30
Middle District, Christian Workers.	
Flora,	13 10
Southern District, Christian Workers.	
Noblesville, \$3; Rossville, \$5.20,	8 20
Ohio—\$13.41	
Northwestern Dist., Christian Workers.	
Pleasant View,	12 41

Southern District, Christian Workers.	
Beech Grove,	6 00
Pennsylvania—\$21.76	
Middle District, Christian Workers.	
Lewistown, \$5; Spring Run, \$3.50,	8 50
Southern District, Congregation.	
Lower Cumberland,	9 26
Christian Workers.	
Boiling Springs,	4 00
Idaho—\$10.54	
Christian Workers.	
Bowmont,	10 54
Michigan—\$8.00	
Christian Workers.	
Beaverton,	8 00
California—\$6.88	
Northern District, Christian Workers.	
Live Oak,	6 88
Kansas—\$6.20	
Northwestern Dist., Christian Workers.	
North Solomon,	6 20
Iowa—\$4.10	
Middle District, Congregation.	
Ankeny,	4 10
Illinois—\$3.83	
Northern District, Congregation.	
Yellow Creek,	3 83
Total for the month,	\$ 104 32
Previously received,	132 82
For the year so far,	\$ 237 14

CHINA GIRLS' SCHOOL

Indiana—\$37.87	
Northern District, Christian Workers.	
Plymouth,	\$ 5 07
Middle District, Christian Workers.	
Spring Creek, \$25; Logansport, \$2.65,	27 65
Southern District, Christian Workers.	
Mississinewa,	5 15
California—\$23.80	
Northern District.	
Sunday-school Birthday Box, at Gold-	
en Gate Sunday-school,	5 00
Christian Workers.	
Golden Gate, \$6.43; Fresno, \$6.05,	12 48
Southern District, Christian Workers.	
Pasadena,	6 32
Pennsylvania—\$14.65	
Southern District, Christian Workers.	
Marsh Creek,	5 00
Western District, Christian Workers.	
Indian Creek,	9 65
Washington—\$12.70	
Christian Workers.	
East Wenatchee,	12 70
Colorado—\$11.19	
Christian Workers	
Colorado Springs, \$7.50; Sterling,	
\$3.69,	11 19
Ohio—\$11.66	
Northwestern Dist., Christian Workers.	
Black Swamp,	3 06
Southern District, Congregation.	
East Dayton,	8 60
Michigan—\$6.58	
Christian Workers.	
Battle Creek,	\$ 6 58
Virginia—\$5.00	
Eastern District, Christian Workers.	
Nokesville,	5 00
West Virginia—\$5.00	
First District, Christian Workers.	
Beaver Run,	5 00
Illinois—\$4.75	
Southern District, Christian Workers.	
Cerro Gordo,	4 75
Kansas—\$4.05	
Northwestern Dist., Christian Workers.	
Maple Grove,	4 05
Wisconsin—\$3.90	
Christian Workers.	
Rice Lake,	3 90
Nebraska—\$2.00	
Christian Workers.	
Enders,	2 00

Missouri—\$1.92	
Southern District, Christian Workers.	
Peace Valley,	1 92
Total for the month,	\$ 145 07
Previously reported,	153 93
For the year so far,	\$ 299 00

LIAO CHOU HOSPITAL, CHINA

Indiana—\$11.58	
Southern District, Congregation.	
Howard,	\$ 11 58
Total for the month,	\$ 11 58
Previously reported,	60 00
For the year so far,	\$ 71 58

CHINA HOSPITAL

Washington—\$4.40	
Sunday-school Class.	
Cheerful Workers, Sunnyslope congregation,	\$ 4 40

Total for the month,	\$ 4 40
Previously reported,	108 25

For the year so far,	\$ 112 65
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LIAO CHOU GIRLS' SCHOOL FURNISHINGS	
California—\$100.00	
Southern District, Congregation.	
Glendora,	\$ 100 00

Total for the month,	\$ 100 00
Previously reported,	14 50

For the year so far,	\$ 114 50
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SWEDEN MISSION

Pennsylvania—\$6.00	
Western District.	
Willing Workers Soc., Indian Creek, \$	6 00

Total for the month,	\$ 6 00
Previously reported,	35 75

For the year so far,	\$ 41 75
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ARMENIAN AND SYRIAN RELIEF FUND

Relief and Reconstruction Committee's Report
for September, 1918:

California	
Nancy Underhill, Pomona, \$2; Covina Missionary Society, \$2.80; M. M. Carl, Santa Ana, \$5,	\$ 9 80

Illinois	
C. J. Sell, Joliet, \$3; Primaries, District Meeting, Franklin Grove, \$4.04, ..	7 04

Indiana	
Roann Cong., \$31.88; Eel River Cong., \$44; Elkhart City Sunday-school, \$15, ..	90 88

Iowa	
So. Waterloo Sunday-school,	110 00

Kansas	
Olathe Sunday-school,	7 00

Maryland	
Meadow Branch Sunday-school,	31 33

Ohio	
Postoria Cong., \$28.47; West Charleston Cong., \$54.30; Maumoning Sunday-school, \$2.23; Class of Girls, 9 to 12, Brookville, \$2.75; Wm. Bixler, Kent, \$5;	92 75

Pennsylvania	
Edward Hardin, Hyndman, \$1.50; A Brother and Sister, Middletown, \$17.35; Paul Freidley, \$3; Clover Creek Missionary Society, \$26; G. A. Heckman, \$23.90,	71 75

Virginia	
Bethlehem Sunday-school, \$10; Young People's Bible Class, Green Mount, \$5.50; A. C. Riely, Farmville, \$20; Young Men's Bible Class of Fairview Sunday-school, \$10,	45 50

West Virginia	
Sunday-school Class, No. 5, of Maple Spring Cong., \$16.75; Pleasant View Sun-	

day-school, Chestnut Grove Cong., \$27.94, ..	44 69
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Total for the month,	\$ 510 74
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RELIEF AND RECONSTRUCTION FUND

Indiana	
Junias Spurgeon, Rossville, \$15; Elite Sunday-school Class, Nappanee, \$15; Edw. L. Nusbaum, Wakarusa, \$25,	\$ 55 00

Iowa	
Mr. and Mrs. L. D. Replogle, Adel, ..	10 00

Maryland	
A Brother and Sister, Fulton Avenue Cong., Baltimore,	2 00

Minnesota	
A. J. Nickey and wife, Monticello,	100 00

North Carolina	
Melvin Hill Congregation,	25 00

North Dakota	
J. J. Gensinger, Bisbee,	74 06

Pennsylvania	
Ephrata Sisters' Aid,	25 00

Virginia	
Bull Run Sunday-school,	7 00

Total for the month,	\$ 298 06
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BELGIAN RELIEF FUND

Illinois	
Juniors, District Meeting, Franklin Grove,	\$ 2 65

Ohio	
Canton Center Cong., \$61.46; Lodi Cong., \$26.81,	88 27

Oklahoma	
Mrs. R. L. Taylor, Rush Springs,	2 75

Pennsylvania	
Ephrata Sisters' Aid Society, \$25; Lebanon Sunday-school, \$25.14,	50 14

South Dakota	
A Sister, Montrose, \$1; Roy Dumpman, \$1.25; Hazel Dumpman, \$1.25,	3 50

California	
Nancy D. Underhill, Pomona,	1 00

Total for the month,	\$ 148 31
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RED CROSS FUND

California	
Empire Cong.,	\$ 51 81

Indiana	
Junias Spurgeon, Rossville,	5 00

North Dakota	
J. M. Deeter and wife, Minot,	5 00

Pennsylvania	
Mary A. Kinsey, New Paris, \$10; Ephrata Sisters' Aid, \$25,	35 00

Total for the month,	\$ 96 81
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Y. M. C. A.

Indiana	
Junias Spurgeon, Rossville,	\$ 5 00

Pennsylvania	
Ephrata Sisters' Aid Society,	25 00

Total for the month,	\$ 30 00
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FRENCH CHILDREN RELIEF FUND

Arkansas	
A Sister, Austin,	\$ 2 00

California	
Estate of Mary Gnagey, \$55; A Sister, Pasadena, \$75,	130 00

Michigan	
Mrs. Harriet C. Lowder, Nashville, ..	2 00

Minnesota	
Primary Class of Hancock Sunday-school,	3 40

Missouri	
Rose Whitmore, Norwood,	1 50

Total for the month,	\$ 138 90
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AMERICAN WOUNDED SOLDIERS' RELIEF FUND

Pennsylvania	
Harrisburg Sisters' Aid Society,	\$ 16 00

Total for the month,	\$ 16 00
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GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.

CHARLES D. BONSAK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.

J. H. B. WILLIAMS, Secretary-Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 1, Malmö, Sweden.
Buckingham, Ida.
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.

Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora.
Heisey, Walter J.
Heisey, Sue R.
Horning, Emma.
Metzger, Minerva.
Rider, Bessie M.
Schaeffer, Mary.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle.
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China.

Bowman, Samuel N.
Bowman, Pearl S.
Clapper, V. Grace.
Flory, Edna R.
Seese, Anna.
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough.

Bright, J. Homer. R. D. 1, Union, Ohio.
Bright, Minnie F., R. D. 1, Union, Ohio.
Hutchison, Anna, Cordova, Md.

INDIA

Ahwa, Dangs Forest, via Bilimora, India.
Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian.
Hoffert, A. T.
Mow, Anetta.
Stover, W. B.
Stover, Mary E.
Widdowson, Olive.
Ziegler, Kathryn.

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie.
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.
Shumaker, Ida C., Meyersdale, Pa.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella.
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary.
Swartz, Goldie.

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine.

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Arnold, Elizabeth.
Himmelsbaugh, Ida.

Vyara, via Surat, India.

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Long, Effie V.

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DECEMBER, 1918

The Missionary Visitor

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THROUGH HER GENERAL MISSION BOARD

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Editorial

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him."

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and He shall be called . . . The Prince of Peace."

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

"And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger."

"And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

"And His name was called Jesus."



Once more the celebration of the birth of the Christ Child awakens the world to a new appreciation of that priceless Gift, sent from heaven by the great loving Father. And once more, in that name, we wish you the happiest season that you have ever experienced.



Fitting indeed it is that we celebrate Christ's birth this year. Pile up the wood a little higher on the hearth, allow the smile to return to the mouth, the twinkle to the eye, the deepest gratitude to the heart. For the message of the angels, proclaiming peace, two thousand years ago, finds renewed expression at this glad time, when the Great War is over.

The peace which has suddenly come to "all mankind" is but an imperfect type of that ineffable joy and peace and rest which will come when a world of sorrow and sin is made willing to lay every burden at His feet.



Once more the stocking will be hung on the mantelpiece, the roaring fire will crackle up the chimney; stories of winter snows and reindeer and sleighs and Kriss Kringle will gladden the happy little hearts of all lands, bursting with joy; and why not! All the elements of mystery and enchantment and imagery surrounding the story of the Babe of Bethlehem are due the child in this happy Christmas celebration. We almost wish we were children again.



But some babes will do without daddy's Christmas present this year. He went away to the war and will never come home. He went away to safeguard his home, that those remaining might have no fear. He has gone, that we may remain; has departed, that we may abide; has died, that we may live. To such babes as these we allow our hearts to go out in sympathy, hoping, trusting, that in the joys of a renewed world, a world of peace, there may be sufficient to ennoble and cheer these fatherless children, and that they may grow to be worthy of the fathers who died for them.



What sort of a world does the day dawn upon? To be sure, a day made radiant because men are learning to know each other as brethren; but a world torn with dissension, homes broken, families scattered, debts like log chains upon the necks of nations, problems well-nigh world-breaking crowding for solution; flames of hatred, still fiery and red and hot; the passions of mankind aflame and goading.

Yes, were we word painters, we could use much space in picturing harrowing scenes in contrast with pictures of the glories of Christmas, but they are in your minds. Thank God there is no crisis in the affairs of men that cannot be met and rightly adjusted when handled in the spirit of the Christ Child. Thank God for the lessons that have been learned with such gall and wormwood by the world's autocracies. May the terrible lesson never require repetition. May men have learned that the Son of God is not only Redeemer, but also Savior for all mankind.



Systems have been broken, partitions have been torn down, prejudices have been removed; the Fatherhood of God, the brotherhood of mankind have been emphasized and experienced in such a way in this Titanic struggle that one dares to hope that through it the prayer of the blessed Master in Gethsemane, "that they all may be one," will be brought towards definite answer.



There thrusts upon us in connection with the preceding paragraph the story told by Sir Edwin Arnold, in "Pearls of the Faith," of the four men who agreed to put their bit of money together and buy something to eat that all would like. But the serious dispute arose as to what should be purchased. The Turk said *azum*; the Persian wanted *anghur*; the Arab insisted on *aneb*; the Greek held out for *staphylion*. While in their dispute, noisy and heated, a donkey passed by, laden with delicious purple grapes. "See *azum*," said the Turk; "See *anghum*," said the Persian; "Nay, 'tis *aneb*," insisted the Arab; "That is my *staphylion*," cried the Greek. Then they bought their grapes and sat down to eat them in peace; they had overlooked taking time to explain what each one meant. Paul's condemned "middle walls of partition" are supported too often by just such misunderstandings—a condition that can be cured only through whole-hearted spiritual allegiance to Christ.



After all the bloodshed, we are able to see clearer than ever that the heartaches of a world can be cured only at the feet of

Jesus Christ. The world, gone far astray from him—steeped in materialism, intellectualism, formalism, commercialism, infidelity—now returns wounded and bleeding, to allow its wounds to be dressed at the foot of the cross.



We realize as never before the need of the world for Jesus Christ. We are able to discern more clearly than ever before what Jesus Christ really is; what absence from Him really culminates in; what civilization, reared on a false premise of might, results in when those false foundation stones crumble.



"Careless seems the great Avenger, history's pages but record
One death grapple in the darkness, 'twixt
old systems and the Word.
Truth forever on the scaffold, Wrong
forever on the throne—
Yet that scaffold sways the future, and
within the dim unknown
Standeth God within the shadow, keep-
ing watch above His own."



God wastes nothing. All things contribute to His coming universal reign. The missionary duty of His children is to be all the more aggressive in the face of the present world's unparalleled opportunity to press His claims.



And continuing the language of the poet, it seems that wise missionary statesmanship demands that we seek to solve our problems, and win our conquests for Christ, in the full spirit of the times in which we live:

"New occasions teach new duties; time
makes ancient good uncouth;
They must upward still and onward, who
would keep abreast of truth;
Lo, before us gleam her camp-fires! We
ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
through the desperate winter sea,
Nor attempt the future's portal with the
Past's blood-rusted key."



At such a time as this it is entirely appropriate that the Brotherhood should have

launched a Five-Year Forward Movement—a movement intended to emphasize the aggressive nature of our faith and belief in the promises and commands of Jesus Christ.



This Proposed Movement, beginning with January 1, 1919, announcement of which may be found on the fourth cover page of this issue, is inaugurated in the fond hope that through it the Church of the Brethren may come to occupy fully her place in the great program of God.



Many individuals and journals would have us believe that there is a religious revival in the army camps abroad, and indeed this may be true for a few men, but information from very reliable sources shows that there is indeed a revival of evil, as must inevitably come with any war. Some journals publish the demands that the men will make on the churches when they return; but very likely they will not demand anything of the church, but will be as diligent in leaving them alone as in pre-war days. Some people believe a different message will be needed to reach the returned men. They may need the old message presented in a new and better manner, but the Gospel of Christ is the message they will need, and the only one that will win them permanently. What is wanted now and then is a race of men and women who are in no degree ashamed of the Gospel of Christ, utterly unapologetic about it, who preach and live it in the spirit seven days in the week. Soldiers returning to communities composed of men and women such as that will indeed be fortunate and will soon begin to reflect the character of the community into which they have returned.—M.



What is the home mission problem of the Church of the Brethren? Is it the salvation of our children? Certainly. Is it the salvation of our neighbor's children? Surely. Is it to reach the unsaved masses of the cities? Indeed it is. Or of outlying country districts; or the negroes of the Southland; or the Mormons of the West; or the mountaineers of the Appalachians; or the unchurched pioneers of the

newer settled districts of the country? All of these, to be sure, are included. And even then there is more: the visionless church; the unconsecrated leadership in many quarters; the disinterested church member; antiquated methods; poverty of equipment in local churches and Sunday-schools; prayerless professions on the part of believers. All of these constitute a home mission problem that well can challenge the most enthusiastic support of world-wide propaganda. We can never reach our maximum of efficiency in the foreign field until these have been settled; neither can we ever settle them without studious application to carrying the Gospel to foreign shores. Verily, their solution goes hand in hand with the evangelization of others.



J. Lovell Murray, in his new book, "The Call of a World Task in War Time," clearly states the case for the above paragraph when he says, "We who stand at the distributing bases of Christianity must ever remember that the kind of religion we develop here is the kind of religion we send abroad. There is no potency of angels to change it in the process of export. We may well consider, therefore, in thoughtful solemnity, whether there are genuineness and vitality enough in the religion we now hold to make it fit not only to survive, but to be propagated and to become victorious throughout the world."



Without his Bible the missionary is as powerless as the soldier without his gun, the explorer without his compass, the scientist without his microscope or sledge hammer. Individual missionaries come and go, but the Bible they carry is a fixed factor of incalculable worth. Multitudes of women whose own lives have been molded by its teachings are this day taking it into zenanas in India, into rude huts in Africa, into tents, wigwams, and kraals, and interpreting to the inmates its wonderful message of life. If missionary enterprises did not constantly honor the Scriptures and seek to extend their circulation, all else accomplished in the way of building hospitals and schoolhouses and providing industries would lack the one most effective element.—Howard A. Bridgman, D. D., in The Congregationalist.

Putting War Out of Business

Foreign Missions as a Peace Promoter—How They Differ from Red Cross Charity—Both Should Be Supported to the Limit

(Report of an Address by Rev. James Vance, D. D., at the Northfield Conference, August, 1918)

IT has been suggested that during the prevalence of the war large sums of money expended by church bodies on foreign missions should be donated to the Red Cross. In support of this it is urged that the fact that Christian nations are now engaged in a bloody war in Europe disqualifies their representatives from preaching the Gospel of peace and goodwill to the non-Christian nations. This proposal will no doubt meet with approval among large numbers who believe that foreign missions are unimportant, somewhat fanatical, and may just as well wait, while Red Cross is important, patriotic, practical and urgent. They ask why we should not stop trying to win the world until we have won the war. One Christian minister reasons that it is more important to save one soul than a thousand lives. This estimate that foreign missions are trying to save souls and Red Cross to save lives is an inadequate and mistaken estimate of the purposes of both organizations. The Red Cross is far more than a ministry to the bodies of men; it is pre-eminently a ministry to the spirit. She sends the soldier back to the battle line not only with a sound body but with a valiant and unconquerable spirit. Foreign missions, on the other hand, are far more than a ministry to the soul. The missionary is not engaged in trying to foist a creed, but share a blessing. The hospitals and schools, as well as the work of the evangelists, are intended to show men not so much how to die as how to live. Therefore, there is no real conflict between foreign missions and Red Cross; they are not competitors, but comrades, moving in the same direction and toiling for the same end. It is therefore a vicious plea which would rob one to support the other. The proposal is not practicable. Foreign Mission Boards handle trust funds; their mon-

ey is received for a definite purpose. If the 100,000,000 recently contributed to Red Cross purposes should be diverted to foreign missions there would be a storm of denunciation, but it would be no less reprehensible if it were reversed.

The Calamity in Either Case

If foreign missions were discontinued it would mean the destruction of an organization built up through long years and by most laborious processes. Expensive equipment provided for the workers employed in foreign lands would be seriously injured and the workers left stranded. The situation would be comparable to that if the Red Cross work were cut off, and the thousands of doctors, nurses, and the many hospitals were left with no treasury behind them. Either course would be a calamity. The example of our allies in Great Britain and Canada, where are some of our largest missionary boards, discredits the proposal to discontinue missions until the war is over. The burdens of the war have pressed on these peoples as they have not begun to in America, yet they have largely increased their gifts to the mission cause. They have felt that this is no time to take a backward step in the prosecution of the greatest of all wars. The Christian people of America can do no less than these people.

The chief objection to the suggestion is that the foreign mission enterprise is our greatest war measure. We are waging a war against war. The Gospel is doing more, perhaps, than anything else to put war out of business, and the spread of the Gospel is our one substantial hope of a new world in which war will be impossible.

Isaiah's Vision of Peace

In seeking a remedy, something in which is the promise of making war a thing of the past, we have Isaiah's vision. In his picture of world-wide and enduring peace he paints in a great Leader, a Hero, God's

Man; sanest and strongest of His race, a Man of wisdom to think out world problems, a Man of counsel and might Who can rectify world wrongs, a Man of knowledge and of the fear of the Lord Who can reconcile world alienation; strong Son of God, the Hope of the future world. Isaiah paints next a judgment; wrong must be sentenced and right rewarded. Oppressors must be dragged down from the seat of power, and the bound of the earth have their emancipation. It must be a peace in which the poor shall have justice and the meek equity. No peace is permanent which comes through compromise; far better wage war forever than crawl before the beast. The third thing in the picture is a social millennium. The savage forces of the earth have been transformed and life is safe for all. Fear has been slain out of life and men have ceased to prey on each other. The fourth thing is a message; world-wide peace has been accomplished because the earth is full of the love of the Lord. It has been a conquest, not through force, but through ideas. This is Isaiah's remedy for war—God's truth disseminated among mankind. This is the way war is going to be put out of business, through the proclamation of the Gospel.

Essentials to a World-Wide Peace

There are at least four things essential to lasting peace. First the recognition that the ethical standard for a nation is the same as the ethical standard for an individual. No national necessity can ever consecrate into a virtue a deed which, if committed by any individual, would be regarded as a crime. The Hun and all who adopt his creed of force must learn that there can be no double standard of morals in a world governed by a righteous God. Next the world must be made safe for people to dwell in, or, as we say, safe for democracy; safe for the pursuit of daily duty free from the menace of violence; safe for childhood. Womanhood must be regarded as sacred, and old age treated with reverence. The common man must have an equal chance with the superman. Again, hate must be slain as a motive of conduct, both in nation and individual, and good

will enthroned in its place. In addition to these three there must be a world leader, one whose fitness for leadership is so evident that none will deny it, whose understanding of men is so racial that all will feel at home in his presence, whose sympathies are so international that every nation will feel safe in his hands, whose experience of life is so cosmopolitan that no citizen of any land will harbor fear under his benign rule.

When such a leader comes, the beginning of the end has come for war. In a word, the four essentials to world-wide peace are—a single ethical standard for nations and individuals, a safe world, the law of love as the supreme law of society, and a great international leader. These can be realized only through the Gospel of Christ. It is the only thing which meets the situation. Christianity has one moral code for nations and individuals; its great moralities are binding for all classes, colors, nationalities, ages, races, and worlds. Christianity is the evangel of democracy. Wherever it goes, it produces democracy. It discovers the worth of the individual and reveals his rights; it is the most powerful instrument of human freedom ever employed against despots and its dream is human brotherhood. Christianity is also the religion of love, and sums up law in the one word—love. It names God in one word—love. It purposes to establish a state of society in which men will be related to each other aright, because of good will. Then also Christianity presents the great world Leader, the supreme Personality, the matchless Superman, the world's Hero—Jesus of Nazareth. The Gospel is the religion of a Person, not of a book, a church, a ritual, a history or a dogma, but of a Man. Christ proved Christianity.

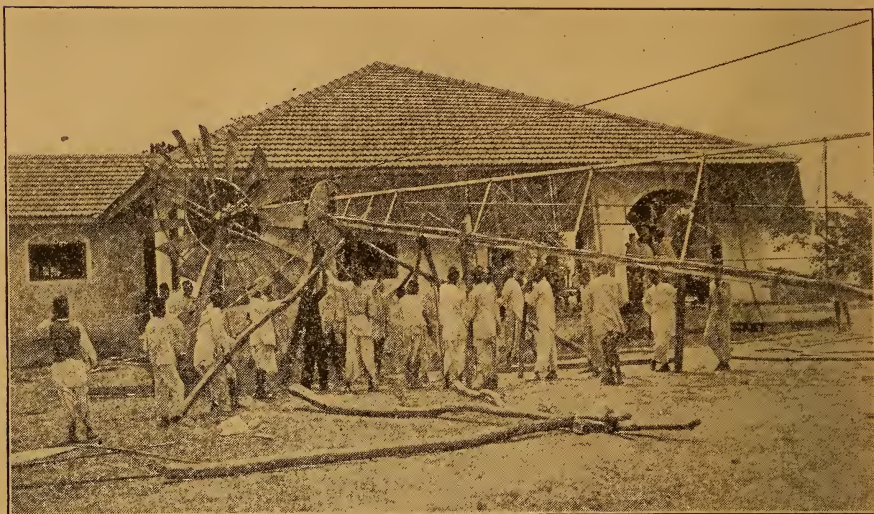
So foreign missions are the greatest endeavor toward internationalism in which men can engage.



I see no business in life but the work of Christ, neither do I desire any employment in all eternity but His service—Henry Martyn.



Duty and today are ours; results and the future belong to God.



Beginning to Raise Hospital Windmill, Bulsar, India

Christian Education in India

I. S. Long

ABOUT 12 per cent of all the schools in India are Protestant mission schools, and about the same percentage of the total enrollment is in said schools. Thirty per cent of the India college students are found in mission colleges. About 12 per cent of all the girls in all the schools of India are Indian Christians, while Christians form only about 1 per cent of the total population. These are hard facts and encouraging, truly.

The one need of India is education, no doubt. In the judgment of the missionary her greatest need is Christian education. As per latest figures available, seven millions only of the seventy-seven millions of school-going age are in school of any sort. One in eleven, you see! There are fifty-five cities in India with a population of over 50,000 without Christian colleges.

More interesting and sad still is the fact that the 1911 census revealed the fact that 85 per cent of Indian Christians are illiterate, the illiteracy being greatest, of course, in the mass-movement areas. The writer was informed by a neighboring missionary that 95 per cent of the Christians

in his mission are literate. This is not a large mission, however, in the number of Christians. The Bishop of Madras gives it as his opinion that 80 per cent of the children who are taught in village schools only are illiterate by the time they are twenty years of age. The reason is that, after leaving school, they have no suitable literature at hand to read, or do not care to read what is obtainable, and so readily forget what little they did know.

I might name a large mission, whose converts run into many thousands, whose statistics show that in several presidencies only 5 to 10 per cent of the Christians' children are enrolled in schools. Funds will permit these missionaries to select only a few bright children here and there for elementary education, the education of the masses being for the present out of the question. Surely this is not a pleasing prospect.

It might be interesting to know the several methods employed to date in the education of the village people. I refer to Christian education only, of course.

1. Voluntary, unpaid teaching on the

part of literate Christians as a sort of "social service." One mission has organized the "One Plus One League," and another urges as a motto, "Let every one teach somebody something." As Christians come to know the meaning of social service, they will no doubt do more of this sort of work.

2. Intensive work on selected children in summer schools or while touring.

3. Every teacher, preacher and Bible woman being required to teach others to read as a part of their work. In our mission, where we may not have day schools, we have all the night schools possible, where the grown-ups are taught to read and write and do "sums," along with religious instruction.

4. The "Contract System," which means the paying of so much per head for each child who is taught sufficiently to be able to pass in a certain grade. This plan is much used, and successfully, too, in North India. It is found to be cheaper than any other method. It is a good system, also, in that the teacher is paid only for what he gets done. We are trying to get this plan in our own work, but find our teachers are afraid of it.

5. The ordinary mission village school, with fixed pay for the teacher. Too many of these schools are so ordinary that government would not recognize them for Grant in Aid, and hence it is a real problem to know whether it is worth while continuing them at all. Yet there are hosts of them in India.

6. The government-aided schools, with fixed pay for teachers, standard curriculum and inspection and examination by government officials. It is up to the teacher to measure up to requirements; hence these schools usually are the best of all. There are districts in India, too, where missions are greatly encouraged by the sympathy and aid of the government, the latter furnishing from 50 to 75 per cent of the expense toward the maintenance of the schools. Where the requirements as to buildings, etc., are not so rigid, our mission is trying to register our schools for government aid. Government is especially desirous of assisting girls' schools.

7. Then, of course, missionaries have made all the use possible of the government schools. In the first instance Christian children have not been permitted to sit in school with caste children, or if so have been compelled to sit apart, or are in some way persecuted as if low or out-caste. But where Christian children dress neatly and are clean, seeing government is neutral on religion, Christians usually win out and the children are allowed to sit in school with others. Converts coming from among the out-castes would, in districts where they are very numerous, not be allowed by public sentiment to sit in the government schools where caste children sit.

8. Finally, the boarding schools for village children are used. One North India missionary whom I know thinks we would do well to dispense altogether with village schools, seeing that in the long run results are so meager, and bring all the bright children into boarding schools, where they are given real efficient instruction. I know of several Baroda State officials who believe the same. However, as such a policy could reach but the few it will not prevail. The real need is to improve the village schools; for through these alone do we come to know who



Krishna, One of the Many Gods of India

the bright children are, who are fit to be sent on for higher education.

All thinkers will agree to several facts; namely, that until people learn to read and write, learn to read the Book and the hymn book, they can never make much progress in the spiritual life, and this is true, no matter how much preaching they may hear. Second, that only an intelligent Christian community can hope to exert a strong influence on the evangelization of the country. It follows, then, if government does not provide sufficient schools, the mission feels impelled to do so. Compare your own condition—financial, social and spiritual—with that of the most ignorant foreigners near you, and you will be able to appreciate what schooling has meant to yourself, and will also understand in some measure the missionary's job. Not to go in for education means a discouraging, hopeless task. On the other hand, education opens wide the doors for advance-

ment, even for the once low-caste, but now intelligent Christian.

It is felt by some, and not without cause, that hitherto mission educational effort has been more or less haphazard, but that now "every mission should have a broad and well-defined policy, covering the entire field and its need, looking forward for some years."

Is not the paramount need of an "Educational Foundation" clear to the reader, by now? Your missionaries would rejoice to plan large and bring to a glorious fruition some such plan as would meet your approval, and bring life and light to the future hosts of our Indian Christians. Only by the whole-hearted sympathy and co-operation of the home base will this be possible. And it is only fair to tell you that we rejoice in the assurance that the church is with her workers everywhere in full sympathy and prayer, and only waiting to know better how to do each one "his whole duty."

Idol Worship on the Mission Compound, Jalalpor

J. B. Emmert

ONE day, during the second year of my work in India, a group of men and women came into the mission compound and went to a crooked tree back of the bungalow. I thought little of it, as I supposed they were merely taking a short cut to some place beyond. But some one informed me that they were intending to sacrifice a cock to one of our trees. I hurried to the rear of the bungalow, and sure enough they were preparing for the ceremony.

Bro. Blough was then a very new missionary and was anxious to see how they did such things, so he went to the place and, like another short man once did, climbed up into a tree to get a better view. The orphan boys also came to see.

The thought of people coming into the mission compound and actually worshipping an idol on land owned by the mission, without a protest from any one, stirred me as I have seldom been stirred. I went out and without a moment's forethought began to

preach to them. Now I have not the least idea what I may have said to them, except that it was a burning protest against their dishonoring the living God on property owned by those who love and honor Him. I fear, however, that they had as little idea of what I was trying to say as I have now, for at the time my knowledge of the language was imperfect indeed. They stood and stared at me. When I ceased, one of the mission agents made a few explanations to them, and they quietly moved away, to continue their ceremony under another tree.

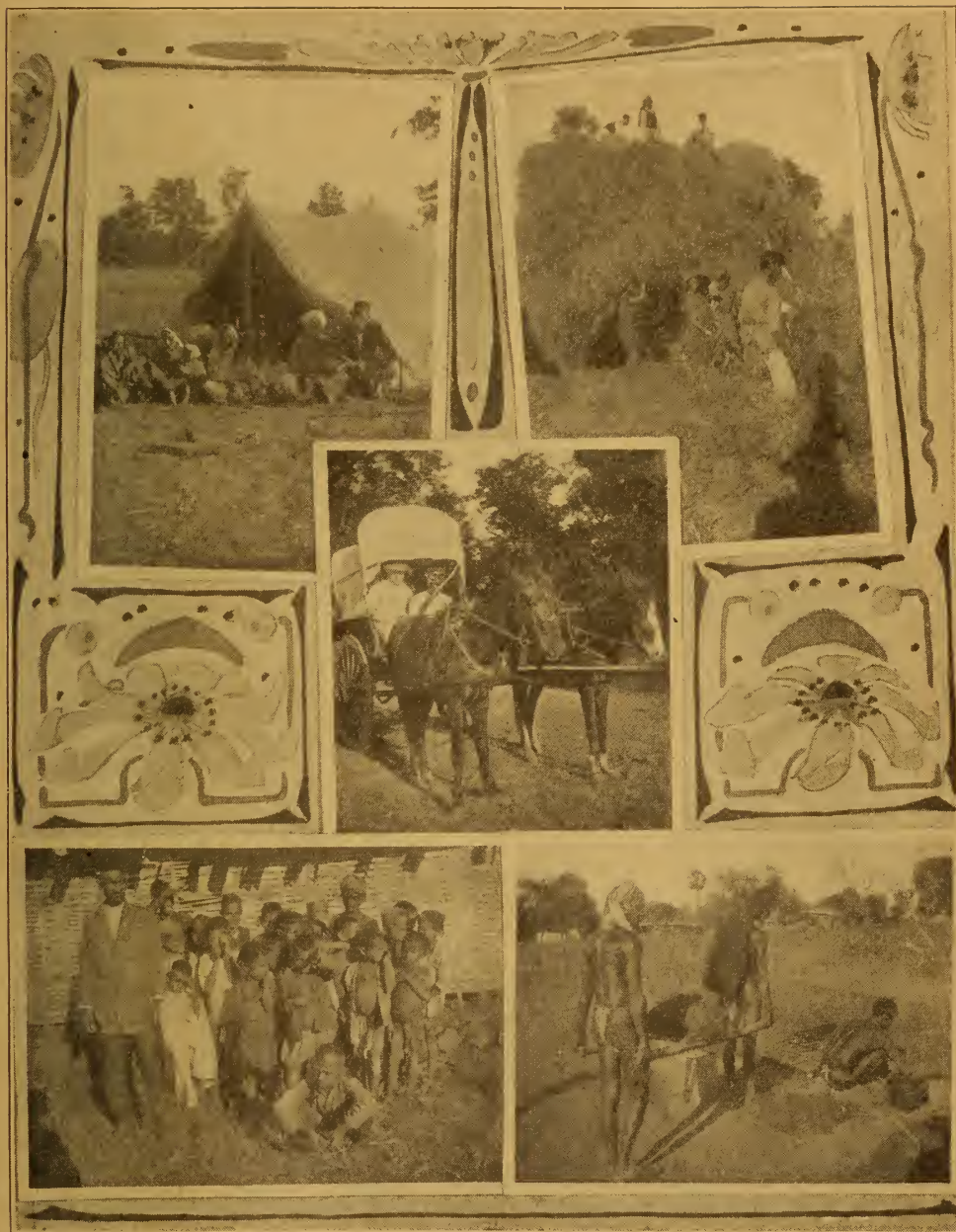


Robert Moffat being asked to write in a friend's album, inscribed the following words:

"My album is in heathen breasts,
Where passion reigns and darkness rests—

Without one ray of light,
To write the name of JESUS there—
To point to words both bright and fair,
And see the heathen bow in prayer—

Is all my soul's delight."



A Few Scenes Around the Vada Mission Station, India

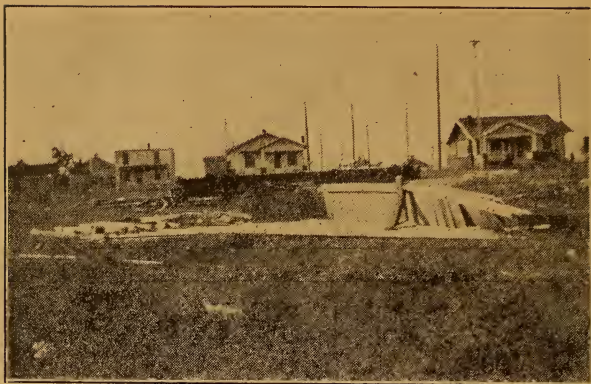
Upper Left: Sister Josephine Powell's Native Christian Helpers.

Upper Right: Haymaking. The poor women bring grass on their heads and sell it at so much per hundred bundles.

Center: Horse and Tonga. In this outfit our missionaries get over their territory.

Lower Left: One of the Village Schools.

Lower Right: Brick-making. These bricks are to be used for Mission Buildings.



The Oklahoma City Church as It Looked After the Storm

Brief History of the Oklahoma City Work

J. H. and Birdie Morris

THE work in Oklahoma City was thought of and even talked of for several years, ever since some members moved here. When Bro. Clark moved from Lawton, he undertook to find the members by writing the Messenger office and locating the Messenger subscribers. Some investigation was done with the aim of buying a church property. Some meetings were held, appointments being filled by brethren from Big Creek church. One series of meetings was held by Bro. D. G. Brubaker. Several were baptized. When the small church which we used was sold and turned into a dwelling, our services were discontinued, except those that were held in the homes of the members.

The members of the Mission Board met at the Wichita Conference and decided to open up the work. They asked us to come as soon as the school year (1917-18) at Bethany closed.

June 18 we arrived in the city and found that the building committee had been appointed and that two lots had been purchased on which to build. The work was begun by having the city water pipes laid to the lots. On July 4 the building was staked off. Soon the foundation was dug, and by the assistance of the brethren, after working hours, the concrete was mixed and run into the form of a wall and middle

pillars. Soon a churchhouse was enclosed, sufficient to afford a meeting place for Sunday-school and preaching services.

Aug. 25 the services were cared for by Bro. Boyd, of Cordell, both morning and evening. The Sunday-school met as usual the following Sunday. At the close of the session the door was locked, leaving books, papers and chairs for the next service. But about six o'clock a storm swept the city, destroying and damaging property. Some places felt the storm more than others. The church was in the track and suffered for it. A schoolhouse north of us was also much damaged, the loss being about \$4,000. The storm struck the south end of the house on Thirty-eighth Street and burst that end, taking the roof, with rafters, joists, and part of the plates, carrying the mass over the telephone wires in the alley, and landing it in the open near Thirty-ninth Street. It was turned and slid across the street, part of it going through the windows and porch foundation of Mr. Sims'. The sides were more or less scattered, the window glass shattered, the sash partly broken, and the frames twisted. One door was entirely destroyed; the others damaged.

The work of rebuilding was begun during the week, and now (Sept. 29) the church is enclosed, wired for electric lights,

and about ready for services again. The loss was somewhat less than we first expected, because we could use much of the siding, sheeting, etc. The burden, however,

is heavy, but no one feels like giving up because of it. Pray for us in our work, and we will labor while you pray.

Oklahoma City, Okla.



A Family Graveyard in China. Only a few can afford such burial

Blessed Are the Peacemakers

REV. Harry R. Caldwell, of Yenping, China, gives the following account, in the February issue of Record of Christian Work, of how he was able to bring quiet into the brigand-harassed region in which he lives:

"Several months ago I conceived the idea of effecting an amicable adjustment of brigand affairs. I got in touch with certain of the chief brigands and found that they were only too anxious to lay down arms and return to citizenship. At the same time I interviewed the military authorities and learned that the government was anxious to arbitrate the matter. Months ago the brigand chiefs sent word that they would abide by any terms of settlement suggested by me, asking me to serve as middleman in the matter.

"When I visited Yuki City I was immediately besieged by representatives from every class, led by the commander of the northern troops, asking me to go out and adjust things. I wended my way through the mountains. When I reached a point where the mountain trail dropped down to the river's brink I was met by ten large boats loaded with soldiers. These boats had conveyed soldiers down the rapids in order to escort me the remaining ten miles over

the mountain to the twenty-eighth township. The welcome was cordial. I passed by the long line of soldiers as they stood like statues at present arms. It was picturesque as the long file, part in front and part in the rear of me, wended its way across heavily wooded ravines and along slopes where scarcely a man could pass.

"I sent out runners to the three chiefs in the immediate vicinity. When we reached a point on a rugged mountain a few persons, dressed as peasants, came out with cymbals and horns and escorted us to a house. Here were fixed three chairs decorated with red, the center one having thrown over it a tiger skin robe. To this chair I was directed.

"Then we were ushered out to a most sumptuous feast of the very best the land could afford. In due time the brigands arrived, ten of them, and fine specimens of manhood they were. We talked far into the night. The interview was of a most satisfactory nature. As we discussed article after article of the terms of adjustment a light appeared on the mountain-side far across the ravine and on the road I had traveled. Of course the eye of the brigand saw it first. Every man was up on his feet and excitement began to run high. With-

out rising I simply tapped my breast with the index finger of my right hand and said: 'Peace to you. If there is any trouble tonight I will be personally responsible.' Upon hearing these words every man returned and we proceeded with our deliberations. I knew now that I had the implicit confidence of these men and I assured them that their cause was safe in my hands.

"The next morning I met the brigands

again for a final word; then started on my return trip. The ten men escorted me far down the bamboo-covered slope of the mountain, unarmed, as a mark of confidence. Upon reporting to the commander of the troops I was treated like a lord. With tears in his eyes he said to me: 'Mr. Caldwell, you are the people's idol. They have confidence in you.' For the present everyone is at peace on the Yuki field."

Our "Deacon"

J. Homer Bright

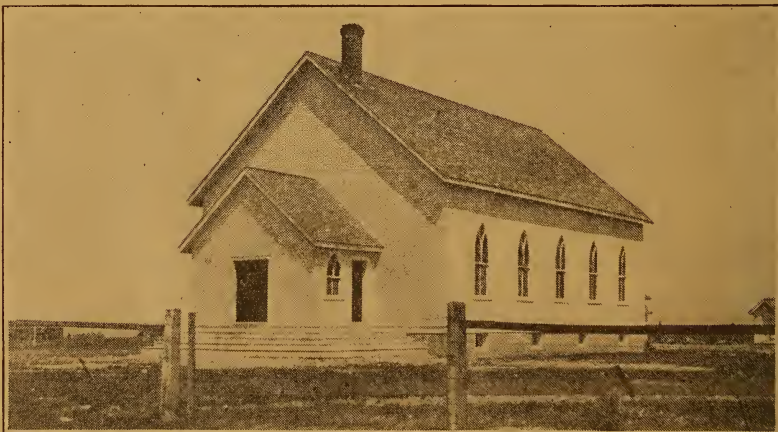
ONE of our Christians here has been an all-round "handy" man since the beginning of the work. He has served the mission in various capacities, from the lowest to overseeing a hundred workmen. Whenever anything was to be done he would succeed where others had failed. In securing workmen or animals, or in buying any needed thing, he could always be depended upon. He would see to it that the little details were done, and that promptly, too.

Once it was necessary to dispense with his services. His change in life from that of a common laborer had made his heart proud.

After a year or more he was again tried in some very humble work, and was gradu-

ally given more responsibility, until now he is more useful than ever before. He will do anything that is to be done, not even despising labor, as is often the case in the Orient when one has risen to any position higher than the laborer.

He has learned to read and is much interested in the progress of the church. He has been very helpful in assisting some of our weak ones to right living. He has talked and lived honesty and done much to set a higher standard for those in our employ, inside and outside of the church. He has not feared that some one would "lose face" in helping to root out some wrong. Thus in many ways he has made himself useful to our little band here, and he is often spoken of as "our deacon."



Bow Valley Church, Gleichen, Alberta, Canada
Elder J. H. Brubaker, Minister

• About two years ago he was received into the church along with a son. This spring his wife was baptized, and his old mother is more reconciled to their new

form of worship. Another son and daughter and daughter-in-law compose the home. Will you not pray that the whole family may soon be Christian?

Schoolgirls at Play

Nettie M. Senger

ONE day while busy about school duties as I passed through the girls' play court I saw them trying to make a swing. They had a little piece of rope and old rags tied together to make it long enough. But such a poor rope and such a poor frame! Two girls had to hold it together while one tried to swing and then the rope would break. They came to me so pleadingly and asked, "Sung Chiao Shih, won't you give us a piece of rope so we can make a swing? We will do the work if you will give us the rope." My heart went out to them, and I could not refuse. They were children, and did they not love to play? They had nothing at home to play with and such a little court here and they wanted a swing as badly as any American child, and they did need something to play with as badly as any child, so in a few days the swing was ready for them to use.

As soon as classes were dismissed they

rushed out to swing, and from my room I heard them laughing and having such a good time, so I went to see how things were going. As soon as I appeared they all shouted out in their childlike way, "We thank you, we thank you, Sung Chiao Shih," and they ran to me, throwing their little arms about me, still saying, "We thank you, Sung Chiao Shih." They were so happy to have something for play hours.

These children love their Savior as earnestly as they love their play. Four of them are Christians and three more are to be baptized in a couple of weeks. They love to witness for Jesus and are being little lights for Him, both in work and in play. One has said, "School work is evangelization by multiplication." If such be the case, which I believe it is, let us work together to help on the school work.

Liao Chou, Shansi, China.



Another View of the Bow Valley Church, Canada
A Writeup of This Congregation Appeared in the October, 1918, Missionary Visitor

The Joy of the Giver

I'M just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't even give us a cake for our missionary supper."

"Why, daughter! I never heard of Mrs. Grant being selfish. I think she's considered a very liberal woman."

"Well, she's not. All the girls say the same thing. She never yet has given to us for a supper or fair, and how we do so want to raise the money for our coworker in India. Don't you think she might have helped, mother?"

"What reason did she give for not helping?"

"Oh, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?" replied Ella, as she drew off her gloves and removed her hat.

"Let us see," suggested her mother. "You are included in the family for church giving, and father pays that. He also furnishes you with everything you need, and allows you ten dollars a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No, mother, I never did. Sometimes I've given a quarter and sometimes a dime, but more often nothing. There are always girls to treat, and some little extras to buy, and the money slips out of my hands."

"Well, that is one dollar you could give each month. Then there was the twenty-five dollars your Aunt Amy sent for a birthday gift. I suppose you did not think of tithing that, either."

Ella's face was redder than ever, as she again answered, "No."

"That brings the amount up to three dollars and a half that might have been credited to you. And about the five dollars that the boys gave you? That makes four dollars you might have given. Perhaps, daughter, it will be well for you young people to take up the subject of tithing and study it. I'm sure you can learn a beautiful lesson."

A few days later, Ella and a young friend were calling at the Old Ladies' Home, where they often carried flowers, fruit and magazines to the inmates. They were chat-

ting brightly when they heard the noise of several automobiles, and, looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant's sent the cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends them every week. She don't know we know who sends them, though. She don't want us to know, but ain't she grand?"

Ella and her friend walked thoughtfully away, and presently stopped at the home of a young girl who did beautiful embroidery for sale.

"O girls!" she exclaimed, enthusiastically, "do come in. I've some money for the Missionary Circle. I've been tithing. Mrs. Grant—she's my best customer, you know—told me about it. Of course, I knew they did in Bible times; but I never thought I had anything to tithe. Now, whenever I make a sale, I put down in a little book what the tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me happy. I can't keep any of it, though, for I hear so many calls for help from so many different places." Her laugh rang out musically.

The two girls thanked her for her generous donation, and again started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little foolish things. My allowance comes tonight. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the Mission Circle were gathered in their room at the church. On a table before them lay an amount of money.

"Who'd ever dreamed such a pile of money would come from a few tithes?" laughed Ella. "And here's an envelope with something in it. O girls, it's a check for one hundred dollars from Mrs. Grant, and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl. "It's really pinched me, often,

to do it; but after I began I never failed to put aside one-tenth of everything that came my way. And I never was so happy in my life."

The next Lord's Day the minister preached from the text, Mal. 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of

hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Then he told the story of the Circle girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver.—Agnes M. Morton, in *Missionary Tidings*.

THE BRIDGE BUILDER

An old man going a lone high-
way
Came at the evening cold and
gray
To a chasm vast and deep and
wide.
The old man crossed in the
twilight dim;
The sullen stream had no fear
for him.
But he turned when safe on the
other side
And built a bridge to span the
tide.
"Old man," said a fellow pil-
grim near,
"You are wasting your strength
building here;
Your journey ends with the
ending day;
You never again will pass this
way;
You've crossed the chasm deep
and wide—
Why build ye here at the even-
ing tide?"
The builder raised his old gray
head.
"Good friend, in the path I've
come," he said,
"There followeth after me to-
day
A youth whose feet must pass
this way;
The chasm that held no fear
for me
To the fair-haired youth may a
pitfall be.
He, too, must cross in the twi-
light dim.
Good friend, I'm building this
bridge for him."

—Selected.



Upper Picture: A Laughing Buddha

This brass figure has outlived the temple in which it originally was kept. Note the size. The other "fellow" in the picture is Bro. I. E. Oberholtzer.

Lower: A Dirty Buddha

At Chinese New Year each place of business erects some receptacle like this before their store to hold a great fire. This one is of mud and is filled with coals that give light and heat to the passersby.

"Son, Can You Come Back Clean?"

A "Y" Worker's Story

I'M standing alone against this squad, and must have help soon, or I'll fall sure. I can't stand the spirit of that bunch, or listen to its conversation and keep clean much longer. Every one of them is older—some twice as old—and they have secretly planned among themselves to get me to go to an evil resort 'to make a man of me.' My God! Can't you fellows help me in this crisis?"

He was but a boy, just passing eighteen. Almost frantically he clutched the secretary of that association in a Southern cantonment. His was the cry of one who fears he is lost in a black night of storm.

Hungry men had crowded into the building that night. On their boots they had carried the damp sand of the camp streets. In their hearts they had hidden the tempest of unfinished battles. Now, after a strong appeal for clean living, the stream of men had gushed out into the darkness, leaving the great room in disorder, soiled, and littered.

Having found a sympathetic listener, eagerly the mere boy continued to pour out his story. He had as fine a home in the North as any man. The day he was to leave it, his mother had taken him into the kitchen alone.

"Son, let me get your eye," she had said, putting both of her hands on his shoulders. "There, I'm looking you straight in the eye. It breaks my heart to see you go. I'm not afraid of bullets or rigid military discipline. I'm proud to have my boy give his life for our country, but I fear most the awful moral conditions. Can you come back, if God permits you to return, as clean as you are now? When you do return, we'll come into this kitchen to stand as we are now. You will not need to tell me if you are clean. I'll see it in your eye. Can you keep clean, my boy? Can you do it for your mother?"

His eyes blurred with tears, he had promised. Then, when she had given him a pocket Testament and urged him to read a part of it each day, assuring him that it would help him to keep clean, he had marched

away with his head held high and with high resolves in his heart, knowing that her prayers would follow him.

"What about that Testament? Used it any?" queried the secretary.

"Just once, and the bunch was so mean and talked so filthy that I've never opened it again when anyone was around. Of course there's not much chance to be alone."

"You must begin where you left off that first night, if you would live clean," challenged the secretary. "No matter how abusive the squad is, no matter how foul they make the air, can you exert enough manhood to carry out the promise made to your mother more than five weeks ago?"

"I'll keep my promise or die," answered the homesick boy, with fervor. After they had prayed together, the two parted.

It was late when the crusader reached his tent. The squad had preceded him. Some were in their bunks, others were undressing. The boy's heart almost stopped beating as he heard their lewd songs and profanity. Into that atmosphere he must go. If he kept his promise, opening his Testament, he must read from it in spite of all their abuse.

Setting his teeth, spurred on by his promise, by the thought of the secretary in the association building praying for him, and by the conviction in his own heart, he lighted his candle, and putting it on the edge of his bunk, began to read. Almost immediately a well-aimed shoe, flying across the tent, knocked over the candle. He relighted it, but again it was put out, this time by a big fellow in the middle of the tent who was pulling off his khaki shirt and who spoke in such a personal, lewd way that the young man almost gave up in despair. He did not know what he had read, but he did realize that he was fighting the battle of his life.

"If I quit now, if I show yellow, it's my finish," he thought. So, quietly and patiently, he replaced his candle and continued reading. The talking grew less and less. One by one his tentmates fell asleep. Soon all was quiet, and the boy on his back was still reading from Matthew by the light of

the little candle. He finished seven chapters before sliding out of his bunk on to his knees gratefully to offer his thanks and to pray for every man in that tent.

The secretary's heart went out to him as he heard of this heroism the next evening. "Can you repeat the process tonight?" he asked.

"Sure! If I got through the first night, I can the second, and the third, and so on."

Again the two prayed before saying good night. This time it was a prayer of real thanksgiving as well as a petition. For ten successive evenings the young man came to the Young Men's Christian Association to recount his experiences of the evening and the day before, and to stiffen his courage. Then one night he told his friend: "I haven't said a single word to any man about clean speech and clean living. But I have guarded my own tongue and each evening read my Testament and prayed for the men. Now four others are reading their Testaments and the rest are putting the soft pedal on the cussing when we are around."

Later these five formed a Bible-study group with all but one of the squad as a member of it. Gradually profanity came to be almost unknown in the tent. The day before the regiment was to be transferred, the secretary asked the young victor: "Can you look your mother in the eye when you go home?"

"Thanks for your standing by me," he answered, "I can look anyone in the eye."
—Home and Foreign Fields.

MEXICO

Miss Harriet L. Ayers, of Mexico City, tells an interesting incident of a mother and two sons who were converted by one of the Mexican pastors of the city and were faithful attendants at the church services. They often asked prayers in behalf of the father of the family, who was in Carranza's army. One day the mother and sons did not come to church, and sent word that they might have to stay away a while as the father had returned and they had not yet dared to tell him that they had turned "heretics." That night a stranger appeared at the church, one dressed in the uniform of an officer in the Carranza army. At the close of the service, when the meeting was

opened for testimony, this officer told how when in active service he had heard the Gospel and been led to Christ. Now he was at home, but knowing what a fervent Romanist his wife had always been, he had not dared to tell her of his changed belief, but asked the prayers of the congregation for the conversion of his family. This officer turned out to be the husband of the mother who had stayed away from church that very morning, because she dared not tell of her changed religion. The joy of both husband and wife at finding that their prayers had been answered can well be imagined.—Zion's Herald.

THE LAWYER AND THE PASTOR

A short time ago the writer listened to a conversation between a very spiritually-minded, large-giving lawyer and his pastor. The lawyer's Sabbath-school class habitually reported collections much in excess of all others. The pastor noting the fact, the lawyer replied:

"Why don't you preach upon the duty of the Lord's tenth? It was sanctioned by the Savior and proportionate giving was emphasized by Paul. The people need reminding, and it pays soul and purse."

"Ah," rejoined the preacher, "that is it; I don't want to teach the people to give from the wrong motive."

"Well," replied the lawyer, "we lawyers would be kept busy if there were such neglect of justice and common sense in men's business partnerships as there is in that partnership every man holds with God. For instance, A comes to me and says, 'I am running a business in which B is silent partner. I understand if I give him his portion of the gains, it will be better for me—will pay me financially in the end. But I can't think of being actuated by such motives; I prefer to say nothing about his share; indeed, not to trouble myself to find out what his share is, but just liberally hand out a dollar or two when he comes around.' Then the lawyer warmed up and said, his gray eyes dilating, "Wouldn't a lawyer smoke out such a natural-born fool!"—Rev. J. W. Bashford, D. D., in Home and Foreign Fields.

Some Suggestions on Sending Goods to India and China

The Editor

WE frequently receive requests from our brethren for instructions on how to send goods to relatives and friends in our various missions; therefore these few words regarding this matter. We confine ourselves to India and China, as it is unsafe at this time to send packages to Scandinavia. Great care should be exercised at all times in sending goods in order to insure delivery, and more especially is this true in these days of interrupted communications.

Goods sent by mail to India should always be well wrapped, securely tied, and be addressed to the proper party on the field, with this added request written plainly with the address, "Please send via Pacific." The addresses of our missionaries can generally be found on the back inside cover page of the *Missionary Visitor*. We endeavor to keep this list correct.

The rate of postage on printed matter to India is 1 cent for each 2 ounces, and the maximum weight for one package is 4 pounds 6 ounces. Merchandise to India must be sent by mail at first-class rates, which are 5 cents for the first ounce and 3 cents for each ounce additional. Please distinguish between printed matter, which includes books, and merchandise. It would be wise for you to consult your postmaster when you send any goods abroad, to make sure that no changes have been made in the rules. In these days they sometimes change.

We have found it extremely advantageous, both from the standpoints of safety and cheapness, to send freight to India through Montgomery Ward & Co., Chicago, Ill. They make a special business of handling such freight shipment and sending it with their own at special rates. We shall speak further of this later on.

Conditions are different in China, and goods should not be mailed to that country according to rules governing India. China is a member of the Postal Union, and therefore parcel post rates prevail. Printed

matter to China is 1 cent for each 2 ounces, with a maximum weight per package of 4 pounds 6 ounces. Merchandise sent by parcel post goes from your own postoffice to our missionaries in China at 12 cents per pound, with a maximum weight of 11 pounds. Packages must not total in dimensions more than the equivalent of one cubic foot, nor be more than 3½ feet in length. These packages and parcels should be sent by mail direct to our missionaries at their addresses as found in the *Visitor*. They should not be sent to the coast agent mentioned later on.

Freight shipments to China are different. They can and usually should be shipped through Montgomery Ward & Co., also, but circumstances are such in China that our workers must have an agent at the coast to handle incoming freight. Our workers have engaged with the American Board Mission, at Tientsin, to do this for them.

If you desire to send a box of freight from your home town to any worker in China, say to Bro. Ernest Vaniman, Ping Ting Hsian, Shansi, China, write to Montgomery Ward & Co. for instructions and a red shipping tag. They will send these to you with the tag to tack on your box. Address your package this way: "Montgomery Ward & Co., Chicago, Ill., Export Division," and "Sent in by [here give your name and address] for shipment to Ernest Vaniman, Care the American Board Mission, Business Department, Tientsin, China." You need not put Bro. Vaniman's China address on the box. The coast agent knows where he is.

This suggestion as to Bro. Vaniman will hold good concerning shipments of freight to India, excepting that you address the package to Montgomery Ward & Co. for "Shipment to [for instance] W. B. Stover, Anklesvar, Broach Dist., India." India mission employs no coast agent.

The following suggestions apply equally to both fields:

No packages should be sent to us at

Elgin, when they are meant for our workers on the field; this simply would mean additional postage or freight.

All goods, whether old or new, that are sent by freight should be invoiced in detail. When sending a box it is not enough to simply say, "One box containing clothes [or whatever the contents], value so much." Customs authorities will demand an examination, and this is troublesome. Besides this, unless the coast agent has a detailed invoice, he has no information on which to base a possible claim for damage or shortage.

Therefore, when shipping to Montgomery Ward & Co., Chicago, Ill., Export Division, you should immediately send them the pre-paid receipt that you have received from the railroad company. Also a list of the boxes, showing number, weight, itemized list of contents, with value of each item, and stating if old or new, should be sent. It would likewise be a wise idea to send a copy of this invoice to your missionary friend.

Freight to Ward & Co. must be fully prepaid. In addition to freight they make a charge of 50c for each hundred pounds han-

dled. Goods should be well packed in boxes of well-matched lumber. Ward & Co. suggest three-fourths inch stock. Cases or boxes should be lined with waxed, oiled or tar paper. Strap the end with band iron, or if requested, Ward & Co. will do this. Pack everything so there can be no rattling around. The goods have a long distance to go, and certainly if worth sending they are worth packing well.

It takes a long time for mail to get to the field, and much longer for freight. Anything intended for the workers for a certain time, say for Christmas, should be shipped, months ahead.

We should also say, while trying to cover the entire ground, that the Board has a system whereby it can forward without expense to you any money that you may desire to send to your missionary friends in a personal way. We mention this because so many ask us this question.

We have stated these matters in considerable detail, and suggest that you clip out this item and put it where it can be found if you contemplate making such shipments to the field.

Even an Editor May Learn

EVERYBODY knows Samuel M. Zwemer, the celebrated missionary to the Mohammedans, now at work in the Near East. Anything about him or from his fertile pen is always welcome. The following word picture of Dr. Zwemer at work is characteristic. It was recently sent us by Rev. Stephen Trowbridge, one of his fellow-workers in Egypt:

Dr. S. M. Zwemer's leadership is a constant source of inspiration. He has the rare gift of saying the right word at the right moment. Some time ago he placed an advertisement in the Cairo daily papers offering for five piastres (twenty-five cents) to send anyone who wished to know about the Christian religion two or three vital little books in Arabic. The first to respond to this invitation or challenge, as you may please to call it, was Dr. Mohammed Tewfik Sidki, well known in Cairo as a doctor, a controversialist and an editor of *Al Minar*, the most determined and bitter opponent of

Christianity among all the magazines and newspapers of Egypt. Coffee was served and the Oriental expressions of salutation and courtesy were exchanged. Then Dr. Sidki laid down five piastres on the desk and asked for the books. As these were handed to him he leaned forward in his chair to emphasize his next remark:

"As for the Gospel, we Moslems find its code most unreasonable and utterly impossible. For example, who ever heard of loving one's enemies? Forsooth, how could such a thing be done!"

"But," replied Dr. Zwemer, "I am loving my enemy at this very moment. You who have written the articles insinuating shameful things about Mary, the blessed mother of Jesus, the purest and holiest of women, are my enemy—nothing less! You are my enemy because in those widely circulated articles you have dared to cast rude insults and corrupt inventions upon the sinless character of Jesus Christ, my Lord and

Savior. But I love you for His sake; and that is why I have come to Egypt. That is why I have welcomed you today instead of turning you back at the door, I would to God you might know the depth and power of the love in the life of Christ and in His cross!"

The editor was taken aback by this timely proof that Christ's high code was not beyond man's reach. He had no definite reply to make, but rather reluctantly took up the books he had purchased and bade Dr. Zwemer good-bye.

Scarcely a day passes without an interview with some inquirer in Dr. Zwemer's study. Some go away murmuring to themselves Nicodemus-fashion, "How can these things be?" Others are of the calculating, procrastinating type like Felix. But still others receive the Word with open mind, and touched deeply in their hearts, exclaim with Paul's jailer, "What then shall I do to be saved?"—Men and Missions.



"BILLY" SUNDAY ON MISSIONS

The devil is just as great a menace in Africa and Asia as in America. People are not born heathen or Christian. They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now, and we have become so dependent upon the people of these other lands for labor and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

The devil is not dead until he is dead all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to hell. Think of it—rum from Boston and brass gods from Philadelphia. If we can send them brass idols we surely ought to be able to send some live men.

I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are

a blot upon civilization. So long as such things are possible anywhere, missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the Sea.

Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right.



FINANCIAL REPORT

(Continued from Page 370)

Virginia

S. H. Hausenfluck and wife, Stevens City,	1 00
Total for the month,	\$ 8 00

FRENCH CHILDREN RELIEF FUND

Indiana

New Salem Aid Society of No. Indiana, \$50; King's Daughters' Class, Pipe Creek S. S., Peru, \$14,	64 00
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Iowa

Sisters' Bible Class, Dallas Center S. S., Dallas Center,	55 26
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Michigan

Mrs. Harriet C. Lowder, Nashville, ..	5 00
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Pennsylvania

A sister, Back Creek Cong., Mercersburg, \$5; Prices Cong., \$27.49,	32 49
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Virginia

S. H. Hausenfluck and wife, Stevens City,	1 00
Total for the month,	\$ 157 75

PALESTINE RELIEF FUND

California	
Mrs. Mary E. White, Empire,	\$ 150 00
Michigan	
Mrs. Harriet C. Lowder, Nashville, ..	5 00
Total for the month,	\$ 155 00

PRISONERS' RELIEF FUND

Virginia	
S. H. Hausenfluck and wife, Stevens City,	\$ 2 00
Total for the month,	\$ 2 00



IF THE MASTER WERE HERE

If the Master Whom we serve,
Stood beside us in the way,
And with pierced hands outstretching
He would come to us and say,
"As ye do unto the least ones,
Ye are doing unto Me;
As ye feed and clothe and strengthen,
Ye shall then My kingdom see,"

We would hasten at His bidding,
We would gladly Him obey;
Send the reapers to the harvest,
Speed the Gospel on its way.

Yea, would sacrifice more gladly
If we met His calm appeal—
To His hands our gifts we'd offer,
Could we but His presence feel.

Is not Christ a living Presence
To our lives just here and now?
Can we not in spirit see Him?

At His feet may we not bow?
He is giving us a message,
To our hearts it ringeth clear;
Are our lips too dumb to answer?
Are our ears too dull to hear?

Dare we then be faithful stewards,
Hiding talent, wealth and store?

Dare we close our eyes to service?
Do we dare to idle more?

Teach all nations is the mandate;
Go or send we must obey;
Give of time and wealth and talent—
Give till all have learned the way.

Wide the doors that are before us,
Beckoning hands across the sea;
Macedonian cries we're hearing,
"Come and help us," is their plea.

Oh! we cannot fail our sisters—
Cannot leave them in despair,
Grant to us, O loving Father,
Greater vision of Thy care.

—Selected.

ZOO LOGIC

A Dog with a fine pedigree
Was anxious to go to Paree;
"I could go any day,"
He would frequently say,
"But my bark isn't rigged for the sea."

A Rabbit was caught in a gale,
Accompanied by lightning and hail,
"I wonder," he said,
"How long I'd be dead,
If my life were as short as my tail."

A Lion, exceedingly vain,
Took a walk o'er a palm-covered plain;
"I am certain," said he,
"I would climb up a tree,
If I tried with my might and my mane."

An Elephant, visibly shrunk,
Sat down on a pile of old junk.
"They may say I am weak,"
He said with a squeak,
"But I'm able to carry my trunk."

—Boys' Life.



One of Our Faithful Chinese Christian Workers

Much of our success in the Mission Field depends upon our ability to find strong native leaders.



THE STUDENT VOLUNTEER

What Our Band Is Doing---Mission Study

Albert C. Schue

AT this time it is just a bit hard to write upon what our band is doing, for, as you may well know, the influenza has compelled a suspension of active operations. So our work at present is entirely defensive rather than offensive. Yet it is possible to tell of what we have done by way of organization.

Experience has taught us that everybody's business is nobody's. Therefore we as a band have our work apportioned among committees. At this time we have committees on home visiting, deputation, public information, "look-out," exhibit, and mission study. Of course, our field of work is wider than is evident from these committees. The most important part of our work thus far has been that of organizing mission study classes.

Bro. C. G. Shull happened here just in time to give us many helpful and appreciated suggestions toward getting rightly started. His efforts, public and private, prepared the way for our committee to work. Mission study is voluntary here. At this early date we rejoice in having an enrollment of thirty-two in this work. We have a class in "Christian Heroism," and also quite a large number in the "Call of a World Task in War Time." This class may be divided later.

We have not yet made a drive for those among day students who could be interested. The work of our mission study committee extends into the town among those that are interested in such work. It may also establish classes in the surrounding churches. It is in this way that we are able to reach a great many people who are unable to get into our college classes. So, you see, we begin at Jerusalem, thence

go into Judæa, Asia Minor, and then to the world in our activities.

You may be glad to know the make-up of our committee. It consists of an interested faculty member, the president of the band, and a live student member. These make things hum.

This committee has collected the mission study books in our library, which are available for reference and use by the various classes in missions. In an effort to enlarge and make more valuable our library on missions, some member suggested that each volunteer donate at least one missionary book during the year. Perhaps others may be interested in this timely suggestion.

This briefly sets forth what our band has done or attempted to do thus far. If it had not been for the "flu" the story would have been different. But we are using the "flu" situation as a time of recoaling, and getting ready for the greater work to come when college reopens.

Blue Ridge College, New Windsor, Md.

A SOLEMN STEWARDSHIP

Some years ago the late Dr. A. T. Pier-son used the following incident to point his striking appeal to God's children to use the money entrusted to them as stewards of God:

"One of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainard, D. D., for thirty years a pastor in Philadelphia, Pa. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscription, though all applauded the object. Dr. Brainard rose, faced the rich men, and thus addressed them:

“Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in His infinite mercy, He has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity, when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt, without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character an inscrutable Providence has taken from you, and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us, and given to you, is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!’

“That bold appeal did the work. A smile crept over the face of one of the rich men, who drew to him the subscription paper, and put down ten thousand dollars, and others followed his example, so that this meeting accomplished what all the preceding meetings for consultation had failed to do.

“We need a new and far more exhaustive

study of the mathematics, ethics, and æsthetics of giving. We ought long since to have outgrown the simple sense of duty, and have risen to the higher plane of privilege, in making money a motive power for everything good.”—Exchange.



PEACE

Were half the power that fills the world
with terror,

Were half the wealth bestowed on camps
and courts,

Given to redeem the human mind from
error,

There were no need of arsenals or forts.

The warrior's name would be a name ab-
horred!

And every nation that should lift again

Its hand against a brother, on its forehead
Would wear for evermore the curse of
Cain!

Down the dark future through long genera-
tions

The echoing sounds grow fainter and then
cease;

And like a bell with solemn, sweet vibra-
tions

I hear one more the voice of Christ say,
“Peace!” —Longfellow.

(Selected by Anna Lesh from The Class-
mate.)



WEEKLY PRAYER HOUR



Evangelistic Prayer List---India

Compiled by A. T. Hoffert

Ahwa: Pray

1. For the two preachers who go from
village to village preaching the Gospel.

2. For the eight Bible women who teach
the Gospel to women and children.

3. For the three hundred villages in the
Dangs, that they may believe the Gospel.

4. That the personal work among gov-

ernment officials in Ahwa may be fruitful.

5. That the seventy-five Christians may
be witnesses. J. M. Blough.

Vyara: Pray

1. For the Vyara boarding schools, for
both boys and girls, that each child may
have a real work of grace wrought in his
heart before leaving school.

2. For the several village day schools, that the children there may also find the Savior and be led to further study in the boarding schools.

3. For the night schools in the villages, that the grown-ups who attend may be given wisdom to accept Jesus, putting away idols, liquor, and all superstition, sin, etc.

4. For our teachers and preachers, all, that they may realize both their opportunity and responsibility before God; that they may by prayer and the study of the Word be wholly fit for their work.

5. For all our teachers in the fight against liquor sellers who would force even our Christians to drink; and for the Christians, that they may be given grace to withstand temptation to drink and revert to old sins.

6. Vyara seems malafious. You will pray for the health of all the workers, native and foreign, that they may have strength to do what their hearts assure them of, for Jesus' sake.

Praise

1. For the wide-open door here, the people being accessible and able to accept without great persecution the truth.

2. Because yearly a goodly number DO come out on the Lord's side, and while slowly, we admit, they are making some progress in the Christian life.

3. Finally, pray for our Special Evangelistic Campaign in the second week of February, 1919, and join us in praise for the results of the last two years' campaigns—results quite worth while.

I. S. Long.

Bulsar: Pray

1. That our Christian community may learn to depend less on material things and more on God and His promises.

2. That the Indian leadership in the church may feel their responsibility more to God and less to man.

3. That continued progress be made in breaking down the caste prejudice, which is a great hindrance to the evangelistic work in the villages.

4. That the boarding school at Wankel may be a real caste-prejudice breaker, and may be a live-wire evangelistic agency.

5. That the two village men who have become Christians this year may remain faithful and be the means of drawing others.

A. W. Ross.

Anklesvar:

1. Praise the Lord for the fifty that have been baptized so far this year at this place. Pray that many others may come, and that all our village Christians may be kept from liquor, stealing, and other sins in order that God's Spirit may work in their lives to the evangelization of their fellow-men.

2. Praise God for the favorable attitude of the Bhils toward Christianity. Remarks are occasionally made by them that sometime we will all be Christians. Pray that that time may be hastened.

3. Remember, at the Throne of Grace, Sisters Ziegler and Widdowson in their work with the boarding girls, and the women. Pray for them and their helpers during the evangelistic campaign this coming winter, that the truth may be brought to many people, to the saving of their souls.

4. Thank the Lord for the enlarging work of the District Mission Board, made possible by the increased offering each year of our Indian church, it being over five hundred dollars last year. Pray for the board and the evangelist, village school and the boarding school at Rudha, which are supported by the board.

5. Pray for our Christian men, about forty, who have enlisted in the Government Labor Corps for Mesopotamia in noncombatant service, that they may be kept from sin and be faithful in witnessing for Christ to their non-Christian comrades.

6. Pray that the Spirit of Jesus may so work in the lives of the boys and girls in the Anklesvar boarding schools that they may grow up to be God-fearing men and women, mighty in service for Him.

7. Pray for the missionaries, Indian workers and Christians, that in these times of increasing prices and growing scarcity of many necessities, they may have the needed strength and fortitude to do their work faithfully, to the saving of many who know not their Lord.

A. T. Hoffert.



THE JUNIOR MISSIONARY

The Pumpkin of Peace

THEY were beautiful gardens, which belonged to Rob Farnham and Roy Brown—full of corn, potatoes, beets, beans, cabbages, parsnips, carrots, turnips, and, most beautiful of all, great golden pumpkins! Twin gardens they seemed, with just the few differences usually observable in twins. Certainly it seemed a thousand pities that between them there was such a high board fence—high and tight, with no knot-holes—an impervious fence, that would have been the despair of small boys had it surrounded a baseball field! It was a weather-beaten fence. It had been there ten years—ever since Roy and Rob were five years old.

At that time the two copper-toed, freckle-faced, hilarious little playfellows had been strictly forbidden to play with each other ever again or to treat each other, in public or private, with anything more than cool civility. The ban had never been lifted.

The original trouble between Deacon Farnham and Squire Brown had something to do with a pew in the new church which both men wanted and which Squire Brown secured for himself.

For ten years these two near neighbors treated each other with punctilious politeness in public. And the board fence, erected by Deacon Farnham, indicated exactly the extent of their private intercourse.

Mrs. Brown and Mrs. Farnham fell in line dutifully, though sorely missing their old-time neighborliness. So did Rob and Roy. And thus matters stood that gracious autumn when the two beautiful gardens shone and sparkled and smiled under the mellow sunshine.

That spring Judge Halford had offered three prizes—first, second and third—for exhibits of garden vegetables raised by village boys under sixteen years of age.

Nearly every home in Halfordsville had at least half an acre of garden, and never had these plots been so carefully tended. One exhibition—that of early crops, also with three prizes—had been held in the first part of August, and Rob had won the first prize. The second exhibition—of winter vegetables—was to be on the last Saturday of October.

Rivalry ran high, but to those who had inspected all the gardens it seemed tolerably certain that Roy would win the first prize. Rob's garden came next. The chief superiority of Roy's garden lay in the magnificence of a great golden pumpkin, which seemed never to tire of thrusting its glowing bulk higher and higher among the broad sheltering leaves.

Rob had heard of that magnificent pumpkin, but had never seen it. And nothing would have induced him to peek, even if that impervious fence had allowed such a liberty. He wouldn't even look from the windows!

At last the momentous Saturday came. Pretty nearly every boy in Halfordsville was up bright and early, and hastening, with wheelbarrow heaped high, toward Judge Halford's fine new stable, the place of exhibition.

At least a week earlier everything had been harvested from the gardens except the pumpkins. Each boy was anxious to give his golden beauties the last possible minute in which to expand their complacent sides, and had drawn heavily upon supplies of old quilts, blankets and coats, with which to cover them on chilly nights.

With exultant pride Roy started to cut his mammoth prize-winner from the stalk. Suddenly he stopped, straightened up, and then stooped again, and seemed to be looking for something among the withered leaves that now left the vines bare.

A moment later Rob, gathering his own

pumpkins, heard an embarrassed "Hi!" He looked up. Roy had mounted his wheelbarrow, and his eyes just showed above the fence—also a flushed and puckered forehead. "Say, Farnham, some of your property has got over on my side of the fence. Come and take it, will you? I'll lift it over."

Breathing hard, and with a very red face, he slowly hoisted before Rob's amazed eyes a pumpkin—such a pumpkin! Not one in Rob's garden could compare with it. Rob stared, spellbound.

"Come on—take it!" urged Roy. "It grew on your vine. Look down there, and you'll see where it squeezed through under that rotten board. It's still on the vine. See—you can see it wiggle on your side when I move the pumpkin."

"But, but—" stammered Rob.

"Come, come on, or I shall drop it—on your side—and smash it!"

Like a boy in a dream, Rob thrust his wheelbarrow to the fence, mounted it, and speechless, took his runaway treasure. Before he could find his tongue Roy had vanished.

That afternoon Judge Halford's stable presented the gayest scene in town. The walls were bright with great boughs of autumn leaves, and their colors were repeated in the painstakingly arranged exhibits, of all shapes, shades and sizes. The place swarmed with excited exhibitors, interested fathers, proud mothers, uncles, cousins, aunts and schoolmates.

Squire Brown ran a critical and judicial eye over his boy's exhibit. "Where in the name of common sense is your big pumpkin, Roy?" he exploded.

Roy, blushing, found it necessary to rearrange his carrots.

"Haven't any, father."

"Haven't any?"

"No; that pumpkin was on Rob Farnham's vine. It ran under the fence to my side."

"Well, I'll be—and you turned it over to him?"

"Of course, father!"

"Of course, of course, my boy. But where is it? That's his exhibit—where's the pumpkin?"

"I don't know, father."

The squire took a turn or two around the hall. Presently he came upon Rob, doing something to his exhibit.

"Er—good afternoon, Rob."

"Good afternoon, Squire Brown."

"Er—er—well, anyhow, where's the big pumpkin?"

"At home in the cellar, sir."

"Why didn't you exhibit it?"

"Oh, I thought I wouldn't." And Rob got very busy, and began to whistle.

The first prize at the exhibit was won by Roy's pumpkin.

When the guests were gone, and the exhibitors were packing up, Roy walked over to Rob and remarked, "Say, Rob, why didn't you exhibit that pumpkin?"

"Oh, just thought I wouldn't. Why did you pass it over to me? You didn't have to."

"Oh, thought I would."

Then they fell to discussing the prospects of their baseball nine.

That evening, early, there was a vigorous ring at the Farnhams' bell. Deacon Farnham himself came to the door. There stood the squire.

"Deacon"—the squire's voice was rather shaky—"Deacon, did you know about that pumpkin?"

"Rob has just been telling me."

"Well, those boys—those boys of yours and mine—well, if two little scamps like that can be so—well, Neighbor Farnham, I'm ashamed about that pew business! I was entirely to blame. I wish you'd change pews with me tomorrow!"

"Squire—Neighbor Brown, it was all my fault. I don't want the pew. I wouldn't feel at home in it. Come in. Come in. Great exhibition, wasn't it?"

"It was," said Squire Brown.

And they fell to discussing the prospects for an early revival at their church.

Next morning Mrs. Brown and Mrs. Farnham were neighboring as if they had never suspended their intercourse.

That pumpkin was the "bright particular star" of the decorations at the Thanksgiving party which Rob gave Roy and his other friends that year.—American Messenger.

JUST ONE WORLD

Oh, the weary months they used to take,
To travel from East to West,
Crawling along in a wagon-train—
Though they did their very best!

But now, as we fly with the speed of steam
From Maine to the Golden Gates,
We think no more about "East" and
"West"—

It's just United States!

Oh, the weary weeks they used to spend
In going across the sea!

We talked of the "New World" then, and
"Old"—

As if such things could be!
But China's our next-door neighbor now,
And India's not far away;
We talk no longer of "Old" and "New"—
It's just one world today!

And all the people in all the lands
Are just like me and you;
We don't talk now of "foreigners"—
They're brothers, and sisters, too!
And when we have learned to help them all,
And to know them, heart to heart,
This world of ours, and God's world above,
Will not be far apart!

—Mrs. J. F. Seebach, in "Our World
Family—A Study for Juniors."

Wanted---Young Men

George T. Bennett

Wanted—young men who are willing to fight,
Clad in God's armor, with swords gleaming bright,
Wanted—young men whom no foe can affright,
To join in the ranks of our King.

Wanted—young men who will enter the fight,
Noble young men who will dare to do right;
Stalwart young men who will strive with their might
To further the cause of our King.

Wanted—young men who'll be loyal and true,
Men who are willing to side with the few.
Come on, young men, for our leader needs you
To fight in the ranks of our King.

Wanted—young men who are healthy and strong,
Who never will shirk, though the battle be long;
But fight 'neath the banner of truth against wrong
For the sake of country and King.

Wanted—young men who for Jesus will go,
Gallant young men who will face any foe;
Bright, earnest young men with their hearts all aglow
To enlist and fight for the King.

Wanted—young men who will stand firm and fast,
Plucky young men who will stand to the last.
Wanted—young men, till the battle is past
And victory is claimed for our King.

Wanted—young men to give up their all.
Wanted—young men to respond to the call
To go and rescue the wounded who fall,
And bring them to Jesus our King.

Wanted—young men when the battle is done;
Wanted—young men when the victory's won,
To step from the ranks and receive the "well done"
From the lips of Jesus our King.

—Bay City, Mich.



FINANCIAL REPORT



During the month of October the Board sent out 135,780 pages of tracts.
The following contributions to the Board's funds have been received during the month of October:

WORLD-WIDE

Indiana—\$404.97	
Northern District, Congregation.	
Union Center, \$57.32; Yellow River, \$44.70; Middlebury, \$19,	\$ 121 02
Individual.	
A Sister in Pleasant Hill Cong.,	4 00
Middle District, Congregation.	
Blue River,	175 00
Individual.	
Etta Ebinghouse,	45
Southern District, Individuals.	
Myrtle Turner, \$100; Abraham Bowman, \$4; D. L. Barnhart, 50 cents,	104 50
Pennsylvania—\$311.70	
Southeastern District.	
Estate of Henry D. Moyer,	180 62
Eastern District, Congregation.	
Ridgely,	19 88
Individuals.	
A brother and sister of Little Swatara, \$10; A brother and sister of Little Swatara, \$50; Michael Kurtz, 50 cents,	60 50
Southern District, Individual.	
Solomon Strauser, \$8.70; G. D. Stroup, \$15; D. H. Baker, \$2; O. W. Markey, \$10; A sister, Lower Cumberland Cong., \$5,	40 70
Western District, Individuals.	
Thomas Hardin and family, \$1; Wm. Allison Rummel, \$2,	3 00
Middle District, Individuals.	
Anna H. Sill, \$2; Mrs. Hanna Puderbaugh, \$5,	7 00
Virginia—\$216.75	
Eastern District, Congregation.	
Fairfax,	63 47
District Mission Board,	20 00
Individual.	
N. E. Garber,	1 25
Southern District, Individual.	
Sarah J. Hylton,	1 00
Northern District, Congregations.	
Sunnyside, Mill Creek, \$15.13; Salem, \$20,	35 13
Individuals.	
J. W. Moyer, \$1; Salome A. Gochenour, \$1; Mrs. Flora P. Myers, 90 cents; Joseph M. Wampler and wife, \$75,	77 90
First District, Individual.	
Mrs. B. H. Funk,	10 00
Second District, Individual.	
Isaac L. Bennett,	8 00
Kansas—\$365.16	
Northeastern District, Individual.	
E. W. Funderburg, \$50; A brother, \$100; J. W. Mosier, \$20,	170 00
Southwestern District, Sunday-school.	
West Wichita,	3 88
Christian Workers.	
Garden City,	1 95
Individual.	
Lora Trostle,	183 33
Northwestern District, Individual.	
Erma E. Martin,	6 00
California—\$104.36	
Northern District, Sunday-school.	
Patterson,	9 76
Individual.	
Isaac S. Brubaker,	50

Southern District, Congregation.	
Pomona,	17 21
Sunday-schools.	
South Los Angeles, \$63.88; Laton Birthday Offering, \$8.50,	72 38
Individuals.	
Blank, \$3; W. E. Trostle, 51 cents; Nancy D. Underhill, \$1,	4 51
Nebraska—\$113.73	
Congregation.	
South Loup,	6 50
Sunday-school.	
South Beatrice,	5 83
Individuals.	
Jacob Martin, \$100; Nancy Miller, \$1.40,	101 40
Oklahoma—\$83.90	
Congregations.	
Prairie Lake, \$56.10; Washita, \$9.30,	65 40
Individuals.	
I. S. Merkey, \$13.50; Elsie Dodd, \$5, ..	18 50
North Dakota—\$66.90	
Congregations.	
Egeland, \$14.84; Brumbaugh, Harvest Meeting, \$52.06,	66 90
Ohio—\$58.52	
Southern District, Sunday-school.	
Upper Twin, Wheatville House,	12 66
Northwestern District, Congregation.	
Bellefontaine,	7 60
Northeastern District, Congregations.	
Canton City, \$17.76; E. Nimishillen, \$10,	27 76
Individuals.	
Isaac Brumbaugh, \$7.50; A brother, Baltic congregation, \$3,	10 50
West Virginia—\$23.50	
First District, Sunday-school.	
Kelly Chapel,	13 50
Individual.	
Joseph Rembold,	10 00
Iowa—\$22.50	
Northern District, Individual.	
Mrs. D. R. Baldwin,	14 00
Middle District, Individual.	
Mrs. Oscar Doty,	3 50
Southern District, Individual.	
Mrs. Frank Glotfelty,	5 00
Michigan—\$22.10	
Congregations.	
Crystal, \$7.46; New Haven, \$5.89,	13 35
Sunday-schools.	
Mt. Pleasant, \$1; Beaverton, \$6.25,	7 25
Individuals.	
J. Edson Ulery, 50 cents; Mrs. Martha Bratt, \$1,	1 50
Missouri—\$35.30	
Middle District.	
Mission Study Class, Nora Bashore... ..	3 00
Individuals.	
J. H. Fahnestock, 50 cents; E. M. Mohler, \$16; A brother, \$1,	17 50
Congregation.	
Brownsville,	14 80
Washington—\$12.90	
Individual.	
Sister in Stiverson Cong., \$6.40; Chas. Entner, \$6.50,	12 90
Illinois—\$12.33	
Southern District, Congregation.	
First Church Champaign,	2 33
Northern District, Individuals.	
S. E. Gnagy, \$5; Anna L. Fry, \$5,	10 00
Florida—\$10.00	
Individual.	

C. H. Hellerman,	10 00
Canada—\$9.08	
Sunday-school.	
Battle Creek,	8 25
Individual.	
Levi Beanblossom,	83
Montana—\$9.35	
Individual.	
Howard Brechbiel,	9 35
South Dakota—\$5.00	
Individuals.	
Mr. and Mrs. J. W. Kirkendall,	5 00
Colorado—\$2.00	
Individual.	
Mary E. Haney,	2 00
Wisconsin—\$1.00	
Individual.	
George R. Shade,	1 00
Oregon—\$0.50	
Individual.	
C. H. Barklow,	50
Total for the month,	\$ 1,891 55
Previously received,	85,944 12
For the year so far,	\$87,835 67

INDIA MISSION

Maryland—\$50.00	
Eastern District, Individuals.	
W. B. Yount and wife,	\$ 50 00
Kansas—\$37.50	
Southwestern District, Congregation.	
Salem,	37 50
Iowa—\$32.55	
Northern District, Congregation.	
Greene,	32 55
Minnesota—\$43.34	
Congregations.	
Lewiston, \$12.94; Preston Presbyterian Church, \$10; Worthington, \$20.40,	43 34
North Dakota—\$26.00	
Individual.	
C. F. Deardorf,	26 00
Indiana—\$18.10	
Middle District, Congregation.	
Eel River,	18 10
West Virginia—\$14.24	
Second District, Individual.	
Z. Annon,	14 24
Pennsylvania—\$11.00	
Southern District, Individual.	
Arthur Myers,	6 00
Western District, Individual.	
Paul Kimmel, Plum Creek,	5 00
Florida—\$10.00	
Individual.	
C. H. Hellerman,	10 00
Oregon—\$2.00	
Individuals.	
A. E. Troyer and wife,	2 00
Total for the month,	\$ 244 73
Previously received,	1,090 37
For the year so far,	\$ 1,335 10

INDIA ORPHANAGE

Maryland—\$50.00	
Eastern District, Aid Society.	
Washington, D. C.,	\$ 25 00
Individual.	
Maude V. Hollinger,	25 00
Pennsylvania—\$45.00	
Southern District, Aid Society.	
Carlisle,	16 00
Middle District, Individual.	
A. Mary Brown,	5 00
Sunday-school.	
Huntingdon,	20 00
Eastern District, Sunday-school.	
Spring Creek,	4 00
Indiana—\$30.00	
Southern District, Individual.	

Grace Miller Murphy,	5 00
Middle District, Individual.	
Miss Anna Wagoner,	25 00
Kansas—\$26.25	
Southeastern District, Sunday-school.	
Loyal Workers Class, Parsons,	6 25
Southwestern District, Sunday-school.	
Eden Valley,	20 00
Ohio—\$20.00	
Southern District, Christian Workers.	
New Carlisle,	10 00
Aid Society.	
New Carlisle,	10 00
Illinois—\$16.00	
Northern District, Aid Society.	
Franklin Grove,	16 00
Florida—\$5.00	
Individual.	
C. H. Hellerman,	5 00
Iowa—\$5.00	
Southern District, Sunday-school.	
South Keokuk,	5 00
Total for the month,	\$ 197 25
Previously reported,	1,314 04
For the year so far,	\$ 1,511 29

INDIA BOARDING SCHOOLS

Kansas—\$28.27	
Southwestern District, Sunday-school.	
Conway Springs,	\$ 8 27
Individual.	
Mrs. T. N. Carter,	20 00
Colorado—\$25.00	
Christian Workers.	
First Grand Valley,	25 00
Indiana—\$9.94	
Northern District, Sunday-school.	
Two Classes Goshen City,	7 50
Southern District, Christian Workers.	
Antioch, Killbuck Cong.,	2 44
Ohio—\$6.25	
Southern District, Sunday-school.	
Junior Boys and Girls' class, Clayton,	6 25
Florida—\$5.00	
Individual.	
C. H. Hellerman,	5 00
Total for the month,	\$ 74 46
Previously reported,	4,915 12
For the year so far,	\$ 4,989 58

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—\$3,794.56	
Eastern District, Congregations.	
Elizabethtown, \$404.63; Reading, \$33;	
Conewago, \$53.75,	\$ 491 38
Sunday-schools.	
S. Annville, \$25; Merkeys, Little Swatara Cong., \$50; Frystown, Little Swatara Cong., \$25; Schubert, Little Swatara Cong., \$5; Union, Little Swatara Cong., \$28.60; Chickies Hill, Chickies Cong., \$25; Big Dam, Schuylkill Cong., \$10; Manor, Mountville Cong., \$25; Elizabethtown, \$100; Myerstown, Tulpehocken Cong., \$15; East Fairview, \$25; Bachmanville, Conewago Cong., \$5; Conewago, \$10; Palmyra, Spring Creek Cong., \$312.56; Excelsior Bible Class, of Richland S. S., \$10; Gleaners Class, Richland Sunday-school, \$5,	676 16
Christian Workers.	
Elizabethtown,	10 00
Aid Society.	
Tulpehocken,	10 00
Individuals.	
Elizabeth Hollinger, \$10; Irvin Heisey, \$5; Martha S. Eckert, \$10; Ella Weaver, \$10; Lydia Walker, \$5; Walter Bachman,	

\$10; Daniel Weaver, \$50; Dora N. Sander, \$10; Naomi Enterline, \$1; Noah W. Gribble, \$10; Joseph G. Helsey, \$10; Amanda Frantz, \$10; Lydia King, \$10; Mary B. Reber, \$10; Sallie A. Royer, \$1; Elias Frantz, \$5,	167 00
Western District, Congregation. Meyersdale, \$1,215; Greensburg, \$147.54; Indian Creek, Missionary S. S. Meeting, \$301,	1,663 54
Sunday-schools. Brothers Valley, \$290.64; Fairview S. S. Convention, \$365; Beacon Lights Class, Connellsville, \$20.84,	676 48
Individual. Sallie A. Helman,	100 00
Total for the month,	\$ 3,794 56
Previously received,	3,201 48
For the year so far,	\$ 6,996 04

INDIA HOSPITAL

Indiana—\$25.00 Middle District, Individual. Mrs. Emma J. Reiff,	25 00
Florida—\$10.00 Individual,	10 00
Illinois—\$5.00 Northern District, Individuals. Fred E. and Ethel Strohm,	5 00
Oklahoma—\$1.00 Congregation. Washita,	1 00
Total for the month,	\$ 41 00
Previously received,	97 50
For the year so far,	\$ 138 50

QUINTER MEMORIAL HOSPITAL, INDIA

Ohio—\$227.00 Northwestern District, Aid Society. Bellefontaine, \$10; Green Spring, \$25, Individual,	35 00
Mrs. Sara Burns,	2 00
Northeastern District, Aid Society. Ashland (Dickey), \$25; Akron, \$50, ..	75 00
Southern District, Aid Society. Bear Creek, \$100; Painter Creek, \$15, ..	115 00
Pennsylvania—\$107.00 Southeastern District, Aid Society. Coventry,	25 00
Christian Workers. Parker Ford,	10 00
Western District, Aid Society. Meyersdale,	72 00
California—\$50.00 Northern District, Aid Society. Lindsay,	50 00
Indiana—\$52.50 Northern District, Aid Society. Washington, \$25; Bethany, \$5; New Salem, \$17.50,	47 50
Individual. Susan E. Ecleoager,	5 00
Iowa—\$30.00 Northern District, Aid Society. Grundy Center,	25 00
Southern District, Individual. Mrs. Frank Glotfelty,	5 00
Michigan—\$25.00 Aid Society. Woodland Village,	25 00
Maryland—\$12.50 Middle District, Aid Society. Manor,	12 50
Florida—\$10.00 Individual. C. H. Hellerman,	10 00
Idaho—\$10.00 Aid Society. Moscow,	10 00

Kansas—\$5.00

Northeastern District, Aid Society.

Topeka,	5 00
Total for the month so far,	\$ 529 00
Previously received,	1,938 81
Total for the year so far,	\$ 2,467 81

CHINA MISSION

Michigan—\$120.39

Congregations.

Beaverton, \$16.82; Vestaburg, \$4.89; Crystal, \$6.42; Rodney, \$7.87; Bear Lake, \$3.61; Saginaw, \$7.18; New Haven, \$9.22; Hart, \$13; Shepherd, \$11.15; Onokama, \$15.06; Sugar Ridge, \$10.42,	105 64
Christian Workers. Hart, \$2.75; Shepherd, \$8,	10 75
Individual. J. C. Overholt,	4 00
Maryland—\$50.00 Eastern District, Individuals. W. B. Yount and wife,	50 00
Virginia—\$33.62 Northern District, Individual. I. C. Crist,	1 00
Eastern District, Congregations. Locust Grove, \$1.70; Cedar Grove, \$10; Shiloh, \$2; Swift Run Gap Schoolhouse, 52 cents; Evergreen, \$5.43; Free Union, \$10.82; Pimple Hill, \$2.15,	32 62
Pennsylvania—\$10.81 Eastern District, Christian Workers. Spring Creek, \$2; Ridgely, \$5; Skip- pack, Mingo Cong., \$3.81,	10 81

Ohio—\$12.87

Southern District, Congregation.

Cassel Run, \$1.18; Strait Creek Mission Society, \$1.69,	2 87
Individual. F. A. McGuire,	10 00
Florida—\$10.00 Individual. C. H. Hellerman,	10 00
Indiana—\$5.00 Northern District, Individual. Susan E. Ecleoager,	5 00
Missouri—\$3.70 Christian Workers. First Church, Kansas City,	3 70
Kansas—\$2.30 Southwestern District, Sunday-school. Royal Workers Class, Salem,	2 30
Tennessee—\$2.00 Individual. Miss Pearl M. Harrington,	2 00
California—\$2.00 Southern District, Individual. Anna R. Hyatt,	2 00
Total for the month,	\$ 252 69
Previously reported,	1,289 54
For the year so far,	\$ 1,542 23

CHINA ORPHANAGE

Pennsylvania—\$22.00

Middle District, Christian Workers.

Tyrone,	\$ 22 00
Indiana—\$11.00 Southern District, Sunday-school. Primary Department, Four Mile,	11 00
Florida—\$5.00 Individual. C. H. Hellerman,	5 00
Ohio—\$2.00 Northeastern District, Individual. A brother, Baltic Cong.,	2 00
Total for the month,	\$ 40 00
Previously reported,	342 12
For the year so far,	\$ 382 12

CHINA BOYS' SCHOOL

Virginia—\$11.37	
Second District, Congregation.	
Elk Run,	\$ 11 37
Washington—\$10.55	
Congregation.	
Olympia,	10 55
North Dakota—\$10.30	
Sunday-school.	
Willing Workers Class, Surrey,	10 30
Oklahoma—\$8.80	
Christian Workers.	
Washita,	8 80
Indiana—\$7.78	
Middle District, Christian Workers.	
Loon Creek,	4 18
Northern District, Christian Workers.	
La Porte,	3 60
Pennsylvania—\$15.81	
Western District, Christian Workers.	
Fairview, \$4.57; Montgomery, \$11.24, ..	15 81
Illinois—\$5.11	
Northern District, Christian Workers.	
Lanark,	5 11
Iowa—\$5.06	
Middle District, Christian Workers.	
Brooklyn,	5 06
Idaho—\$14.40	
Christian Workers.	
Winchester, \$4.40; Nampa, \$10,	14 40
Montana—\$5.00	
Christian Workers.	
Grand View,	5 00
Florida—\$5.00	
Individual.	
C. H. Hellerman,	5 00
Ohio—\$4.00	
Northwestern, Individuals.	
A sister and family,	4 00
Total for the month,	\$ 103 18
Previously reported,	237 14
For the year so far,	\$ 340 32

CHINA GIRLS' SCHOOL

Ohio—\$20.00	
Northwestern District, Congregation.	
Toledo,	\$ 10 00
Northeastern District, Christian Workers.	
Canton,	10 00
California—\$9.10	
Southern District, Christian Workers.	
La Verne,	9 10
Indiana—\$7.50	
Southern District, Christian Workers.	
Summitville,	2 50
Northern District, Aid Society.	
First South Bend,	5 00
Virginia—\$5.00	
Northern District, Christian Workers.	
Linville,	5 00
Florida—\$5.00	
Individual.	
C. H. Hellerman,	5 00
Oregon—\$8.11	
Christian Workers.	
Newberg, \$3.11; Weston S. S. & C. W.,	
\$5,	8 11
Total for the month,	\$ 54 71
Previously reported,	299 00
For the year so far,	\$ 353 71

CHINA HOSPITAL

Pennsylvania—\$35.00	
Southeastern District, Christian Workers.	
Parker Ford,	\$ 10 00
Middle District, Individual.	
W. Emmert Swigart,	25 00
Florida—\$15.00	
Individual.	
C. H. Hellerman,	15 00
Oklahoma—\$1.00	

Congregation.

Washita,	1 00
Total for the month,	\$ 51 00
Previously reported,	112 65
For the year so far,	\$ 163 65

LIAO CHOU HOSPITAL, CHINA

Indiana—\$34.00	
Southern District, Individual.	
Ida A. Brubaker,	\$ 34 00
Total for the month,	\$ 34 00
Previously reported,	71 58
For the year so far,	\$ 105 58

SWEDEN RELIEF

Pennsylvania—\$40.00	
Southern District, Individual.	
Katie M. Rinehart, \$10; Clara S. Rinehart, \$10; D. D. Rinehart, \$20,	\$ 40 00
Indiana—\$1.00	
Northern District, Individual.	
A sister, Pleasant Hill Cong.,	1 00
Total for the month,	\$ 41 00
Previously reported,	42 58
For the year so far,	\$ 83 58

SWEDEN MISSION

Florida—\$20.00	
Individual.	
C. H. Hellerman,	\$ 20 00
Total for the month,	\$ 20 00
Previously reported,	41 75
For the year so far,	\$ 61 75

SOUTH CHINA MISSION

Washington—\$10.00	
Individual.	
Susie E. Reber,	\$ 10 00
Total for the month,	\$ 10 00
Previously received,	101 57
For the year so far,	\$ 111 57

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—\$121.60	
Individuals.	
A. B. Coover, \$50; Coover Girls, \$10; Bro. Pippenger, \$5; Labon Holdereed, \$25; Feller Children, \$5; Bro. Barthallow, \$1; Elsie K. Sanger, \$5; Jacob Normhold, \$5; W. O. Beckner, \$5; Bro. Humphrey, \$5; Sister Pippenger, 60 cents; Holdereed Children, \$5,	\$ 121 60
For the year so far,	\$ 121 60

RELIEF AND RECONSTRUCTION
COMMITTEE'S REPORT FOR
OCTOBER, 1918

ARMENIAN AND SYRIAN RELIEF FUND

California	
Nancy Underhill, Pomona, \$2; Andrew Eskildson and wife, Macdoel, \$10; Santee S. S., \$5,	\$ 17 00
Florida	
C. H. Hellerman, Miami,	5 00
Illinois	
O. E. Stern and wife, Chicago, \$5; Anna L. Fry, Wheaton, \$5,	10 00

India			
A. T. Hoffert, Anklesvar,	2 00	Ohio	
Indiana		Bellefontaine Cong., \$13.85, West Mil-	
David Lannerd and family, New Cas-		ton Cong., \$120.78; Aid Society of First	
tle, \$10; A sister, Argos, \$5; Lavina		Ashland Cong., \$10; Wm. Bixler, Ellet,	
Fashbaugh, Rome City, \$10; Sarena B.		\$5,	149 63
Current, Mooreland, \$2; A brother and	32 00	Oregon	
sister, Kouts, Northern Ind., \$5,		Mabel Cong.,	7 05
Iowa		Pennsylvania	
Fairview Aid Society, \$50; Mrs. Eva		A sister, Back Creek Cong., Mercers-	
Peterson, Nashua, \$2; Greene Cong.,	72 11	burg, \$5; F. H. Rittenhouse, of Peach	
\$20.11,		Blossom Cong., Palmyra, \$100,	105 00
Kansas		Virginia	
James Brandt and wife, Abilene, \$10;		S. H. Hausenfluck and wife, Stevens	
Olathe S. S., \$8.10; McPherson Cong.,	125 76	City, \$5; Roanoke Cong., \$25,	30 00
\$107.66,		Washington	
Kentucky		E. P. Fike, Spokane,	10 00
Constance Cong.,	2 00	Total for the month,	\$ 807 31
Maryland			
Homer Vought, Oakland, \$5; Curtis			
Gouker, Smithsburg, \$20; New Windsor	73 15	BELGIAN RELIEF FUND	
Aid Society, \$43.15; Nannie A. Martin,		California	
Hagerstown, \$5,	5 00	Nancy Underhill, Pomona,	\$ 1 00
Michigan		Colorado	
Mrs. Harriet C. Lowder, Nashville, ..	6 00	Junior girls of First Grand Valley S.	
Montana		S., Grand Junction,	3 00
Florendale S. S.,	25 00	Florida	
Nebraska		C. H. Hellerman, Miami,	10 00
Jacob Martin, Valentine,	15 00	Indiana	
Ohio		Union Center Cong., \$57.33; Sisters'	
Perry T. Dukes and wife, Greenspring,	4 00	Aid Society, Northern Indiana, \$40,	97 33
\$5; Dan West, Pleasant Hill, \$5; Spring-		Maryland	
field Aid Society, \$5,	2 50	Albert J. Martin and wife, Hagers-	
Oregon		town,	5 00
A sister, Marcola,		Michigan	
Pennsylvania		Mrs. Harriet C. Lowder, Nashville, ..	5 00
Sisters' Bible Class of Huntsdale S.		Ohio	
S., Carlisle, \$33.50; Ridgeley Cong.,		Viola and Mary Miller, Dayton,	10 00
\$39.14; Esther Leister, Cocolamus, \$2;		Oregon	
Mrs. L. A. Kephart, Altoona, \$2; A sis-		A sister, Marcola,	2 50
ter, Back Creek Cong., Mercersburg, \$5;		Pennsylvania	
A brother and sister, Telford, \$3; Mar-		A sister, Back Creek Cong., Mercers-	
tha Light, Perkiomenville, \$5; Mrs. Mary		burg,	5 00
E. Peters, McClure, \$5; H. I. Peters, Mc-		Tennessee	
Clure, \$5; Pittsburgh S. S., \$18.70; Geo.	123 34	Pearl M. Harrington, Sweetwater, ..	1 00
White, Burnham, \$5,		Virginia	
Virginia		S. H. Hausenfluck and wife, Stevens	
Mrs. J. W. Harnsberger, Waynesboro,		City, \$1; Marion F. Roller, Bridgewater,	
\$2; Glade S. S. Class No. 2, Bridge-		\$1.75; Charles W. Roller, Jr., Bridge-	
water, \$5; Cooks Creek Cong., \$250;		water, \$1,	3 75
Mrs. B. H. Funk, Bedford, \$10; Sisters'	277 00	Total for the month,	\$ 143 58
Aid Society, Roanoke City Cong., \$10;			
West Virginia			
Oakdale S. S., Greenland Cong.,	15 69	RED CROSS FUND	
Total for the month,	\$ 808 55	California	
		Nancy Underhill, Pomona,	\$ 1 00
		Florida	
		C. H. Hellerman, Miami,	5 00
		India	
		A. T. Hoffert, Anklesvar,	4 00
		Louisiana	
		E. L. Spalding, Iowa,	10 00
		Ohio	
		Perry T. Dukes and wife, Greenspring,	5 00
		Pennsylvania	
		H. B. Winey and wife, Mifflintown, ..	10 00
		Virginia	
		Sarah J. Hylton, Monarat,	1 00
		Total for the month,	\$ 36 00
		Y. M. C. A.	
		India	
		A. T. Hoffert, Anklesvar,	2 00
		Ohio	
		Perry T. Dukes and wife, Greenspring,	5 00
		Total for the month,	\$ 7 00
		SOLDIER TESTAMENT FUND	
		Florida	
		C. H. Hellerman, Miami,	\$ 5 00
		Pennsylvania	
		A sister, Back Creek Cong., Mercers-	
		burg,	2 00
		(Continued on Page 358)	

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.

CHARLES D. BONSAK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.

J. H. B. WILLIAMS, Secretary-Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 1, Malmö, Sweden.
Buckingham, Ida.
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.
Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora.
Helsey, Walter J.
Helsey, Sue R.
Horning, Emma.
Metzger, Minerva.
Rider, Bessie M.
Schaeffer, Mary.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.

Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle.
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China.

Bowman, Samuel N.
Bowman, Pearl S.
Clapper, V. Grace.
Flory, Edna R.
Seese, Anna.
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough.

Bright, J. Homer, R. D. 1, Union, Ohio.
Bright, Minnie F., R. D. 1, Union, Ohio.
Hutchison, Anna, Cordova, Md.

INDIA

Ahwa, Dangs Forest, via Billmora, India.
Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.

Grisso, Lillian.
Hoffert, A. T.
Mow, Anetta.
Stover, W. B.
Stover, Mary E.
Widdowson, Olive.
Ziegler, Kathryn.

Bulsar, Surat Dist., India.

Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
Eby, E. H.
Eby, Emma H.
Mohler, Jeanie.
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.
Shumaker, Ida C., Meyersdale, Pa.

Dahanu, Thana Dist., India.

Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella.
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary.
Swartz, Goldie.

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.

Vada, Thana Dist., India.

Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine.

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira.
Arnold, Elizabeth.
Himmelsbaugh, Ida.

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.

On Furlough.

Eby, Anna M., Trotwood, Ohio.
Lichty, D. J., La Place, Ill.
Lichty, Nora A., La Place, Ill.
Miller, Sadie J., Waterloo, Iowa.

Please notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction. At this time place the following on all letters to India: "Please send via Pacific."

A Forward Movement in the Church of the Brethren

The following Five Year Program, adopted by the General Mission Board, General Sunday School Board and General Educational Board is a goal towards which we are striving, beginning with January 1, 1919. We earnestly solicit the co-operation of every one to make this program a success. Whatever your responsibility may be in the church, please work toward this proposed goal.

The world is calling today for the message of "peace and good will" as never before. The times are challenging the Church for the "whole Gospel to the whole world," for the Christ of Calvary to be made the Savior in every corner of the earth. His followers are called upon for such heroic action as shall justify their professed faith in Almighty God, their claims to the constraining power of their Lord and Elder Brother, and that fearless, trustful going into all the world that assures every one of the constant Abiding Presence. The Master NOW commands every believer, in unmistakable tones, "to launch out into the deep," for there is a great catch awaiting the successors of the fishermen of Galilee.

That this great opportunity may be effectually embraced, every member of the Church of the Brethren is called upon to deepen his spiritual life through systematic Bible study, the restoration of family worship, and the adoption of intercessory prayer in behalf of the world.

Further, the Sunday School, Educational and General Mission Boards have launched the following program, believing it will receive the hearty support of every one who loves the Lord and the souls of the unsaved. The program is for five years (till Jan. 1, 1924), but each statement is based on an average annual growth for the period:

General Goal

1. That in the Brotherhood there be ANNUALLY
 - (1) 15,000 added to the Church of the Brethren by baptism.
 - (2) 300 aggressive, spiritual young men called to the ministry.

The Sunday School Goal

2. That in the Sunday-school field there be ANNUALLY
 - (1) 100 new schools started.
 - (2) 15,000 new scholars enrolled and an average attendance of not less than 75% of the enrollment of the main school.
 - (3) An earnest, prayerful, consecrated effort to lead every unconverted scholar to a confession of Christ and active church membership.

- (4) \$40,000 raised for missions.
- (5) The daily study of the Sunday-school lesson from the open Bible in every home.

The Christian Workers' Society Goal

3. That in the Christian Workers' Society there be ANNUALLY
 - (1) The organization of fifty new Christian Workers' Societies.
 - (2) A 10% increase in attendance.
 - (3) Each Christian Workers' Society to do some definite, practical work.
 - (4) \$5,000 raised for missions and benevolent work.

The Educational Goal

4. That in our church schools there be ANNUALLY
 - (1) 3,500 students enrolled, at least 60% of whom are pursuing regular College courses.
 - (2) \$300,000 raised for endowment.
 - (3) 90% of our students engaged in some form of regular Bible Study.
 - (4) 20% of our students looking toward a definite life of Christian Service.
 - (5) 50% of our College Graduates dedicating their lives to the ministry or mission work.

The Periodical Goal

5. That our church periodicals increase their circulation ANNUALLY at least 20%, said increase being illustrated by the following:
 - (1) 5,000 new subscribers for the "Gospel Messenger."
 - (2) 7,500 new subscribers for "Our Young People."
 - (3) 5,000 new subscribers for "The Missionary Visitor."

The Mission Goal

6. That ANNUALLY there be
 - (1) \$250,000 given to missions under the General Mission Board.
 - (2) Fifteen new missionaries sent to foreign fields.
 - (3) \$200,000 raised for District Missions.
 - (4) One new missionary station under each District Mission Board.

For fuller information in any department address the General S. S. Board, General Educational Board or General Mission Board, 22-24 S. State St., Elgin, Ill.

HECKMAN
BINDERY INC.



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